

THE GARUDA-PURĀNA

PART I

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CHAPTER ONE

Incarnations of Viṣṇu

1. I bow to Lord Hari, the un-born, un-ageing, endless, identical with Knowledge, Supreme, auspicious, pure, beginningless, devoid of physical body and sense-organs, the inner presiding deity of all living beings, the unsullied and the only omnipresent force that transcends all illusions.

2. With mind, speech and actions, ever and anon, I offer my obeisance unto Hari, Rudra, Brahmā, Gaṇeśa and the Goddess Sarasvatī.

3-5. The learned Sūta,¹ well-versed in all paurāṇika lore, ever-calm, a master of all sacred scriptures and a great devotee of Lord Viṣṇu happened to visit the holy forest Naimiṣa² in the course of his pilgrimage. As he was sitting on a holy seat contemplating on the sinless Lord Viṣṇu the learned Sūta was adored by Śaunaka³ and other holy sages of the Naimiṣa forest—the sages who were effulgent like the sun, yet ever calm and ever engaged in the celebration of sacrifices.

The Sages said :

6. O Sūta, we ask you, since you know everything. Who, among the gods, is the most godly, almighty, worthy of our worship ?

7. Whom are we to contemplate upon ? Who creates the universe ? Who protects it ? Who destroys it ? Who is the source of religion ? Who is known to be the suppressor of the wicked ?

8. What is the form of that God ? How is the process of creation explained ? What are the religious rites to propitiate him ? By which Yoga can he be attained ?

1. The *sūtas* in the Paurāṇika age were regarded as venerable persons who preserved the genealogies of deities, sages and kings in the form of songs and ballads. [Vide details in *ŚP (AITM)* p.1. fn. 2.]

2. A forest near the Gomatī-river. Here Sauti related the Mahābhārata to the sages. (Also refer *ŚP (AITM)* p. 2107; *Linga (AITM)* p. 800).

3. A great sage, the author of the R̥gveda Prātiśākhya and other Vedic compositions. (Also see *ŚP (AITM)* p.1. fn. 1).

9-10. What are his incarnations ? What is the origin of different lineages ? Who assigns the various duties to persons of different castes¹ and āśramas² of life ? Who controls him ? O wise sage, narrate to us all this and everything else. Tell us the most excellent stories of Nārāyaṇa.

Sūta said :

11. I shall recount to you the *Garuḍa Purāṇa*, the essence of the anecdotes of Viṣṇu. Formerly, this was narrated to Kaśyapa³ by Garuḍa. I heard it from Vyāsa⁴ in the past.

12. The Lord Nārāyaṇa alone is the most powerful almighty of all gods. He is the supreme soul. He is the supreme Brahman.⁵ All this world originates from him.

13. For the preservation of the universe the unborn, un-ageing, deathless Vāsudeva assumes various incarnations⁶ in the form of Kumāra etc.

14. At first, that god, Hari, assumed the form of Kumāra⁷

1. There are four main castes prevalent among the Hindus : (i) *Brāhmaṇa*, (ii) *Kṣatriya*, (iii) *Vaiśya* and (iv) *Śūdra*. (Vide *ŚP AITM*) p. 2098).

2. According to Hindu scriptures, man's life-span is divided into four periods (*āśramas*) viz., (i) *Brahmacarya*, (ii) *Gṛhastha*, (iii) *Vānaprastha*, (iv) *Sannyāsa*. That is to say, (i) a period of studentship totally devoted to study and preparation for life, (ii) a period of householdership enjoying the worldly life, (iii) a period of retired life in the forest and (iv) a period of complete renunciation.

3. A great sage, the legendary father of deities and demons. (Also refer *ŚP (AITM)* p. 2104, *Līṅga (AITM)* p. 798).

4. The renowned sage, author of the *Mahābhārata*. (vide *Līṅga (AITM)* p. 808.)

5. *Brahman*—an indefinable supreme power.

6. Viṣṇu's preserving and restoring power is manifested in a variety of forms called *avatāras* literally 'discents' but more intelligibly 'incarnations' in which a portion of his divine essence is embodied in a human or supernatural form possessed of super-human powers. All these *avatāras* became manifest for correcting some evil or effecting some good in the world. (*CDHM* p. 361). Ten incarnations of Viṣṇu are accepted universally—Fish, Tortoise, Boar, Man-lion, Dwarf, Paraśurāma, Rāma, Kṛṣṇa, Buddha and Kalki. *Bhāgavata-Purāṇa* enumerates twenty-two incarnations and asserts that in reality they are innumerable. *Garuḍa-Purāṇa* follows the suit. (Vide details in *CDHM* pp. 33-8.)

7. A son of Śiva : generally known as Kārttikeya. (*ŚP (AITM)* p. 2104; *Līṅga (AITM)* p. 798).

and O Brahman, performed the unbroken vow of Brahmacharya (celibacy), very difficult for every one.

15. Secondly, the lord of sacrifices took up the form of a boar lifting up the earth that had sunk deep into the nether region.

16. The third incarnation was in the form of a sage. Assuming the form of the divine sage (Nārada¹) he expounded the Sātvata Tantra²—the philosophy of inactivity of actions.

17. In the fourth incarnation Lord Hari, assuming the form of Nara-Nārāyaṇa³ practised penance for the preservation of religion. He was honoured by gods as well as demons.

18. The fifth was in the form of Kapila,⁴ the foremost among the *Siddhas*⁵ who instructed Āsuri in the philosophy of *Sāṅkhya*⁶ which had been ravaged by the lapse of time and categorised the (twenty five) *tattvas* (elements).

1. The famous legendary sage, a great devotee of Viṣṇu. (*ŚP (AITM)* p. 2108; *Liṅga (AITM)* p. 801.)

2. Obviously refers to Nārada-Saṁhitā of *Pañcardtra*—a ritualistic work on *Vaiṣṇavism*.

3. They are said to have been practising austere penance on the Himālayas, which excited the fear of Indra who sent down several damsels to disturb their austerities. But Nārāyaṇa put all of them to shame by creating a nymph Urvaśī from a flower on his thigh who excelled them in beauty. (*SSED* p. 281; *ŚP (AITM)* p. 2108; *Liṅga (AITM)* p. 801.)

4. A renowned sage who reduced to ashes the sixty-thousand sons of Sagara. (*ŚP (AITM)* p. 2104, *Liṅga (AITM)* p. 798).

5. *Siddhas*—A class of semi-divine beings. (refer *ŚP (AITM)* p. 2114; *Liṅga (AITM)* p. 804).

6. One of the six systems of Hindu Philosophy attributed to sage Kapila. This philosophy derives its name from the fact that it describes twenty-five *tattvas* (true principles) with the object to achieve the final emancipation of the twenty-fifth *tattva*, viz., the *Puruṣa* or Soul, from the bonds of his worldly existence—the fetters of phenomenal creation. It conveys a correct knowledge of the twenty-four *tattvas* and effects the disentanglement of the Soul from their vicious influence. It regards the whole universe to be a development of an inanimate principle—*Prakṛti*, while *Puruṣa* is altogether passive and simply a looker-on. It agrees with the *Vedānta* in being synthetical, and differs from the analytical *Nyāya* or *Vaiśeṣika*; but its great point of divergence from the *Vedānta* is that it maintains certain principles which the *Vedānta* denies, chief among them being that it does not admit God as the creator and controller of the Universe, which *Vedānta* affirms. (*SSED*. p. 596.)

19. The sixth incarnation was in the form of Datta,¹ the son of Atri² and Anasūyā³. When Lord expounded the philosophy of Ānvīkṣikī (Metaphysics) to Alarka, Prahlāda⁴ and others,

20. Then in the seventh incarnation he was born as Yajña,⁵ the son of Ruci⁶ and Ākūti,⁷ as a result of propitiation by Indra and other gods in the Svāyambhuva era.⁸

21. In the eighth incarnation he was born as Urukrama the son of Nābhi and Merudevī. He indicated to women the path of duty deserving respect of people of all stages of life.

22. In the ninth incarnation, as requested by the sages, he took up the form of Pṛthu.⁹ With the milk of potential herbs he resuscitated the *brāhmaṇas* and other creatures.

23. He took the form of a fish in the great Deluge at the end of Cākṣuṣa Manvantara¹⁰ and saved Vaivasvata Manu¹¹ by putting him in a terrestrial boat.

1. Popularly known as Dattātreyā, he is regarded as an incarnation of Brahmā, Viṣṇu and Śiva.

2. The name Atri occurs in the Ṛgveda as well as in the Epic and Purāṇic literature. (CDHM p. 32. Also refer ŚP (AITM) p. 2096; Liṅga (AITM) p. 624).

3. Wife of Sage Atri. She is taken as a model for chastity. Brahmā, Viṣṇu and Śiva incarnated as her son Dattātreyā. (ŚP (AITM) p. 2095; Liṅga (AITM) p. 642.)

4. Son of Hiraṇyakaśipu.

5. He had the head of a deer and was killed by Virabhadra at Dakṣa's sacrifice. According to the Harivaṁśa, he was raised to the planetary sphere by Brahmā, and made into the constellation Mṛga-Śiras. (CDHM p. 371.)

6. Father of Yajña and Dakṣiṇā.

7. A daughter of Manu Svāyambhuva and Śatarūpā.

8. Svāyambhuva was the first Manu and his period of reign is called Svāyambhuva.

9. Son of Vena. He milked the earth in the form of a cow and gave a new life to the creatures who were suffering on account of a famine. (For details, CDHM pp. 242-3.)

10. The period of the reign of the sixth Manu (ŚP (AITM) p. 2106; Liṅga (AITM) p. 800; SSED. p. 423; SED. p. 784; CDHM pp. 199-201 for Manu and Manvantara).

11. The seventh Manu, father of Ikṣvāku etc. (ŚP (AITM) p. 2106; Liṅga (AITM) p. 800; SSED. p. 423; SED p. 784; CDHM pp. 199-201).

24. In the eleventh incarnation the all-pervasive Lord took the form of a tortoise and bore the Mount Mandara¹ on his back while the gods and demons churned the ocean.

25. In his twelfth and thirteenth incarnations as Dhanvantari² and a woman Mohinī respectively,³ the Lord gratified the gods and charmed others.

26. In the fourteenth incarnation as Man-Lion⁴ he tore the powerful demon with his fierce claws just as the mat-maker tears the willow-barks.

27. In his fifteenth incarnation, assuming the form of Vāmana⁵ he went to the sacrificial altar of Bali.⁶ Wishing to regain heaven, he begged of him three steps of space.

28. In his sixteenth incarnation as Paraśurāma⁷ seeing the princes inimical to the *brāhmaṇas* he became infuriated and made the earth devoid of *kṣatriyas* twenty-one times.

29. In his seventeenth incarnation he was born of Satyavatī⁸ and Parāśara.⁹ Seeing men deficient in intellect, he created branches of the tree of Veda.

30. After that in his eighteenth incarnation he became a Prince Rāma¹⁰ and, in his desire to do work of the gods, performed many deeds such as bridging the ocean.

31. In his nineteenth and twentieth incarnations

1. Mandara—a famous mount in Indian legends. (*ŚP AITM*) p. 2106; *Liṅga (AITM)* p. 799).

2. Dhanvantari—The deity of medicines, (*ŚP (AITM)* p. 101 fn. 82)

3. Mohinī—a celestial nymph; according to the legend of *Samudra manthana*, Viṣṇu assumed the form of Mohinī to cheat the demons of the distribution of nectar.

4. Viṣṇu assumed this form of half-man and half-lion to kill Hiranyakaśipu who was empowered with a boon that neither men nor animals could kill him.

5. Vāmana—the dwarf. *Liṅga (AITM)* p. 514).

6. Bali—the celebrated king of the nether world (*ŚP (AITM)* p. 750; fn. 147, 955; *Liṅga AITM*) p. 514).

7. He vowed to destroy the *Kṣatriyas* altogether from the earth (*ŚP (AITM)* p. 751 fns. 151-2 p. 1453; fn. 211).

8-9. The parents of sage Vyāsa.

10. —A son of Daśaratha, the king of Ayodhyā; (*ŚP (AITM)*, p. 751 fn., p. 1236 fn. p. 94, 1613; *Liṅga (AITM)* p. 118.)

obtaining birth as Balarāma¹ and Śrīkṛṣṇa,² in the family of the Vṛṣṇis³ the Lord lessened the burden of the earth.

32. At the juncture of Kali⁴ era, in order to delude demons, he will be born in the Kīkaṭa⁵ country as the son of Jina⁶ and named as Buddha.⁷

33. Again in the eighth juncture (change of cycles) when all kings will be on the verge of extinction, the Lord of the universe will be born of Viṣṇuyaśas⁸ and named as Kalki.⁹

34. Thus O *Brāhmaṇas* ! innumerable are the incarnations of Hari, the Omnipotent Lord.

35. From them originate creations etc. They have to be worshipped and propitiated by *Vrata*¹⁰ and other religious rites. Long ago, Vyāsa narrated to me this *Garuḍa Purāṇa*.

CHAPTER TWO

Tradition of Garuḍa Purāṇa

The sages said :

1. How did Vyāsa narrate this *Garuḍa Purāṇa* to you ? Please elucidate this in full, for it is essentially based on the anecdotes of Viṣṇu.

1-2. Well-known brothers celebrated in Indian Literature. Kṛṣṇa killed Kaṁsa, the demonic ruler of Mathura. (*ŚP (AITM)* p. 2104)

3. Vṛṣṇi was a descendant of Yadu. His descendants were called Vṛṣṇis.

4. The last incarnation in the cycle of four eras (*yugas*), supposed to have begun after the Mahābhārata war. (*ŚP (AITM)* p. 2103, *Linga (AITM)* p. 798).

5. *Kīkaṭa*—famous for Gayā, a holy place of the Hindus. It is identified with Magadha (modern South Bihar).

6. Jina—there seems to be some confusion here about the name of Buddha's father.

7. Son of Śuddhodana. (*ŚP (AITM)* 2098).

8-9. The last incarnation is yet to take place (*ŚP (AITM)* p. 2103).

10. *Vratas* means religious austerities. (*Linga (AITM)* p. 808).

Sūta said :

2. In the company of the sages I had been to Badarikā Āśrama.¹ There I saw Vyāsa in deep contemplation on the Supreme Lord.

3. With due salutation to the great sage, I sat down there and asked him.

Sūta said :

O sage Vyāsa, please explain the form of Hari and narrate the full process of creation of the universe.

4. Since you ponder over the all-pervasive Lord, I think you know him. Thus asked, what he said, the same O *brāhmaṇas* ! you learn from me.

Vyāsa said :

5. O Sūta, hear. I shall narrate *Garuḍa Purāṇa* as it has been narrated to me by Brahmā, in the presence of Nārada, Dakṣa² and others.

Sūta said :

6. How did Brahmā narrate the holy *Garuḍa Purāṇa*—expounding all essential things—to you accompanied by Nārada, Dakṣa and others ?

Vyāsa said :

7. Nārada, Dakṣa, I, Bhṛgu³ and others saluted Brahmā in his *Brahmaloka* and requested him to tell us what was essentially important.

1. A place sacred to Viṣṇu, on the Ganges in the Himālayas, particularly to Viṣṇu's dual form of Nara-Nārāyaṇa. Thus in the *Mahābhārata*, Śiva, addressing Arjuna, says, "you were Nara in the former body and, with Nārāyaṇa for your companion, you performed dreadful austerity at Badari for myriads of years". It is now known as Badarīnātha though this is properly a title of Viṣṇu, as Lord of Badari. (Vide *ŚP (AITM)* p. 927 fn. 142; *CDHM* p. 39).

2. A son of Brahmā. (for details *ŚP (AITM)* p. 2099, *Līṅga (AITM)* p. 795).

3. A Vedic sage, one of the Prajāpatīs and founder of the race of the Bhṛgus or Bhārgavas. (*ŚP (AITM)* p. 2097; *Līṅga (AITM)* p. 794; *CDHM* pp. 54-55).

Brahmā said :

8. O Vyāsa, I shall narrate to you the story of *Garuḍa Purāṇa* just as narrated by Viṣṇu to me and Rudra in the company of the gods.

Vyāsa said :

9. O Brahman, How did Lord Hari narrate in the past the essence of *Garuḍa Purāṇa*, pregnant with meaning to Rudra accompanied by the gods ?

Brahmā said :

10. I had been to the mount Kailāsa¹ accompanied by Indra and other gods. There I saw Rudra contemplating upon the highest state.

11-12. After due salutation, I asked him, O Lord Śaṅkara, whom do you ponder over ? Since I do not know of a greater god than you, please tell me the essential of all essentials. I am desirous of hearing along with the gods.

Rudra said :

It is Lord Viṣṇu whom I contemplate upon. He is the Supreme Soul, the Almighty.

13. He is the giver of everything, the omnipresent, the cosmic form, and present in the form of every living being. I have smeared the sacred ash all over my body. I have decorated my head with matted hair.

14. O Pitāmaha, this is the sacred rite I follow for the worship of Lord Viṣṇu. We shall go to him and ask him about the essence I have been contemplating upon.

15. Lord Viṣṇu known as Padmanābha and Hari is devoid of physical body and is ever victorious. He is pure, the source of purity, he is Supreme Soul, the Almighty, connected by the word *Tad* (in the Upaniṣads).²

1. Name of a mountain in the Himālaya-range. (*Mbh* iii 503; *ŚP* (*AITM*) p. 2103; *Līṅga* (*AITM*), p. 798, *SED*. p. 301).

2. The mystical and philosophical writings of the ancient Indian sages. These discuss the nature of *Brahman* the supreme soul, *jīvātman*, the personal soul, worldly existence, human action (*karma*) etc. These are also called *Vedānta*. They generally form the last stage of the Vedic texts. Their number is plenty but Śaṅkara has commented only upon ten *Upaniṣads*. (Vide details in *CDHM* pp. 325-6; *CSL* pp. 354-55).

16-17. Uniting myself with that universal Soul, I am meditating on that very God—The Lord of creatures, the uniting string, in whom the entire universe consisting of all living beings lies preserved and later on, becomes merged, like closely clustering beads in thread.

He who has thousand eyes, thousand feet, thousand thighs and a handsome face;

18. Who is the subtlest among the subtle, the stablest among the stable, the biggest among the big and the sublimest among the sublime.

19. Who is preserved in the sacred literature and the Upaniṣads, in sentences and phrases and the true Sāmans,¹ as true and of true activities.

20. He is called *purāṇa puruṣa* (the Primordial being), among the twice-born. He is spoken of as Brahman² and in the process of annihilation he is termed as Saṁkarṣaṇa.³ We adore that adorable one.

21. All the worlds quicken in him like the Śakula-fish in water. He who is *Ṛta*⁴ (the cosmic order) and the one-syllabled god, the syllable Om⁵, is beyond the existent and the non-existent.

1. The mantras of the Sāmaveda are called *sāmans* since they are meant for singing. Majority of them occur in the Ṛgveda.

2. Vide P. 2. fn. 5.

3. Name of Balarāma. This conforms to the system of *Pañcardra* which enjoins the worship of Viṣṇu in five forms viz., Vāsudeva, Saṁkarṣaṇa, Pradyumna, Aniruddha and Nārāyaṇa.

4. *Ṛta* is a significant term in the Vedic literature. It generally means 'cosmic order' 'divine law or truth', 'settled rule or sacred custom.'

5. *Om* is a word of solemn affirmation and respectful assent. It is generally placed at the beginning of a treatise, as a mark of auspiciousness. It appears in the *Upaniṣads* as a mystic monosyllable set forth as the object of profound religious meditation, the highest spiritual efficacy being attributed not only to the whole word but also to the three sounds *a u m*, of which it consists. In later times *Om* is the mystic name for the Hindu triad, and represents the union of the three gods; viz., *a* (Viṣṇu) *u* (Śiva), *m* (Brahmā); it may also be typical of the three Vedas. It is also called *akṣara* or *ekākṣara*, (Also refer *ŚP (AITM)*, p. 2108; *Linga (AITM)* p. 801; *SED* p. 235).

22. Who is worshipped by the deities, Yakṣas,¹ Rākṣasas² and serpents, whose mouth is fire, crest the firmament, navel the horizon, feet the earth;

23. Eyes the sun and the moon. I am contemplating upon that lord, in whose belly are the three worlds and whose arms are the different directions.

24. I am contemplating upon that Lord whose breath is the wind, in whose hair are the clouds and in whose joints are the rivers.

25. I am contemplating upon that Lord whose belly are the oceans, who is beyond sacrifices and beyond the Existent and the Non-existent.

26. He is beginningless but the beginning of the universe can be traced to him. I am contemplating upon him. The moon has come out of his mind and the sun out of his eyes.

27. The fire has come out of his mouth. I am contemplating upon him. The earth has come out of his feet, the quarters out of his ears.

28-29. The heaven has come out of his head. I am contemplating upon him. The creation, the subsidiary creation, the lineage, the Manvantaras and the records of kings and great personages can all be traced to him. I am contemplating upon him. We shall go to him to see the True Essence on whom I contemplate.

Brahmā said :

30. Thus I was spoken to by Rudra who, having worshipped and bowed to Viṣṇu, the dweller of *Śvetadvīpa*³, stood by, along with the gods desirous of hearing the narrative.

31. From amongst us Rudra addressed Viṣṇu the almighty, the essence of essences and after due salutations asked him.

1. A class of demi-gods. Attendants of Kubera, the deity of wealth. *ŚP (AITM)*, p. 2120; (*Liṅga (AITM)* p. 808).

2. The demons (for details, *ŚP (AITM)*, p. 2111; *Liṅga (AITM)* p. 802; *CDHM*, pp. 252-5).

3. Refer (*ŚP (AITM)* p. 2118; *Liṅga (AITM)* p. 806).

Brahmā said :

32. As Vyāsa asked me, so Lord Rudra asked Viṣṇu while the gods, along with other immortals stood listening.

Rudra said :

33. O Lord Viṣṇu, the foremost among gods, please tell us, who is the most powerful among gods ? Who has to be contemplated upon ? Who is the most worthy of our worship ? By what sacred rites, is that great Lord propitiated ?

34. With what sacred rituals, observations, pious worships and conduct of life can he be pleased ? What is his divine form like ?

35. Of what god is the universe born ? Who protects it and by what sort of incarnations ? In whom does the universe merge ultimately ?

36. The creation, the subsidiary creation, the lineage, the Manvantaras—from what god do they proceed ? In whom are these well-established ?

37. O Hari ! please narrate all this, and also if there is anything else. Then Lord Hari narrated to Rudra the glory of the almighty, the yogic means etc. and also the eighteen varieties of lores (vidyās).¹

Hari said :

38. O Rudra, listen along with Brahmā and other gods. I shall tell you I am the God of gods, the master of all the worlds.

39. I am the most worthy of contemplation and worship. I am to be praised with prayers by the gods.

40. O Rudra, I award the loftiest of positions on being worshipped and gratified by sacred rites, observances and good conduct by men.

41. O Śiva, I am the seed of the existence of the world. I am the creator of the world. I punish the wicked. I protect religion.

1. Eighteen *Vidyās* constitute 4 Vedas, 4 Upa-Vedas, 6 Vedāṅgas, Purāṇas, Mīmāṃsā, Nyāya and Dharma.

42. I sustain the entire universe by my incarnations as fish etc. I am the sacred *mantras*¹ and their purport. I am engaged in worship and contemplation.

43. I am the creator of Heaven and other worlds. Verily I am myself the heaven and other worlds. I am the first *yogi* and also the *yoga*.² I am the Purāṇas.

44. I am the knower, the hearer, the thinker, the speaker and the object of speech. I am all. I am the soul of all. I am the highest god who bestow enjoyment and find beatitude.

45. O Rudra, verily I am the activity of contemplation, worship and offering. I am the mystical orbs³ and mythological epics.⁴ O Śiva, I know everything.

46. O Śambhu, I am all knowledge. I am the universal soul. O Śiva, I am Brahmā. I am the entire universe. I am the inner soul of all gods.

47. Verily, I am the good conduct. I am the Vaiṣṇava⁵ cult. I am the castes and the āśramas, and their ancient religion I am.

48. I am the various religions and moral curbs and observances. I am the different kinds of rites. O Rudra, I am the Sun, the Moon and the Mars etc.

49. In days of yore, Garuḍa propitiated me with penance which he undertook on the earth. Feeling gratified I said : "ask me a boon", and he chose a boon.

Garuḍa said :

50-52. O Hari, my mother Vinatā⁶ has been made a

1. Generally used to denote Vedic prayers, specially the *ṛks*. Also used for a prayer or formula sacred to any deity.

2. Deep meditation on the Supreme Soul with an aim to unite one's own soul with It. A system of philosophy, propounded by Patañjali, elaborating the aforesaid idea.

3. The mystical drawings, generally known as *maṇḍalas* for worship, particularly in Tāntric treatises.

4. The Rāmāyaṇa and the Mahābhārata.

5. One of the three main cults of Modern Hinduism. Its followers believe in the supremacy of Viṣṇu. The other two sects *śaiva* and *śākta* believe in the supremacy of Śiva and Śakti respectively.

6. A daughter of Dakṣa, a wife of Kasyapa.

slave by serpents. Act thus, O god, that conquering them I may bring the nectar; that I, your carrier, may secure her release from bondage; that I may become strong, mighty, omniscient, destroyer of serpents and expounder of Purāṇa Samhitā.

Viṣṇu said :

O Garuḍa, everything shall happen as you have requested for.

53. You will secure the release of your mother, Vinatā from her slavery to the serpents. Conquering the gods, you will bring the divine nectar.

54-55. You will be strong. You will be my carrier. You will be the devourer of poison. With my blessings you will know the Purāṇa glorifying me and expounding my divine form. By your name, it will be celebrated in the world as Garuḍa Purāṇa.

56. O son of Vinatā, just as I am known as the essential glory of all gods, so also Garuḍa Purāṇa will attain the greatest fame among the Purāṇas.

57. You too shall be glorified like me, O Garuḍa. O chief of birds, contemplating upon me propound this *Garuḍa Purāṇa*.

58-59. Thus initiated by me, Garuḍa expounded this Purāṇa to Kaśyapa who sought it from him. By the power he received on hearing *Garuḍa Purāṇa*, he resuscitated a burnt tree. With his mind fixed on another, he revived others by means of this learning. *Takṣi om uṃ svāhā*. This is the sacred *vidyā Gāruḍī*. O Rudra, please hear the *Garuḍa Purāṇa* dealing with my personality and narrated by Garuḍa.

CHAPTER THREE

Statement of Contents

Sūta said :

1. Thus Rudra and Brahmā heard this from Viṣṇu, sage Vyāsa from Brahmā and I heard this from Vyāsa. I shall now narrate this to you, O Śaunaka, in the sacred forest Naimiṣa.

2. In this august audience consisting of sages, will be narrated the details of creation, the mode of worship of the gods, places of pilgrimage, the treasures of the world and the *Manvantaras*.

3-4. The rights and duties of the various classes of society and stages of life, the mode of gifts, the ways of administration by the King, conduct of life, sacred rites, the families, the medical science along with Pathology, the various ancillary subjects, pralaya¹ (dissolution), the perfect knowledge of virtue, wealth and love, how Lord Viṣṇu had elaborated and annihilated the universe—all this is being told here.

5-7. In the *Garuḍa Purāṇa*, Garuḍa is bhagavān, who acquiring inordinate ability by the favour of Lord Vāsudeva, becoming the vehicle of Hari, the cause of creation, conquering the gods, brought the divine nectar, whose hunger was appeased, whose *brahmāṇḍa*² is in the belly of Hari, seeing whom or even remembering whom, the serpents etc perish.

8. Garuḍa is Lord Hari himself. Hence Kaśyapa could resuscitate the burnt tree by the *Garuḍa* (-*vidyā*) mentioned by Garuḍa to Kaśyapa.

9. That holy glorious *Garuḍa Purāṇa*, when read, bestows everything. Bowing to Vyāsa, I shall narrate it to you. O Śaunaka ! listen now how it is so.

1. The destruction of the whole world at the end of a *Kalpa*. (SKD p. 311.)

2. *Brahmāṇḍa*, lit. the egg of *Brahman* is generally used to denote Cosmos.

CHAPTER FOUR

Beginning of Creation

Rudra said :

1. O Janārdana, please narrate to us the details of creation, subsidiary creation, lineage, manvantaras and records of kings and great personages.

Hari said:

2. O Rudra, listen. I shall narrate the details of creation etc. which wipe off all sins. I shall describe the old sport of Lord Viṣṇu in creating, preserving and annihilating the universe.

3. Un-sullied Lord Vāsudeva, Nara-Nārāyaṇa is the Supreme Soul, the infinite Brahman, the creator and destroyer of the universe.

4. All this visible universe, with its manifest and unmanifest phases exists in the form of the great *Puruṣa*¹ and the primordial Time.²

5. Lord Viṣṇu is both manifest and un-manifest, the great *Puruṣa* as well as primordial Time. Listen to his divine sport like that of a sportive child.

6-7. The creator, the limitless great *Puruṣa*, is devoid of beginning and death. He created the un-manifest and from that the soul. From the soul evolved intellect and from it the mind. From mind was evolved firmament. From firmament air. From air the fire. From fire water. The earth evolved out of it.

8. O Rudra, there is a cosmic golden egg and within it the Lord takes for himself a physical body for the sake of creation.

1. In *Sāṅkhya* Philosophy *Puruṣa* means soul, as opposed to *Prakṛti*, (primordial matter) (*ŚP (AITM)*, p. 2111; *Līṅga (AITM)*, p. 802).

2. According to Indian thinkers, it is Time (*kāla*) alone that controls the universe. Its destructive powers are unsurpassed. According to the *Vāiteṣika*s, it is one of the nine *dravyas*. (*ŚP (AITM)*, p. 2118; *Līṅga (AITM)*, p. 806),

9. With rajas¹ element in profusion, the four-faced Brahmā takes a physical body and creates the movable and the immovable.

10. The creator creates himself along with the deities and human beings within the cosmic egg. He protects what is to be protected.

11. In the end, he destroys everything. The annihilator too is Lord himself, O Hara. Taking the form of Brahmā, Viṣṇu creates the universe. Hari himself maintains it.

12-13. At the end of the Kalpa,² in the form of Rudra, he destroys the universe. At the time of creation Brahmā takes up the physical form of a boar and by means of curved teeth lifts up the earth, learning that it is submerged in water. O Śaṅkara, listen : I *shall* briefly describe the process of creation of Gods and others.

14. The creation of *mahat*³ (the cosmically great) is the first one. It is a metamorphosis of Brahman. The second creation is called *bhūta sarga*, i.e. the creation of the intrinsic essences (tanmātras) of elements.

15. The third one is called *vaikārika sarga* (modificatory creation) or *aindriyaka sarga* (the creation of sense-organs). All these three together constitute the *prākṛta sarga* (natural creation) beginning with the cosmic intellect (the cosmic great).

16. The fourth creation is called *mukhya sarga* (the principal creation). The stationary things are called principal creatures. The fifth creation is that of the sub-human beings (*tiryak-yonayaḥ*) known as *tiryaksrotas*.

1. *Rajas* : the second of the three constituent qualities *guṇas* of all material substances (the other two being *sattva* and *tamas*). *Rajas* is the cause of all activities pertaining to the creatures; it predominates in men, as *sattva* predominates in deities and *tamas* predominates in demons. *SSED* p. 462.

2. A fabulous period of time, a day of Brahmā (*ŚP* (*AITM*), p. 1070 fn., p. 1364 fn. 160; *Linga* (*AITM*) p. 15 fn. 22, pp. 86 ff; *SED* p. 262).

3. The great principle, the intellect (distinguished from *manas*) *Linga* (*AITM*) p. 799, *SSED* p. 429.

17. The creation of super-human gods is the sixth one known as *ūrdhvasrotas*. The creation of human beings is the seventh one known as *arvāksrotas*.

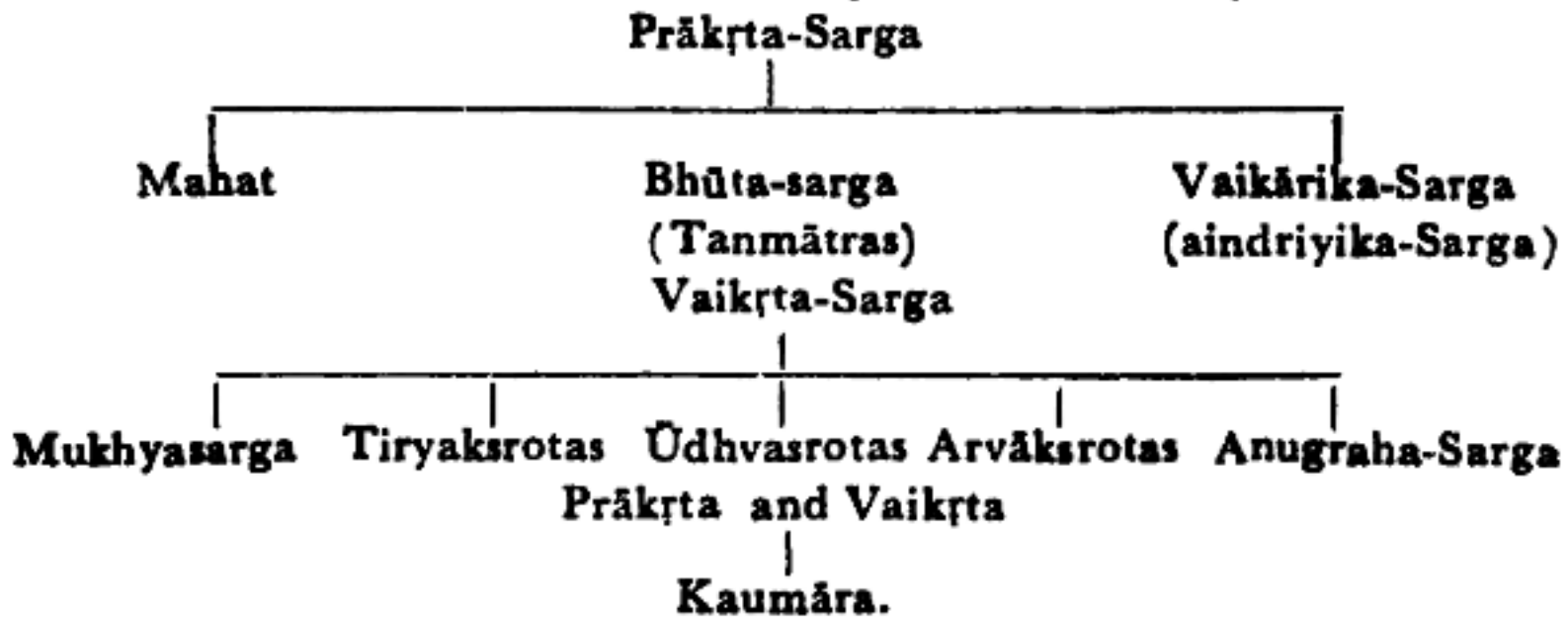
18. The eighth creation is what is known as *anugraha sarga*. It is both *sāttvika* and *tāmasika*. These five constitute the *vaikṛta sarga*. I have already told you about the three that constitute the *prākṛta sarga*.

19. The ninth creation known as *kaumāra* is both *prākṛta* and *vaikṛta*.¹ O Rudra, thus there are four types of creation beginning with gods and ending with stationary things.

20-21-22. While engaged in this creation, the *mānasa* (mentally created) sons were born of Brahmā. Desirous of creating the fourfold beings—deities, demons, manes² and human beings—and also these waters, he engaged himself in the task. When his self became evident then from the loins of Prajāpati who desired to create, came out the demons who increased through *tamas*. He then cast off that body preponderant with *tamas*.³

23-24. O Śaunaka, this discarded body preponderant with *tamas* became the night. The yakṣas and the demons found

1. In this connection, the following chart will be helpful



2. The *Pitṛs* or deceased ancestors. They are of two classes, viz., the deceased father, grandfather and great grandfather of any particular person, and the progenitors of mankind generally; in honour of both these classes rites called *śrāddhas* are performed and oblations called *piṇḍas* presented; they inhabit a peculiar region, which according to some, is the *bhuvan* or region of the air. *Śp* (AITM) p. 286, pp. 1615-19; *liṅga* (AITM), p. 407; *SED* p. 626.

3. Vide p. 16. fn 1.

pleasure in that body. Then from the mouth of Brahmā were born the deities who increased in sattva, O Hara. This body with the preponderant *sāttvika* element was cast off evolving the day.

25. Hence, the demons are more powerful in the night and the gods during the day. The manes further evolved themselves by taking up the interspaces of *Sāttvika* element.

26. When that body was cast off, the twilight in between day and night was evolved, the human beings evolved themselves by taking up the inter-spaces of *rajas*-element.

27. That body being cast off became the moonlight or the twilight of the dawn (*prāk-sandhyā*). Thus his bodies are four, namely, the moonlight, the night, the day and the twilight.

28. By taking up *rajas*-element, hunger, darkness and anger were evolved. Then were created the giants (*rākṣasas*) emaciated with hunger and thirst, consumers of blood, called so on account of *rakṣaṇa* (protection).

29. *Yakṣas* were created and known so on account of *yakṣaṇa* (eating). The serpents were created and they were known so on account of movement of hair (*keśasarpaṇa*). By means of anger, *bhūtas* (the evil spirits) were created. Then the *Gandharvas*¹ were born.

30. *Gandharvas* were born singing aloud and then *Apsarasas*.² Brahmā created heaven and earth from his chest and the goats from his mouth.

31. Prajāpati created cows from his belly and sides. Horses, elephants, buffaloes, camels, sheep etc. were created from his feet.

32. From his hair were produced medicinal herbs and fruit-bearing plants. The cow, goat, ram, horses, mule, donkey—

33. These are the domestic animals already told; now I describe the wild ones. They are the beasts of prey, the cloven-

1. A class of demi-gods, adept in singing and music. (Also vide *Liṅga* (AITM) p. 796, CDHM pp. 105-6).

2. The celestial nymphs. (Also refer *ŚP* (AITM), p. 2095; *Liṅga* (AITM), p. 798; CDHM, pp. 19-20).

hoofed, elephants and monkeys. The birds constitute the fifth creation (among lower animals).

34. The sixth is the creation of aquatic animals and the seventh that of reptiles. The Ṛgveda and other texts came out of his eastern and other mouths.

35. The *brāhmaṇas* were born of his mouth. The *kṣatriyas* originated from his arms. The *vaiśyas* came out of his thighs and the *śūdras* out of his feet.

36. The world of Brahmā can be attained by the *brāhmaṇas*, that of Śakra (Indra) by *Kṣatriyas*. The goal of *vaiśyas* is the world of the Maruts and that of *śūdra* is the world of *Gandharvas*.

37. Again those who are steady in the *brahmacarya-vrata* (celibacy) attain *brahmaloka*¹ and the householders steadfast in the performance of their ordained duties attain the *Prājāpatya*² world.

38. The forest-dwellers (*vānaprasthas*) attain the world of the seven *ṛsis*. The *sannyāsins* go at will to the imperishable region.

CHAPTER FIVE

Creation of Progenitors

Hari said :

1. After mentally creating the order of things here and there at the time of *Prajā-sarga*, the Lord created the mental sons who were the progenitors of *prajā*.

1. The world of Brahman, the best of all the worlds. Having attained it one becomes free from re-birth. (Vide *ŚP (AITM)* p. 2098; *GDHM* pp. 179-80.)

2. The world of *Prajāpatīs*.

2-3-4-5. The mind-created sons are Dharma, Rudra, Manu, Sanaka, Sanātana, Bhṛgu, Sanatkumāra, Ruci, Śraddhā Marīci, Atri, Aṅgiras, pulastya, Pulaha, Kratu, Vasiṣṭha, Nārada and the seven types of manes, namely, *Barhiṣads*, *Agniṣvāttas*, *Kravyādas*, *Ājyapas*, *Sukālins*, *Upahūtas* and *Dīpyas* of whom three are formless and four having forms. The Lotus-born Lord created Dakṣa from his right thumb; from his left thumb he created Dakṣa's wife.

6. Dakṣa begot meritorious daughters on her and gave them in marriage to the sons of Brahmā. Satī¹ was given to Rudra in marriage.

7. Rudra's sons were innumerable and very powerful. He gave his daughter Khyāti of un-rivalled grace to Bhṛgu².

8. She gave birth to Dhātṛ and Vidhātṛ from Bhṛgu. She also gave birth to Śrī,³ the wife of Nārāyaṇa.

9. From her Hari himself begot Bala and Unmāda. Āyati and Niyati were the daughters of the high-souled Manu.⁴

10. They became the wives of Dhātṛ and Vidhātṛ of whom two sons were born—Prāṇa and Mṛkaṇḍu. Mārkaṇḍeya⁵ was the son of Mṛkaṇḍu.

11. Sambhūti, the wife of Marīci, gave birth to Paurṇamāsa. Virajas and Sarvaga were his sons.

12. Aṅgiras begot on Smṛti many sons and daughters—Sinīvālī, Kuhū, Rākā and Anumati.

13. Anasūyā, the wife of Atri, gave birth to the sinless sons—Soma, Durvāsa⁶ and Dattātreyā the *yogin*.

14-15. Pulastya begot on his wife Prīti a son Dattoli, Karmaṣa, Arthavīra and Sahiṣṇu—these three sons were born of Kṣamā, the wife of Prajāpati Pulaha. Sumati, the wife of Kratu, gave birth to Bālakhilyas⁷.

1. The first wife of Śiva. His second wife was Pārvatī, the daughter of Himālaya.

2. The progenitor of the Bhārgava race to which Paraśurāma belonged.

3. Lakṣmī, goddess of wealth.

4. The progenitor of mankind.

5. The author of the Mārkaṇḍeya-Purāṇa.

6. A well-known sage with a fiery temperament.

7. The authors of the Bālakhilya-hymns.

16. Sixty-thousand in number, resplendent like the blazing sun, though they were of the size of a thumb—They became sages of sublimated vitality.

17-18. Vasiṣṭha¹ begot on Ūrjā seven sons—Rajas, Gātra, Ūrdhvabāhu, Śaraṇa, Anagha, Sutapas and Śukra. They are known as the sinless Sapta-ṛṣis². Dakṣa gave his daughter Svāhā in marriage to God fire who had assumed body.

19. From him, O Hara, she got three sons, known as Pāvaka, pavamāna and Śuci, who were of exalted virility and habitually consuming water.

20-21-22-23. Svadhā who married the manes gave birth to Menā and Vaitaraṇī both of whom became *brahma-Vādinis*³ (experts in the discussion of Brahman. From Menā, Himācala got a son Maināka⁴ and a daughter⁵ Gaurī who was Satī formerly. O Hara, Lord Brahmā appointed his son Svāyambhuva Manu, who was really Brahmā himself, in the task of preserving the subjects. Then the all-pervasive lord Svāyambhuva Manu married lady Śatarūpā who had destroyed her sins by ascetic austerities. Śatarūpā gave birth to two sons:

24. Priyavrata and Uttānapāda, and three daughters—Prasūti, Ākūti and Devahūti. Manu gave Ākūti in marriage to Ruci.

25. Prasūti to Dakṣa and Devahūti to Kardama, Ruci's children were Dakṣiṇā and Yajña.

26. They had twelve sons, the powerful yāmas⁶. Dakṣa had twenty-four daughters excellent in all respects.

1. The family of the Vasiṣṭhas was very illustrious one. The seventh Maṇḍala of the Ṛgveda is ascribed to them. Vasiṣṭha was also the priest of Daśaratha and Rāmacandra of Ayodhyā.

2. This list of the seven sages varies from the well-known list.

3. It proves that the women were not debarred from the Vedic studies.

4. A famous mountain. Opinions defer regarding its location. (Refer CDHM, p. 94)

5. Well known as Pārvatī, the second wife of Śiva.

6. The reference is to the great moral or religious duties of observances. (SSED, p. 455).

27. They were Śraddhā (faith), Lakṣmī (wealth), Dhṛti, (fortitude), Tuṣṭi (satisfaction), Puṣṭi, (Nourishment), Medhā, (Retentiveness), Kriyā (Action), Buddhi (Intelligence), Lajjā (bashfulness), Vapuḥ (Beauty), Śānti (Peace) Ṛddhi (prosperity) and Kīrti (fame) the thirteenth.

28. Dharma married Dākṣāyaṇī the daughter of Dakṣa. The eleven other daughters were Khyāti (praise), Sati (chastity) Sambhūti (production), Smṛti (Memory), Prīti (Affection), Kṣamā (Forgiveness).

29. Sannati (Obeisance), Anasūyā (absence of malice) Ūrjā, (Energy) Svāhā¹ and Svadhā.² The great sages Bhṛgu, Bhava, Marīci, Aṅgiras.

30-31. Pulastya, Pulaha, Kratu, Atri, Vasiṣṭha, Vahni and the manes married respectively Khyāti and others. Śraddhā gave birth to Kāma (Desire), calā (Lakṣmī) to Darpa (Pride), Dhṛti to Niyama (Restraint).

32. Tuṣṭi to Santoṣa (Contentment) and (Puṣṭi gave birth to Lobha (Greatness). Medhā gave birth to Śruta (knowledge) and Kriyā to three sons : Daṇḍa, (Punishment) Laya (Adherence) and Vinaya (humanity).

33. Buddhi to Bodha (enlightenment) and Lajjā to Vinaya (Humility). Vapus gave birth to the son Vyavasāya (Effort) and Śānti to Kṣema (Welfare).

34. Ṛddhi gave birth to Sukha (Happiness) and Kīrti to Yaśas (Renown). These are the sons of Dharma. Kāma's wife was Rati (Love) and their son Harṣa (Joy).

35. Once Dakṣa performed a horse-sacrifice to which all his sons-in-law were invited.

36. They were accompanied by their wives. Satī, though not invited, went there, without Rudra, and was disrespected by Dakṣa.

37. Satī cast off her body and was born again as the daughter of Menā and Himavān. She was then known as

1. Generally an exclamation used in offering oblations to the gods. It also means an oblation or offering made to all gods indiscriminately [Refer *STED* p. 633].

2. Generally an exclamation uttered when offering an oblation to the manes. It also means the food offered to the manes. (*SSED*, p. 631).

Gaurī and she married Śambhu. She gave birth to Vināyaka (Gaṇeśa).

38. And Kumāra, Rudra, the Lord of *Bhṛṅgins*, (the attendants of Śiva) and most powerful bearer of *Pināka*, (the famous bow of Śiva) being infuriated destroyed the sacrifice and cursed Dakṣa: "You will be born as a man in the line of Dhruva".¹ (son of Uttānapāda).

CHAPTER SIX

Description of families

Hari said :

1. Uttānapāda's son born of Suruci was Uttama. Another son of his born of Sunīti was Dhruva who attained a lofty position.

2. Due to the favour of the sage (Nārada) and through the propitiation of Lord Janārdana, Dhruva's son was Śliṣṭi who was very powerful.

3. His son was Prācīnabarhis whose son was Udāradhīḥ. His son was Divaṅjaya whose son was Ripu.

4. Ripu's son was well-known as the glorious Cākṣuṣa Manu. Glorious Ruru was his son whose son was Aṅga.

5. Aṅga's son was Vena who was a non-righteous atheist. The tyrant Vena was killed by the sages by means of the *kuśa* grass.

6. They churned his thigh for the sake of a son whereupon a purely dark-skinned boy was born. They asked him to sit down.

7. He was then known as Niṣāda and he took up his abode in the Vindhya mountains. The *Brāhmaṇas* again churned Vena's right hand.

1. A son of Uttānapāda. A great devotee of Viṣṇu. The pole-star is known as *Dhruva star* after him. (Also *CDHM*, p. 91).

8. Therefrom a son bearing the mental image of Lord Viṣṇu was born. He became famous as Pṛthu. He (Vena) attained heaven.

9. In order to resuscitate the subjects, the king (Pṛthu) milked the Earth. Pṛthu's son was Antardhāna whose son was Havirdhāna.

10. His son Prācīnabarhis shone as the sole emperor of the world. He married Sāmudrī, the daughter of Lavaṇa (the salt-ocean).

11. Sāmudrī gave birth to ten sons, Prācīnabarhiṣas, who were known as Prācetasas. They were well-acquainted with the science of archery.

12. Performing sacred rites collectively, they practised great penance. They also submerged in water of the ocean for ten thousand years.

13. They attained the status of Prajāpati. They married Māriṣā. Dakṣa,¹ who had been cursed by Bhava, became her son.

14. He then mentally created four kinds of progeny. They did not flourish, because they were cursed by Lord Hara.

15. Thereupon Dakṣa Prajāpati desired creation by means of physical intercourse. He married Asiknī, the daughter of Viraṇa Prajāpati.

16. Vairāṇī (the daughter of Viraṇa) gave birth to thousand sons. At the instigation of Nārada, they set out in search of the extremities of the world but never returned.

17. When the first set of thousand sons was thus lost, Dakṣa begot another set of a thousand sons. Riding bridled horses, they too followed the footsteps of their elder brothers, O Hara.

18. This infuriated Dakṣa who cursed Nārada, "You will be born in the world". Nārada was born as the son of Sage Kaśyapa.

19. When formerly his sacrifice was destroyed by Śiva, Dakṣa cursed Śiva furiously, "O Śaṅkara, (those who, will praise and worship you with religious Performances,

1. The first father-in-law of Śiva.

20. Will perish even in another birth due to your enmity." Hence, never should one have the feeling of enmity. From Queen Asiknī, Dakṣa got daughters.

21. Sixty beautiful daughters, two of whom were given in marriage to Aṅgiras, two to Kṛśāśva, ten to Dharma.

22. Fourteen to Kaśyapa and twenty-eight to Indu. Suprabhā and Bhāminī were given to Bahuputra.

23. O Mahādeva, Dakṣa gave four of his daughters, Manoramā, Bhānumatī, Viśālā, and Bahudā to Ariṣṭanemi.

24-25. He gave Suprajā and Jayā to Kṛśāśva. Dharma's ten wives are Arundhatī, Vasu, Yāmī, Lambā, Marudvatī, Saṅkalpā, Muhūrtā, Sādhyā and Viśvā. Now I shall tell those of Kaśyapa.

26. Aditi, Diti, Danu, Kālā, Anāyu, Simhikā, Muni, Kadrū, Sādhyā, Irā, Krodhā, Vinatā, Surabhi and Khagā.

27. Viśvā (wife of Dharma) gave birth to Viśvedevas¹, Sādhyā to Sādhyas². Marutvatī to Marutvans³ and Vasu to Vasus⁴.

28. O Rudra, Bhānu's sons were known as Bhānus⁵ Muhūrtā's Muhūrtas⁶. Lambā's son was Ghoṣa and Yāmī's son Nāgavīthi.

29. Arundhatī gave birth to all earthly objects and Saṅkalpā gave birth to Saṅkalpa present in everyone.

30. The Vasus are eight in number, namely, Āpa, Dhruva, Soma, Dhava, Anila, Anala, Pratyūṣa and Prabhāsa.

31. Āpa's sons are Vaituṇḍi, Śrama, Śrānta and Dhvani. Dhruvā's son was Lord Kāla who organised the time-factor in the world.

32-33-34-35. Soma's son was Varcas instilling vigour in the world. Dhara begot of Manoharā the sons Druhiṇa, Hutahavyavāha, Śīśira, Prāṇa and Ramaṇa. Anila begot of

1. Literally "all the deities". (Vide details in *DHM*, p. 363).

2. A class of inferior deities. (Vide details in *CDHM* p. 271).

3. The clouds.

4. Eight minor deities, attendants upon Indra. (Vide details in *DHM* p. 342).

5. The rays of light or the suns.

6. Moments.

his wife Śiva two sons—Pulomajā and Avijñātagati. Agni's son, Kumāra, born in the *śara* (willow)-grove, was otherwise called Kārttikeya, since he was nurtured by the *Kṛttikās*. Śākha, Viśākha and Naigameya were born after him.

36. Pratyūṣa's son was the sage Devala. Prabhāsa's son became famous as Viśvakarman, the architect of the gods.

37. Ajaikapāt, Ahirbudhnya, Tvaṣṭṛ and Rudra the powerful were his other sons. Tvaṣṭṛ's son was Viśvarūpa of great penance.

38-39. The eleven Rudras who became Lords of the three world's are, Hara, Bahurūpa, Tryambaka, Aparājita, Vṛṣākapi, Śambhu, Kapardin, Raivata, Mṛgavyādha, Śarva and Kapālin, O sage.

40. The twelve suns (*dvādaśa* Ādityas) born to Aditi and Kaśyapa are—Viṣṇu, Śakra, Aryaman, Dhātṛ, Tvaṣṭṛ, Pūṣan.

41. Vivasvat, Savitṛ, Mitra, Varuṇa, Anśumat and Bhaga—These are the twelve sons known.

42. The twenty-seven wives of Soma (moon) are the twenty-seven constellations. Hiraṇyakaśipu and Hiraṇyākṣa were the sons of Diti.

43. A daughter was also born by name Simhikā who became the wife of Vipracitti. Hiraṇyakaśipu had four sons of great valour.

44. Anuhrāda, Hrāda, Prahrāda (Prahlaḍa) and Samhrāda (who was the last one). Among them Prahlaḍa was a great devotee of Viṣṇu.

45. Samhrāda's sons were Āyusmat, Śivi and Bāṣkala. Virocana was the son of Prahrāda. Bali¹ was the son of Virocana.

46. O Śiva ! Bali had a hundred sons of whom the eldest was Bāṇa². All the sons of Hiraṇyākṣa were very strong.

47. They are Utkura, Śakuni, Bhūtasantāpana, Mahānāga, Mahābāhu and Kālanābha.

48. The following were the sons of Danu—Dvimūrdhan, Śaṅkara, Ayomukha, Śaṅkuśiras, Kapila, Śambara.

49. Ekacakra of long arms, Tāraka the powerful, Svarbhānu, Vṛṣaparvan, the great demon Puloman.

1. See p. 5. fn. 6

2. Father of Uṣā.

50. And the powerful Vipracitti. These are the known sons of Danu. Svarbhānu's daughter was Suprabhā. Vṛṣaparvan¹ begot Śarmiṣṭhā².

51. Upadānavī and Hayaśīras who became famous. The two daughters of Vaiśvānara were Pulomā and Kālakā.

52. Both of them were the wives of Mārīci³. Sixty-thousand sons were born of them.

53. These sons of Mārīci were known as Paulomas and Kālakañjas. The Sons of Śimhikā and Vipracitti were—

54. Vyamśa, Śalya the strong, Nabha the powerful, Vātāpi, Namuci, Ilvala, Khasmat,

55. Añjaka, Naraka, and Kālanābha. The Nivātakavaca demons were born in Prahrāda's line.

56. Tāmrā gave birth to six daughters of great vigour, namely, Śukī, Śyenī, Bhāsī, Sugrīvī, Śuci and Gṛdhrikā.

57. Śukī gave birth to Śukas (parrots), Ulūkī to owls, Śyenī to hawks, Bhāsī to kites and Gṛdhri to vultures.

58. Śukī gave birth to water-birds, Sugrīvī to horses, camels and donkeys. Thus I have explained the lineage of Tāmrā.

59. Vinatā had two sons celebrated as Garuḍa and Aruṇa⁴. Surasā gave birth to a thousand serpents of un-limited strength.

60. Kadrū's sons consisting of a thousand *phanins* (serpents) of unlimited strength, O Śaṅkara, have the following⁵ as their leaders—Śeṣa⁶, Vāsuki,⁷ Takṣaka,

1. A demon King who struggled hard with the gods for a long time aided by Śukra, the preceptor of the demons.

2. The beloved of Yayāti. Yayāti married Devayānī, daughter of Śukra, and Śarmiṣṭhā, daughter of the king of *asuras* was told by her father to be her servant as a sort of recompense, for her insulting conduct towards her on a previous occasion. But Yayāti fell in love with this servant and privately married her. (Refer *SSD* p. 455).

3. One of the ten Prajāpatīs.

4. The lame charioteer of Sun-god.

5. A serpent with one thousand hoods, who is the Cauch and canopy of Viṣṇu. [*CDHM* 291-2].

6. A serpent who was used as a rope around the mountain Mandara for churning the ocean.

7. A serpent who bit King Parīkṣit. [Vide details *Pk* p. 192; *Mbh* p. 193].

61. Śaṅkha¹, Śveta, Mahāpadma, Kambala, Aśvatara, Elāpatra, Nāga, Karkoṭaka² and Dhanañjaya.

62. All these are easily irritable and all of them have curved fangs. Krodhā gave birth to highly powerful Piśācas (evil-spirits).

63. Surabhi gave birth to cows and buffaloes. Irā gave birth to trees, creepers, turning plants and all kinds of grass-species.

64. Khagā gave birth to Yakṣas and Rākṣasas. Muni gave birth to Apsarasas. Ariṣṭā gave birth to Gāndharvas of inordinate strength.

65. There are forty-nine Maruts Ekajyoti, Dvijyoti, Trijyoti, Caturjyoti,

66. Ekaśukra, Dviśukra, Triśukra the powerful, Idṛk, Sadṛk, Anyāḍṛk, Pratisaḍṛk,

67. Mita, Samita, Sumita the powerful, Ṛtajit, Satyajit, Senajit having good army,

68. Atimitra, Amitra, Dūramitra, Ajita, Ṛta, Ṛtadharmā, Vihartr, Varuṇa, Dhruva,

69. Vidhāraṇa; this is one group called Durmedhas; Idṛśa, Sadṛkṣa, Etāḍṛkṣa eating little,

70. Etena, Prasadaṛkṣa, Surata engaged in penances, Hetumat, Prasava, glorious Surabha,

71. Valorous Nādi, Dhvani, Bhāsa, Vimukta, Vikṣipa, Saha, Dyuti, Vasu, Anādhṛṣya, Lābha, Kāma, Jayī, Virāt,

72. This is the second group named Udveṣaṇa in the seventh layer of atmospheric minds. All these kings, demons and gods are forms of Lord Hari, surrounded by the sun etc.

73. Manu and others worshipped Lord Hari.

1. A serpent who stole the Vedas. (Vide details in PK, p 483-4].

2. A serpent who was saved by King Nala, yet bit him. (Vide details in PK, p. 89].

CHAPTER SEVEN

Worship of the sun etc.

Rudra said :

1. Please narrate the details of the worship of Sūrya (the sun) and others as practised by Svāyambhuva Manu and the rest.

Brahmā said :

O Vyāsa, this yields both enjoyment and salvation. Listen to it in brief.¹

Hari said :

2. I shall explain the worship of the sun etc. that brings about virtue (*dharma*), love (*kāma*) and other (aims in life).

3. *Om* obeisance to Sūrya's seat. *Om* obeisance to the solar form, *Om Hrām Hrim* *Saḥ* obeisance to Sūrya. *Om* obeisance to Soma (the moon). *Om* obeisance to Maṅgala (Mars). *Om* obeisance to Budha (Mercury). *Om* obeisance to Brhaspati (Jupiter). *Om* obeisance to Śukra (Venus). *Om* obeisance to Śanaīścara (Saturn). *Om* obeisance to Rāhu. *Om* obeisance to Ketu. *Om* obeisance to *Tejaścāṇḍa* of fierce refulgence.

4-5. O Śiva, the various rites to the sun and others, namely *āsana* (seat), *āvāhana* (invocation) *pādya*, (water for washing feet), *arghya* (offering), *ācamana* (water for sipping), *snāna* (bathing), *vastropavīta* (cloth and sacred thread), *gandha*, (scent) *puṣpa* (flowers), *dhūpa* (incense), *dīpu* (lamp), *namaskāra* (obeisance), *pradakṣiṇā* (circumambulation) and *visarjana* departure (of deity) are to be performed by means of these *mantras*.

6. *Om Hrām* obeisance to Śiva. *Om Hrām* obeisance to the auspicious form of Śiva. *Om Hrām* obeisance to the heart. *Om Hrām Svāhā* to the head. *Om Hrūm* vaṣaṭ to the tuft. *Om Hrai Hum* to the armour. *Om Hraum* vauṣaṭ to the three eyes. *Om Hraum* vauṣaṭ to the three eyes. *Om Hraḥ* obeisance to the weapon. *Om Hrām* obeisance to Sadyojāta. *Om Hrim* obeisance to Vāmadeva. *Om Hrām* obeisance to Aghora. *Om Hrim* obeisance to Tatpuruṣa. *Om Hrim* obeisance to Īśāna. *Om Hraum* obeisance

1. Missing in Veṅkaṭeśvara edition.

to Gaurī. *Om Hraum* obeisance to the preceptors. *Om Hraum* obeisance to Indra. *Om Hraum* obeisance to Caṇḍa. *Om Hrām* obeisance to Aghora. *Om* obeisance to Vāsudeva's seat. *Om* obeisance to Vāsudeva's form. *Om Ām Om* obeisance to Lord Aniruddha. *Om* obeisance to Nārāyaṇa. *Om* to *Tat Sad* Brahman. *Om Hrām* obeisance to Viṣṇu. *Om kṣaum* obeisance to Lord Narasimha. *Om Bhūḥ*. *Om* obeisance to Lord Varāha (the boar-incarnation). *Om Kam Ṭam Pam Śam* obeisance to Vainateya (Garuḍa). *Om Jam Kham Ram* obeisance to Sudarśana (the divine discus). *Om Kham Ṭham Pham Śam* obeisance to the Gadā (the divine club). *Om Vam Lam mam Kṣam* (obeisance to Pāñcajanya (the divine conch) *Om Gham Ḍham Bham Ham* obeisance to goddess Śrī. *Om Gam Dam Vam Sam* obeisance to Puṣṭi (nourishment). *Om Dham Śam Vam Sam* obeisance to the Vanamālā (the divine garland). *Om Sam Dam Lam* obeisance to Śrīvātsa (the divine mark on the breast). *Om Ṭham Cam Bham Yam* obeisance to Kaustubha¹ (the divine jewel). *Om* obeisance to the preceptors. *Om* obeisance to Indra and other dikpālas² (guardians of the directions). *Om* obeisance to Viṣvaksena.

7. Offerings of the seat and other things to Lord Hari should be made, O Śiva, by means of these mantras. Now hear the procedure of worship to Sarasvatī³ a power of Lord Viṣṇu. It is very auspicious.

8. *Om Hrīm* obeisance to Sarasvatī. *Om Hrām* obeisance to heart. *Om Hrīm* obeisance to the head. *Om Hrūm* obeisance

1. Name of a celebrated jewel obtained with thirteen other precious things at the churning of the ocean and suspended on the breast of Kṛṣṇa or Viṣṇu (SED p. 318.)

2. Each of the ten directions, beginning with the east, has one guardian deity—namely, Indra, Agni, Yama, Nirṛti, Varuṇa, Vāyu, Kubera, Īśa, Brahmā and Ananta. The last two are for upward and downward directions respectively.

3. The goddess of eloquence and learning who is opposed to Śrī or Lakṣmī, and sometimes considered to be the daughter and also the wife of Brahmā, the proper wife of that god being rather Sāvitrī or Gāyatrī. She is also identified with Durgā, or even with the wife of Viṣṇu and of Manu and held to be the daughter of Dakṣa. [vide SP (AITM), p. 350, SED p. 1182).

to the tuft. *Om Hraim* obeisance to the armour. *Om Hraum* obeisance to three eyes. *Om Hraḥ* obeisance to weapon.

9. Goddess Sarasvatī's powers are : Śraddhā (faith), Ṛddhi (prosperity), Kalā (arts), Medhā (intellect), Tuṣṭi (satiation) Puṣṭi (nourishment), Prabhā (light), Mati (intelligence), those beginning with *Om Hrīm* and ending with namaḥ (obeisance).

10. *Om* obeisance to *Kṣetrapāla* (the guardian of the field (the body)). *Om* obeisance to the preceptors. *Om* obeisance to the grand-preceptors.

11. Offering of seat etc. to Sarasvatī seated on the divine lotus, and investiture with the sacred thread (*yajñopavīta*) of Sūrya etc., should be performed by their own *mantras*.

CHAPTER EIGHT

Worship of Viṣṇu and Vajranābha maṇḍala

Hari said :

1-2. O Rudra ! after the due bath Viṣṇu should be worshipped in the *Maṇḍala* (mystic diagram) prepared in a *Maṇḍapa* (consecrated temple or hall) on the ground. This mystic diagram should be drawn with powders of five colours and should consist of sixteen apartments. It is known as *Vajranābha*. The string should be first placed on the fourth and the fifth corners.

3. The well-versed devotee should then extend the strings into those corners too, which are on either side of the original corners.

4. On the alternative corners too this should be done. In the interval juncture of the lines the first centre is to be taken.

5. In all the interstices, there are such eight centres. The thread should be whirled round from the earlier and the middle centres.

6. O Śiva, ! in the interstics the learned *brāhmaṇa* should whirl (the thread) about three fourth (in length). By this the hypotenuse of the central thread should be whirled.

7. The well-versed devotee should draw the filaments of the lotus in two parts on either side of the hypotenuse. The petals should be drawn on the top of it.

8. O you of firm vows, the instructor who knows reality should make the figure of lotuses in all the regions around the centres.

9. Openings should be made (drawn) in proportion to the first thread—length. The opening should be embellished about half way.

10. In the mystic diagram the colours chosen (for the powders) should be as follows—The hypotenuse in yellow, the filaments in white and red, the interstices in blue, the petals in black.

11-12. The four borders in black, the openings in white and the five lines in the mystic diagram too likewise. White, red, yellow and black lines should be in this order. Having prepared the mystic diagram and after performing the *nyāsa*¹ one should begin the worship of Hari.

13-14. The *nyāsa* (assignment) of Viṣṇu is in the middle of the heart, of Saṅkarṣaṇa in the throat, of Pradyumna in the head of Aniruddha in the tuft, of Brahmā in all the limbs and that of Śrīdhara in both the hands. After cotemplating “I am Viṣṇu” one should fix Hari in the pericarp of the lotus.

15. One should fix Saṅkarṣaṇa in the east, Pradyumna in the south, Aniruddha in the west and Brahmā in the north.

16. Śrīdhara is to be fixed in Rudra’s Corner (North-east), Indra and others should be fixed in the four quarters. Thereafter due worship by means of fragrant incense and other articles one attains the greatest status.

1. Assignment of the various parts of the body to different deities, which is usually accompanied with prayers and corresponding gesticulations. (SSD, p. 306.)

CHAPTER NINE

Viṣṇu-dīkṣā

Hari said :

1. The disciple, duly consecrated in proper time, should be blindfolded with a cloth. He should be made to offer oblations with the original *mantra* hundred and eight times.

2. If the consecration is for the acquisition of a son, the oblations offered are twice in number, if it is for a *sādhaka* (aspirant after spiritualism) it is thrice. O Rudra, if it is the case of a preceptor who had to attain salvation, it is four times.

3. If the consecration were to be omitted, it amounts to killing a preceptor, Vaiṣṇava *brāhmaṇa* and woman. The details of the consecration will now be narrated by me. The consecration destroys *adharma*.

4. After making the disciples sit outside, they should be made to contemplate. O Rudra, they should be considered as being dried up by a portion of wind.

5. They should be considered as being scorched by a portion of fire, and being inundated by a portion of water. *Tejas* will make that being one with it and then leave it out.

6. He should think upon *Praṇava*¹ (the mystic syllable *Om*) as the cause in the heaven, the cause in the body being the other one. There he should unite one soul with another, that being the cause of the body.

7. Then having aroused, he should attach each one, O Śaṅkara. If one is incompetent to worship Hari in the mystic diagram, one should adore him in contemplation.

8. This (adoration) should have four openings (doors) beginning with Brahmatīrtha in order. The hand is the lotus and the fingers are the petals.

9. The palm is the pericarp and the nails are the filaments. He should adore, having contemplated Hari there in the midst of the sun, the moon and fire.

10. He, with due contemplation, should place the palm on the head of the disciple. Since there is Viṣṇu in the palm,

1. Vide fn. 5 on p. 9.

this palm is that of Viṣṇu; and all sins perish on coming in contact with it.

11. The teacher should honour the disciple, whose eyes are covered with a piece of cloth, and then keeping him face to face with the Lord should offer a flower so that it falls there where the head of Lord Viṣṇu is.

12.. He should give him a name. The names of ladies should be self-chosen. The learned preceptor shall fix the names of the Śūdras, ending with *dāsa*.

CHAPTER TEN

Worship of Lakṣmī

Hari said :

1. I shall narrate the worship of Śrī and others in the altar for the sake of prosperity. *Srīm Hrīm* obeisance to Mahā-lakṣmī. *Śrām Śrīm Śrūm Śraim Śraum Śraḥ* in order, the heart, the head, the tuft, the armour, the eyes, the weapon, the seat and the idol should be worshipped.

2-4. In the mystic diagram with the lotus drawn within, having four passages abounding in dust, (everything pervades the firmament, the eyes, the moon and the sun, in view of the subsistence on the sky, the Vedas and the moon) having sixty-four extremities and eight beginnings, he who wishes to fulfil his desires, should offer oblations in the sacrificial fire to Lakṣmī and her limbs in one corner and Durgā, Gaṇa the preceptor and the *Kṣetrapāla*¹ in another. *Om Ghaṁ Ṭaṁ Ḍaṁ Haṁ* obeisance to Mahālakṣmī.

5. With this (*mantra*) one should worship Lakṣmī with all the members of the family as narrated before. *Om Saum* obeisance to Sarasvatī. *Om Hrīm Saum*. Obeisance to Sarasvatī.

6. *Om Hrīm* say, say Vāgvādinī *Svāhā*. *Om Hrīm* obeisance to Sarasvatī.

1. A tutelary deity; their number is given as 49. *SED* p. 332.

CHAPTER ELEVEN

*Nava-vyūha¹ worship of Viṣṇu**Hari said :*

1. I shall now narrate the procedure of *Nava-vyūhārcana* which had been mentioned to Kaśyapa. Extricating the vital breath through the cerebral passage one should fix it in navel, in the sky.

2. Then with the mystic *bija² ram* the physical body shall be burnt. With the *bija yam* he should destroy all.

3. With the *bija lam* all movable and immovable beings should be deluged. With the *bija bam* he should ponder over the *amṛta* (the imperishable).

4. Then, in the middle of the bubbles with the thought 'I am yellow-clad, four-armed Viṣṇu' he should contemplate mentally.

5-6. He should then perform the three-fold *mantra-nyāsa* in the hands and the body with the *bija* consisting of twelve mystic syllables. Then with the help of aforesaid *bijas* and through six *aṅgas³* (limbs of the body) he should so perform that Hari is realised. Starting with the right thumb, he should place the centre of the thumb on the petal.

7. After fixing two mystic *bijas* in the centre, he should place them again on the *aṅga*. He should place them in heart, head, tuft, vital limbs, mouth, eyes, stomach, back,

8. Arms, hands, knees and feet. Keeping the hands shaped like lotus, he should place the thumb in the middle.

9. And contemplate on Viṣṇu, the lord of all, the supreme entity. He should place these mystic *bijas* in the fore-finger and other fingers.

10. Then on head, eyes, mouth, neck, heart, navel private part, knees and feet respectively.

1. *Vyūha*—a form, manifestation, especially of Viṣṇu.

2. *Bija*—a mystical letter or syllable which forms the essential part of the *mantra* of any deity.

3. Six parts of the body: two thighs, two arms, head and the middle part. *JSED*. p. 569.

11. After placing the *śaḍaṅga bījas*¹ in the hands he should place them over the body. Then the five *bījas* should be placed beginning with thumb and ending with the little finger.

12. The *netra-bīja* should be placed in the middle of the hand, the same order is to be followed in *aṅga-nyāsa*. After placing the heart in the heart, the head should be placed on the head.

13. After placing the tuft on the tuft, the armour should be placed all over the body; the eyes should be placed over the eyes and the weapon in both the hands.

14. Binding all the quarters with that alone, he should begin the process of worship. At first with concentration, he should think of the *yoga-pīṭha*, (the sacred seat) in the heart.

15. He should place virtue, knowledge, renunciation and prosperity in the quarters beginning with the south-east respectively and un-righteousness etc. in the quarters beginning with the east.

16. Therefore he should place the infinite that had been well-covered by these, that identifies itself with them, that acts as the supporting seat and that is raised in the fore-part.

17-18. Then contemplating on the white lotus born of the pond of *vidyā*, having eight similar petals in the form of the quarters, having a hundred leaves, and with the upper pericarp scattered about; he should think about the upper and upper zones of the sun, the moon, fire and soul by means of the Vedas and others.

19. Then he should place the eight-fold powers of Keśava, i.e. *Vimalā* and others, resting in the quarters beginning with the east; and also the ninth power vested in the pericarp.

20. Contemplating thus and worshipping the *yoga-pīṭha*, he should thereafter place Lord Viṣṇu, the holder of the bow, invoking him mentally.

21. Then he should place the eye in the middle, the

1. The six *bījas* for the six parts of the body.

astra-mantra in the corners, uniting the heart etc. with the four-petals of the four-quarters beginning with the east.

22. Uniting the *bījas* of Saṅkarsaṇa and others with the east etc. in order, he should place Vainateya (garuḍa) in the eastern and western doors.

23. He should assign Śrī to the south and Lakṣmī to the north, and Śudarśana with a thousand spokes to the southern door.

24. He should then place the conch in the corners after placing the club in the northern door. The intelligent devotee should place Śārṅga-bow either on the right or on the left of the lord.

25. Similarly, he should place the sword and the discus (*cakra*) on either side and thereafter the guardians of the quarters (Indra and others) in accordance with their respective quarters (east etc.)

26. In the same manner, he should place the weapons *Vajra* etc. Then he should contemplate *Brahman* above and *Ananta*¹ below.

27. After contemplating and worshipping them, all *mudrās*² (mystic signs) should be shown. The first *mudrā* is *Añjali* which propitiates the lord quickly.

28-29. *Vandani* is the next when placed on the heart with the right hand raised up. When the left fist is kept with the thumb lifted up and then locked up with the right thumb it is *Ūrdhvāṅguṣṭha*. These three are common. There are others according to the different forms of the idols.

30. With the use of the little finger (and other fingers) eight *mudrās* are formed in order (five plus three). It should be borne in mind that the order is those of the eight *bījas* mentioned before.

31. Bending the three fingers ending with the little finger, with the thumb and keeping both the hands bent down, *Narasimha-mudrā* is formed.

1. Names of Viṣṇu, also of serpent Śeṣa, *SFD*, p. 16.

2. Name of particular positions or intertwinings of the fingers (24 in number). . . Commonly practised in religious worship and supposed to possess an occult meaning and magical efficacy. *Ibid.*, p. 822.

32. Keeping the left hand raised up, whirl it slowly. This is the ninth one known as *Varāha-mudrā*.

33. Keeping both the fists raised up and straight, release them one by one and then again contract all. This is called *Aṅga-mudrā*.

34. Keeping both the fists tight one after another the *mudrās* of the ten guardians of the quarters are formed in order.

35. The first vowel, the second, the penultimate and the final signify Vāsudeva, Bala, Kāma, and Aniruddha in due order.

36. *Om, Tat Sat, Hum, Kṣaum, Bhūḥ*, these are the *mantras* for Nārāyaṇa, Brahmā, Viṣṇu, (Nara-) siṃha and the lordly Boar.

37. In view of the different hues, the names are nine-fold—white, red, yellow, blue, black, purple, cloud-coloured, fire-coloured and honey-coloured.

38. *Kam, Tam, Pam, Sam* Garuḍa; *Jam, Kham, Vam*—Sudarśana; *Sam, Cam, Pham, Sam*—*Gadā* (the divine club); *Vam, Lam, Mam, Ksam*—Conch;

39. *Gham, Dham, Bham, Ham*—Śrī; *Gam, Jam, Vam, Sam*—*Puṣṭikā*; *Gham, Vam*—*Vanamālā*; *Dam*—*Sam*—*Śrivatsa*;

40 *Cham, Dam, Pam, Yam*—Kaustubha and *Ananta* is I myself. Thus the limbs of the lord of lords are ten duly.

41. Garuḍa resembles the lotus in colour, the club has a black form, the halo (*Puṣṭi*) has the colour of *Śirīṣa*-flower; Lakṣmī has a golden complexion.

42. The conch resembles the full-moon, Kaustubha has red hue, the discus has the brilliance of a thousand suns and *Śrivatsa* resembles white *Kunda*-flower.

43. The garland is of five colours, *Ananta* is like the cloud, the weapons have the forms of lightning which may not have been mentioned.

44. One should offer *arghya* and *pādya* in accordance with *Puṇḍa ikākṣa-vidyā*.

CHAPTER TWELVE

Order of worship

Hari said :

1. I shall describe the order in the procedure of worship for achieving its success. At first the remembrance of the Supreme Soul with *Om Namaḥ* (obeisance)'.
 2. *Yaṁ, Raṁ, Vaṁ, Laṁ*—thus the purification of the body. *Om* obeisance, thus the formation of *caturbhuja*- (four armed) soul.

3. Then threefold placement of *Ākāra*. Then the worship of the *yoga*-seat embedded in the heart. *Om* obeisance to *Ananta*. *Om* obeisance to *dharma*. *Om* obeisance to knowledge. *Om* obeisance to renunciation. *Om* obeisance to prosperity. *Om* obeisance to evil. *Om* obeisance to ignorance. *Om* obeisance to non-detachment. *Om* obeisance to non-prosperity. *Om* obeisance to the lotus. *Om* obeisance to the solar-sphere. *Om* obeisance to the lower sphere. *Om* obeisance to the fiery sphere. *Om* obeisance to *Vimalā*. *Om* obeisance to *Utkarṣiṇī*. *Om* obeisance to *Jñānā*. *Om* obeisance to *Kriyā*. *Om* obeisance to *Yogā*. *Om* obeisance to *Prahvī*. *Om* obeisance to *Satyā*. *Om* obeisance to *Īśānā*. *Om* obeisance to *Sarvatomukhī*. *Om* obeisance to *Hari's* seat with all *aṅgas* and *upāṅgas*. Then in the pericarp—*Am* obeisance to *Vāsudeva*. *Ām* obeisance to the heart. *Im* obeisance to the head. *Ūm* obeisance to the tuft. *Aim* obeisance to the armour. *Aum* obeisance to the trio of eyes. *Āḥ Phaḥ* obeisance to the weapon. *Ām* obeisance to *Śaṅkarṣaṇa*. *Am* obeisance to *Pradyumna*, *Aḥ* obeisance to *Aniruddha*. *Om Aḥ* obeisance to *Nārāyaṇa*. *Om Tat Sat* obeisance to *Brahman*. *Om Hum* obeisance to *Viṣṇu*. *Kṣaum* to *Narasimha*. *Bhūḥ* to *Varāha*. *Kam* to *Vainateya*. *Jaṁ Khaṁ Vaṁ* to *Sudarśana*. *Khaṁ Cam, Pham, Sam* to *Gadā*. *Vum, Lam, Mam, Kṣaṁ* to *Pāñcajanya*. *Ghaṁ Dhaṁ Bhaṁ Ham* to *Śrī*. *Gam, Ḍam, Vam, Śaṁ* to *Puṣṭi*, *Dham, Vam* to *Vanamālā*. *Daṁ Saṁ* to *Srīvatsa*, *Chaṁ Daṁ, Yam* to *Kaustubha*. *Saṁ* to *Śārṅga*. *Im* to the two quivers. *Cam* to the hide. *Kham* to the sword; to *Indra*, the lord of gods; to *Agni*, the lord of lustre; to *Yama*, the lord of *dharma*, *Kṣam* to *Naiṣṭha*, the lord of demons; to *Varuṇa*, the lord of water. *Yaṁ*

to Vāyu, the lord of breath. *Dham* to Dhanada, the lord of wealth. *Hām* to Īśāna, the lord of learning. *Om* to Vajra, to Power. *Om* to *Daṇḍa* (punishment), to the sword. *Om* to the noose, to the banner, to the club, to the trident. *Lam* to *Ananta*, the lord of nether-worlds. *Kham* to Brahman, the lord of all worlds. *Om* obeisance to Lord Vāsudeva. *Om Om* obeisance. *Om Nam* obeisance. *Om Mam* obeisance. *Om Bham* obeisance. *Om Gam* obeisance. *Om Vam* obeisance. *Om Tem* obeisance. *Om Vām* obeisance. *Om Sum* obeisance. *Om Dem* obeisance *Om Vām* obeisance. *Om Yam* obeisance. *Om Om* obeisance. *Om Nam* obeisance *Om Mom* obeisance. *Om Nām* obeisance. *Om Rām* obeisance. *Om Yam* obeisance *Om Nām* obeisance. *Om Yām* obeisance *Om Nam̐ mom̐ Bham̐ Gam̐ Vam̐ Tem̐ Vāmsum̐derm̐vām̐ Yam Om* obeisance to Nārāyaṇa. *Om* obeisance to Puruṣottama.

4. Obeisance to you, O Puṇḍarikākṣa. Obeisance to you O Viśvabhāvana (well-wisher of the universe). Obeisance to you, O Subrahmaṇya (well-embedded in the Brahman), O Great-being, O Elder.

5-6-7. In the *havana*-rites¹ of these the word *svāhā* should be added at the end of these *mantras*. Thus repeating this hundred and eight times and giving *arghya*, obeisance should be made repeated with the *mantra jitam̐ teno*, (he has won). Then the devotee well-versed in *mantras* should worship duly that god of gods, Acyuta, with, first having mentioned *praṇava*, his own *bīja*, *aṅgas* and the rest.

8. After kindling fire, he should keep it well in the sacred pit with the auspicious results thereof. After contemplating everything, he should meditate upon the *maṇḍala*.

9. Having performed *havana*, hundred and eight times with the principle called Vāsudeva, he should offer six oblations with Saṅkarṣaṇa—*bīja*.

10. Three each time to the *aṅgas* and one each to the guardians of the quarters. The *pūrṇāhuti*² should be made in the end.

1. Offering oblation into fire.
2. The final offering into fire.

11. The soul should be merged with the greatest principle beyond the pale of speech. After sitting and showing the *mudrās*, he should bow down again.

12. This *homa* is called *nitya*; and *naimittika* requires twice this ritual. Go, I go to the greatest destination where there is Lord Nirañjana (the unsullied one).

13. May the gods go back to their respective places. Sudarśana, Śrī, Hari, Acyuta, Trivikrama.

14. Caturbhuja, Vāsudeva, Pradyumna, Saṅkarṣaṇa, Puruṣa—these constitute the ten with the nine *vyūhas*.

15. Aniruddha, Dvādaśātmā, beyond that Anantaka—these *devas* should be known as signified by the wheels beginning with one.

16. They should be worshipped by me in a house marked with the wheels. *Om Svāhā* to *Cakra*. *Om Svāhā* to *Vicakra*. *Om Svāhā* to *Sucakra*. *Om Svāhā* to *Mahācakra*. *Om Mahācakra* the destroyer of demons, *Hum Phaṭ*. *Om Hum* to the thousand-spoked, *Hum Phaṭ*.

17. This Dvārakā-cakra-pūjā in the house is auspicious and well-protecting.

CHAPTER THIRTEEN

Viṣṇupañjarastotra

Hari Said:

1-2. I shall now expound Viṣṇu's auspicious *Pañjara* (protective cage) Obeisance, obeisance to Thee, O, Govinda. Taking up the discus Sudarśana protect me in the east. O Viṣṇu, I seek refuge in Thee. O Padmanābha, take up the club Kaumodakī, obeisance to Thee.

3-10. O Viṣṇu, protect me in the South. I seek refuge in Thee. Taking up the plough-share Saunanda protect me in the west, O Puruṣottama, obeisance to Thee. I seek refuge in Thee. Taking up the destructive Mortar O Puṇḍarikākṣa (lotus-eyed one) protect me in the north. O Jagannātha (lord of the

universe) I seek refuge in Thee. Taking up the Sword the shield and the other weapons protect me, O Hari, killer of *Rākṣasas*, in the north east, Obeisance to Thee. I have sought refuge in Thee. O Viṣṇu, taking up the great Conch *Pāñcajanya*¹ and the lotus *Anudbodha* protect me in the South-east, O Boar, protect me. O *Nṛkesarin* (Man-lion) of divine form, Taking up the sun and the moon and the *Cāndramas* a (Lunar Sword,) protect me in the South west. Taking up *Vaijayanti* and the necklace *Srivatsa*² protect me in the north-west. O Lord *Hayagrīva*³, obeisance to Thee. Riding on *Vainateya* high over in the sky O *Janārdana*, the unconquered, protect me always. O un-vanquished, obeisance to Thee. Riding on *Viśālākṣa* protect me in the nether worlds, obeisance to Thee O shoreless Ocean, Obeisance to Thee O Great Fish ! O Truth ! making the *Bāhupañjara* (Protective Cage of Arms) protect me in the hands, fingers, head and other parts. O Viṣṇu, foremost among men, obeisance to Thee. Thus was expounded to Śaṅkara the Great *Vaiṣṇava Pañjara* formerly for the protection of *Kātyāyanī*,⁴ the wife of *Īśāna*. O Śaṅkara, by this she destroyed *Cāmara*, *Mahiṣāsura* the demon *Rakta-bīja* and other enemies of gods. By reciting this with devotion a man always conquers his enemies.

CHAPTER FOURTEEN

Meditation

Hari Said:

1. I shall now expound *Yoga* conducive to enjoyment and final beatitude. Hari, the lord, is to be contemplated, so say the devotees who regularly contemplate.

1. It is *Kṛṣṇa*'s conch. It derives its name from the sea-demon *Pañcajana*.

2. A particular mark (a curl of hair) on the breast of *Viṣṇu* (and also *Kṛṣṇa*).

3. According to some, *Viṣṇu* took this form to save the *Vedas*. Refer *CDHM* p. 120.

4. A name of the goddess *Durgā*.

2. O Īśa listen, Viṣṇu, the lord of all, is infinite, remover of all sins, devoid of ground of rest for the feet.¹

3. I am Vāsudeva, the lord of the universe, the soul of Brahman, the immanent soul, the eternal, free from all kinds of physical bodies.

4. Devoid of the attributes of the body, free from *kṣara* (perishable) and *Akṣara* (imperishable) presiding over the six types (of living beings), the seer, the hearer, the smeller and beyond the pale of the senses.

5. Free from its attributes, the creator, devoid of name and race, the thinker residing in the mind, the lord free from mind.

6. Devoid of the attributes of the mind, he is the worldly knowledge, the spiritual knowledge, the knower the presiding being in the intellect, the omniscient witness devoid of (the attributes of) the intellect.

7. Free from the attributes of the intellect, all in-all, the omnipresent mind, free from all living beings, and devoid of the attributes of the vital breath.

8. The Vital breath of living beings, the quiet, devoid of fear, free from egotistic feelings and devoid of the attributes (of the ego).

9. The witness (of ego), the controller, (of ego), Bliss personified, the presiding being of (the three states of) wakefulness, dream and sleep, devoid of their attributes.

10. The fourth, the great Creator *Dṛgrūpa* (Having the form of the Vision), free from qualities, the independent, the enlightened, the unageing, the all-pervading, the Truth. I am the soul, the auspicious one.

11. Those men of knowledge who contemplate upon (me) and the lord thus, attain the great status and also that form; no doubt need be entertained.

12. O Śaṅkara of good vows, thus I have narrated to you the procedure of contemplation. He who reads this constantly attains to Viṣṇu's world.

1. The reading पद्भिर्भूषणवर्जितः is suggested.

CHAPTER FIFTEEN

Viṣṇu-sahasra-nāma-stotra

Rudra said :

1. O Lord, what is to be muttered by a man so that he is released from the terrible ocean of worldly existence. O Janārdana, you narrate to me that great *stotra*.¹

Hari Said :

2. Praising Lord Viṣṇu (the great Brahman, the Supreme Soul, the immutable) by thousand names a man becomes free.

3-160. I shall tell you O Śaṅkara, the holy and great object of recitation² which removes all sins. Listen with full attention. *Om*

Vāsudeva—son of Vasudeva.

Mahāviṣṇu—the great Viṣṇu the omnipresent.

Vāmana—the dwarf (who put down the demon Bali).

Vāsava—Indra.

Vasu—the eight semi-divine beings.

Bālacandranibha—resembling the crescent moon.

Bāla—the child.

Balabhadra—Balarāma.

Balādhīpa—highly powerful.

Balibandhanakṛt—who fettered the demon Bali.

Vedhas—the creator.

Vareṇya—the excellent.

Vedavit—knower of Vedas.

Kavi—poet.

Vedakarṭṛ—producer of Vedas.

Vedarūpa—Vedas personified.

Vedyā—worthy of being known.

Vedaparipluta—filled with Vedas.

1. A hymn to recite one thousand names of Viṣṇu. It is rather different form the one found in the Mahābhārata.

2. Japya—a hymn of adoration; that which is to be recited and muttered.

- Vedāṅgavettṛ—knower of the Vedāṅgas.¹
 Vedeśa—lord of the Vedas.
 Balādhāra—store of strength.
 Balārdana—suppressor of the strong.
 Avikāra—unchanging.
 Vareśa—lord of Boons.
 Varada—(or Varuṇa) he who grants boons (or Varuṇa).
 Varuṇādhīpa—overlord of Varuṇa.
 Vīrahā—slayer of heroes.
 Bṛhadvīra—greater hero.
 Vandita—the adored.
 Parameśvara—the great Īśvara.
 Ātman—the soul.
 Paramātman—the Supreme Soul.
 Pratyagātman—the inner Self.
 Viyātpara—beyond the sky.
 Padmanābha—lotus-navelled.
 Padmanidhi—the treasure trove Padma.
 Padmahasta—the holder of a lotus in the hand.
 Gadādhara—the holder of club.
 Parama—the greatest.
 Parabhūta—beyond the elements.
 Puruṣottama—most excellent of puruṣas.
 Īśvara—the powerful.
 Padmajanṅha—lotus-wristed.
 Puṇḍarīka—white in colour.
 Padmamālādhara—wearing garland of lotuses.
 Pīya—beloved of all.
 Padmākṣa—lotus-eyed.
 Padmagarbha—lotus-wombed.
 Parjanya—rainbearing cloud.
 Padmasaṁsthita—seated in a lotus.
 Apāra—beyond the range.
 Paramārtha—the greatest entity.
 Parāṇāṁpara—greatest of the great.
 Prabhu—lord.

1. Six subsidiary treatises related to the Vedas. They are शिक्षा, कल्प, व्याकरण, निरुक्त, छन्दस्, ज्योतिष

- Paṇḍitebhyaḥ Paṇḍita—scholarly of Scholars.
 Pavitra—holy.
 Pāpamardaka—suppressor of sins.
 Śuddha—Pure.
 Prakāśarūpa—of refulgent form.
 Pavitra—purifier.
 Parirakṣaka—protector.
 Pipāsā-Varjita—free from thirst.
 Pādya—holy wāter (offered at the feet of the lord).
 Puruṣa—the divine being.
 Prakṛti the divine Nature.
 Pradhāna the divine intellect.
 Pṛthivīpadma—the lotus of the earth.
 Padmanābha—lotus-navelled.
 Priyaprada—giver of desire.
 Sarveśa—lord of all.
 Sarvaga—going everywhere.
 Sarva—the all-in-all.
 Sarvavid—omniscient.
 Sarvada—bestower of all.
 Para—he who is beyond everything.
 Sarva—identical with all.
 Jagato dhāma—the abode of the universe.
 Sarvadarśin—the witness of all.
 Sarvabhṛt—upholder of all.
 Sarvānugrahakṛd—Deva the deity benevolent to all.
 Sarvabhūtahṛdisthita—residing in the hearts of all living beings.
 Sarvapa—protector of all.
 Sarvapūjya—worthy of every one's worship.
 Sarvadevanamaskṛta—saluted by all devas.
 Sarvasya jagato mūlam—root-cause of all universe.
 Sakala—the entire, the whole.
 Niṣkala—the undivided.
 Anala—the fire.
 Sarvagoptr—the protector of all.

- Sarvaniṣṭha**—all-pervasive.
Sarvakāraṇakāraṇam—cause of all causes.
Sarvadyeya—worthy of meditation by all.
Sarvamiṭra—friend of all.
Sarvadevasvarūpadhṛk—holding the forms of all gods.
Sarvādhyāya—object of study by all.
Surādhyakṣa—presiding deity of gods.
Surāsuranamaskṛta—adored by gods and demons.
Duṣṭānām asurāṇām ca sarvadā ghātaka—the perpetual slayer
 of the wicked and the *asuras*.
Antaka—the destroyer.
Satyapāla the protector of truth.
Sannābha—central cynosure of the good.
Siddheśa—lord of *Siddhas*.
Siddhavandita—respected by *Siddhas*.
Siddhasādhya—one who has achieved everything achievable.
Siddhasiddha—obtained by the *Siddhas*.
Sādhyaśiddha—obtained by *Sādhyas*.
Hṛdīśvara—lord of the heart.
Jagataḥ śaraṇam—refuge of the universe.
Jagataḥ śreyaḥ—glory of the Universe.
Jagataḥ kṣema—affluence of the Universe.
Śubhakṛt—doer of good.
Śobhana—beautiful.
Saumya—gentle.
Satya—reality.
Satyaparākrama—of true valour.
Satyastha—stationed in truth.
Satyasaṅkalpa—of true volition.
Satyavid—knower of truth.
Satyada—giver of truth.
Dharma—virtue.
Dharmin—virtuous.
Karmin—observer of sacred rites.
Sarvakarmavivarjita—free from all activities.
Karmakartṛ—ordainer of actions.
Karmaṇ—the action.

- Kriyā—sacred rite.
 Kāryam—the result.
 Śrīpati—lord of splendour.
 Nṛpati—lord of men.
 Śrīmat—glorious.
 Sarvasya pati—lord of all.
 Ūrjita—the powerful.
 Devānām pati—lord of *devas*.
 Vṛṣṇīnām pati—lord of *Vṛṣṇis*.
 Hiraṇyagarbhasya pati—lord of Hiraṇyagarbha.
 Tripurāntaḥpati—lord of slayer of *Tripuras*.
 Paśūnām pati—lord of beasts.
 Prāya—abundance.
 Vasūnām pati—lord of *Vasus*.
 Ākhaṇḍalasya pati—lord of India.
 Varuṇasya pati—lord of Varuṇa.
 Vanaspatīnām pati—lord of plants.
 Anilasya pati—lord of wind.
 Analasya pati—lord of fire.
 Yamasya pati—lord of Yama.
 Kuberasya pati,—lord of Kubera.
 Nakṣatrāṇām pati—lord of Stars.
 Oṣadhīnām pati—lord of medicinal herbs.
 Vṛkṣāṇām pati—lord of trees.
 Nāgānām pati—lord of the Nagars.
 Arkasya pati—lord of the Sun.
 Dakṣasya pati—lord of Dakṣa.
 Suhrdām pati—lord of friends.
 Nṛpāṇām pati—lord of Kings.
 Gandharvāṇām pati—lord of the *Gandharvas*.
 Asūnām uttamaḥ pati—most excellent lord of vital breaths.
 Parvatānām pati—lord of mountains.
 Nimnagānām pati—lord of rivers.
 Surāṇām pati—lord of *devas*.
 Śreṣṭha—the most excellent.
 Kapilasya pati—lord of Kapila.
 Latānām pati—lord of creepers.

Virudhām pati—lord of spreading creepers.
 Muninām pati—lord of Sages.
 Sūryasya uttama pati—most excellent lord of the sun.
 Candramasaḥ śreṣṭha pati—most excellent lord of the moon.
 Śukrasya pati—lord of Śukra.
 Grahāṇām pati—lord of the *planets*.
 Rākṣasānām pati—lord the Rākṣasas.
 Kinnarāṇām pati—lord of the *Kinnaras*.
 Dvijānām uttama pati—most excellent lord of the twice born.
 Saritām pati—lord of rivers.
 Samudrāṇām pati—lord of the oceans
 Sarasām pati—lord of the lakes.
 Bhutānām pati—lord of the goblins.
 Vetālānām pati—lord of the *Vetālas*.
 Kūṣmāṇḍānām pati—lord of the pumpkins.
 Pakṣiṇām pati—lord of birds.
 Paśūnām pati—lord of beasts.
 Mahātman—noble soul.
 Maṅgala—the auspicious.
 Meyā—that can be measured.
 Mandara—the mountain Mandara.
 Mandareśvara—lord of Mandara.
 Meru—mountain Meru.
 Mātr—the measurer.
 Pramāṇ—means of valid knowledge.
 Mādhava—lord of Lakṣmī.
 Manuvarjita¹—Devoid of mantras.
 Mālādhara—wearing garlands.
 Mahādeva—great Lord.
 Mahādevena pūjita—adored by Śiva.
 Mahāśānta—very quiet.
 Mahābhāga—the fortunate.
 Madhusūdana—slayer of Madhu.
 Mahāvīrya—of great heroism.
 Mahāprāṇa—of great vital breath
 Mārkaṇḍeya pravandita²—saluted by Mārkaṇḍeya

1. *v.l. malvarjita.*

2. *v.l. mārkaṇḍyaṣivandita.*

Māyātman—identified with illusion.
 Māyayā baddha—fettered by illusion.
 Māyayā Vivarjita—free from illusion.
 Munistuta—lauded by the sages.
 Muni—identified with sages.
 Maitra—great friend.
 Mahānāsa—having long nose.
 Mahāhanu—having large cheeks.
 Mahābāhu—having long arms.
 Mahādanta¹—having big teeth.
 Maraṇena vivarjita—devoid of death.
 Mahāvakra—having a large mouth.
 Mahātmā—having a huge body.
 Mahākāra²—having a big size.
 Mahodara—having a great belly.
 Mahāpāda—having large feet.
 Mahāgrīva—having a long neck.
 Mahāmānin—highly respected.
 Mahāmanas—high-minded.
 Mahāmati³—of great intellect.
 Mahākīrti—of great fame.
 Mahārūpa—of great form.
 Mahāsura—identified with great Asura.
 Madhu—honey.
 Mādhava—spring season.
 Mahādeva—great Deva.
 Maheśvara—the great Īśvara.
 Makheṣṭa⁴—pleased with sacrifices.
 Makharūpin—of the form of a sacrifice.
 Mānaniya—the laudable.
 Makheśvara—lord of sacrifices.
 Mahāvāta—the violent wind.
 Mahābhāga—having great share.
 Maheśa—great lord.
 Atītamānuṣa—the Superman.

1. *v.l. mahādanta.*

2. *v.l. mahākāya.*

3. *v.l. mahāgati.*

4. *v.l. makheṣya.*

Mānava—the mankind.

Manu—Manu (himself).

Mānavānām Priyaṅkara—doing good to men

Mṛga—the deer.

Mṛgapūjya—adored by the deer.

Mṛgāṇām pati—lord of the deer.

Budhasya pati—lord of Mercury.

Brhaspatē pati—lord of Jupiter.

Śanaīscarasya pati—lord of Saturn.

Rāhoḥ pati—lord of Rāhu.

Ketoḥ pati—lord of Ketu.

Lakṣmaṇaḥ—having good mark.

Lakṣaṇa—good sign.

Lamboṣṭha—having hanging lips.

Lalita—handsome to look at.

Nānālaṅkārasamṣukta—bedecked with many ornaments of variety.

Nānācandanacarcita—anointed with sandal pastes of various sorts.

Nānārasojjvaladvaktra—with mouth shining with different kinds of juices.

Nānāpuṣpapaśobhita—adorned with flowers of various sorts.

Rāma—(identified with prince) Rāma.

Ramāpati—Lord of Lakṣmī.

Sabhārya Parameśvara—ardhanārīśvara.

Ratnada—giver of jewels.

Ratnaharṭṛ—confiscator of jewels.

Rūpin—possessed of forms.

Rūpavivarjita—devoid of forms.

Mahārūpa—having immense form.

Ugrarūpa—having terrific form.

Saumyarūpa—having gentle form.

Nilameghanibha—resembling blue cloud.

Śuddha—the pure.

Kālameghanibha—resembling dark cloud.

Dhūmavarṇa—of smoke-colour.

Pitavarṇa—of yellow colour.

Nānārūpa—of various forms.

Avarṇaka—having no colour.

- Virūpa—of hideous form.
 Rūpada—bestower of comely appearance.
 Śuklavarna—of white colour.
 Sarvavarna—of all colours.
 Mahāyogin—the great yogin.
 Yajña¹—the sacrifice.
 Yajñakṛt—the sacrificer.
 Suvarṇa—having good colour.
 Varṇavat—having colour.
 Suvarṇākhyā—named gold.
 Suvarṇāvayava—having golden parts.
 Suvarṇasvarṇamekhala—having a golden girdle of good colour.
 Suvarṇasya pradātṛ—giver of gold.
 Suvarṇāṁśa²—having parts of gold.
 Suvarṇasya priya—fond of gold.
 Suvarṇādhyā—possessing gold.
 Suparṇin—of beautiful wings.
 Mahāparṇa—of huge wings.
 Suparṇasya kāraṇam—cause of Suparṇa.
 Vainateya—Vinatā's son.
 Āditya—Aditi's son.
 Ādi—the beginning.
 Ādikara—creator of beginning.
 Śiva—Śiva.
 Mahataḥ kāraṇam—cause of the intellectual principle.
 Purāṇasya³ kāraṇam—cause of purāṇas.
 Buddhīnām kāraṇam—cause of intellects.
 Manasaḥ kāraṇam—cause of mind.
 Cetasaḥ kāraṇam—cause of thought.
 Ahaṅkārasya kāraṇam—cause of the ego.
 Bhūtānām kāraṇam—cause of the elements.
 Vibhāvasoḥ kāraṇam—cause of fire.
 Ākāśakāraṇam—cause of the ether.
 Pṛthivyāḥ param kāraṇam—the great cause of the earth.
 Aṇḍasya kāraṇam—cause of the cosmic egg.
 Prakṛteḥ kāraṇam—cause of the Prakṛti.

1. *v.l. yājña.*

2. *v.l. suvarṇeśa.*

3. *v.l. pradhānasya kāraṇam.*

- Dehasya kâraṇam—cause of body.
 Cakṣuṣaḥ kâraṇam—cause of the eye.
 Śrotrasya kâraṇam—cause of the ear.
 Tvacaḥ kâraṇam—cause of the skin.
 Jihvâyâḥ kâraṇam—cause of the tongue.
 Prāṇasya kâraṇam—cause of the vital breath.
 Hastayoḥ kâraṇam—cause of hands.
 Pādayoḥ kâraṇam—cause of feet.
 Vācaḥ kâraṇam—cause of speech.
 Pāyoḥ kâraṇam—cause of the organ of evacuation.
 Indrasya kâraṇam—cause of Indra.
 Kuberasya kâraṇam—cause of the Kubera.
 Yamasya kâraṇam—cause of Yama.
 Īśānasya kâraṇam—cause of Īśāna.
 Yakṣāṇāṃ kâraṇam—cause of Yakṣas.
 Rakṣasāṃ param kâraṇam—great cause of demons.
 Bhūṣaṇāṇāṃ śreṣṭhāṃ kâraṇam¹—excellent cause of ornaments.
 Dharmasya kâraṇam—cause of the virtue.
 Jantūnāṃ kâraṇam—cause of the creatures.
 Vasūnāṃ param kâraṇam—great cause of Vasus.
 Manūnāṃ kâraṇam—cause of Manus.
 Pakṣiṇāṃ param kâraṇam—great cause of birds.
 Munināṃ śreṣṭhāṃ kâraṇam—excellent cause of sages.
 Yogināṃ param kâraṇam—great cause of ascetics.
 Siddhānāṃ kâraṇam—cause of Siddhas.
 Yakṣāṇāṃ param kâraṇam—great cause of Yakṣas.
 Kinnarāṇāṃ kâraṇam—cause of Kinnaras.
 Gandharvāṇāṃ kâraṇam—cause of Gandharvas.
 Nadānāṃ kâraṇam—cause of west flowing rivers.
 Nadināṃ param kâraṇam—great cause of east-flowing rivers.
 Samudrāṇāṃ kâraṇam—cause of seas.
 Vṛkṣāṇāṃ kâraṇam—cause of trees.
 Vīrudhāṃ kâraṇam—cause of creepers.
 Lokānāṃ kâraṇam—cause of worlds.
 Pātāla-kâraṇam—cause of Pātāla.
 Devānāṃ kâraṇam—cause of Devas.
 Sarpāṇāṃ kâraṇam—cause of serpents.

1. [~] v. l. *niṣṭhāṇāṃ*.

- Śreyasāṁ kāraṇam—cause of glory.
 Paśūnāṁ kāraṇam—cause of animals.
 Sarveṣāṁ kāraṇam—cause of all.
 Dehātman—soul of the body.
 Indriyātman—soul of sense-organs.
 Buddheḥ ātman¹—soul of intellect.
 Manasaḥ ātman—soul of mind.
 Ahaṁkāracetasāḥ ātman—soul of egoistic mind.
 Jāgrataḥ ātman—soul of the wakeful.
 Svapataḥ ātman—soul of the slumbering.
 Paramahadātman—soul of the cosmic intellect.
 Pradhānasya parātman—great soul of *Pradhāna*.
 Ākāśātman—soul of ether.
 Apām ātman—soul of waters.
 Prithivyāḥ paramātman—great soul of Earth.
 Vayasyātman²—soul of friends.
 Gandhasya paramātman—great soul of smell.
 Rūpasya Para ātman—great soul of colour.
 Śabdātman—soul of sound.
 Vāgātman—soul of speech.
 Sparśātman—soul of touch.
 Puruṣa—the Being.
 Śrotrātman—soul of ears.
 Tvagātman—soul of skin.
 Jihvāyāḥ paramātman—great soul of tongue.
 Ghrāṇātman—soul of smell.
 Hastātman—soul of hands.
 Paramapādātman—great soul of feet.
 Upasthasya ātman—soul of the organ of generation.
 Parama pāyvatman—great soul of organ of evacuation.
 Indrātman—soul of Indra.
 Brahmātman—soul of Brahmā.
 Rudrātman—soul of Rudra.
 Manoḥ ātman—soul of Manu.
 Dakṣasya prajāpateḥ ātman—soul of Dakṣa the patriarch.
 Paramasatyātman—great soul of truth.

1. *v.l. ātmā buddhiḥ.*

2. *v.l. rasātman.*

- Īśātman—soul of Īśa.
 Paramātman—great soul.
 Rudrātman—soul of Rudra.
 Mokṣavid—knower of salvation.
 Yati—ascetic.
 Yatnavān—striving.
 Yatna—efforts.
 Carmin—having leather.
 Khaḍgin—having sword.
 Asurāntaka¹—slayer of *Asuras*.
 Hrīpravartanaśīla—habitually practising modesty.
 Yatīnām hite rata—engaged in the welfare of ascetics.
 Yatirūpin—having the form of an ascetic.
 Yogin—*yogi*.
 Yogidhyeya—worthy of meditation by *yogins*.
 Hari—remover (of sins).
 Śiti—the dark
 Saṁvit—perfect knowledge.
 Medhā—genius.
 Kāla—time.
 Ūsmā—heat (summer).
 Varṣā—rain (rainy season).
 Mati—determination.
 Saṁvatsara—year.
 Mokṣakara—bringing about salvation.
 Mohapradhvarṇasaka—remover of delusion.
 Duṣṭānāmmohakarṭṭ—stupefying the wicked.
 Māṇḍavya—sage Māṇḍavya.
 Baḍavāmukha—having submarine fire in the mouth.
 Saṁvartaka—the whirling fire at the time of final dissolution.
 Kālakarṭṭ—creator of time.
 Gautama—sage Gautama.
 Bhṛgu—sage Bhṛgu.
 Aṅgiras—sage Aṅgiras.
 Atri—sage Atri.
 Vasiṣṭha—sage Vasiṣṭha.
 Pulaha—sage Pulaha.

1. *v.l. muraṇtaka.*

- Pulastya—sage Pulastya.
 Kutsa—sage Kutsa.
 Yājñavalkya—sage Yājñavalkya.
 Devala—sage Devala.
 Vyāsa—sage Vyāsa.
 Parāśara—sage Parāśara.
 Śarmada—giver of Welfare.
 Gāṅgeya—Gaṅgā's son (Bhīṣma).
 Hṛṣīkeśa—Master of sense organs.
 Bṛhacchravas—having large ears.
 Keśava—having luxuriant hair.
 Kleśahantr—remover of pain.
 Sukarṇa—having good ears.
 Karṇavarjita—devoid of ears.
 Nārāyaṇa—having waters for abode.
 Mahābhāga—immensely lucky.
 Prāṇasya pati—Lord of vital breath.
 Apānasya pati—Lord of Apāna.
 Vyānasya pati—Lord of Vyāna.
 Udānasya śreṣṭha pati—Lord of Udāna.
 Samānasya pati—Lord of samāna.
 Śabdasya śreṣṭha pati—excellent lord of speech.
 Sparśasya pati—Lord of touch.
 Rūpāṇāmādyanṛpati—first lord of colour.
 Khaḍgapāṇi—having sword in hand.
 Halāyudha—using ploughshare as weapon.
 Cakrapāṇi—having discus in hand.
 Kuṇḍalin—having earrings.
 Śrīvatsāṅka—having Śrīvatsa mark on the chest.
 Prakṛti—the prakṛti (Nature).
 Kaustubhagrīva—having Kaustubha gem in the neck.
 Pitāmbaradhara—having yellow garment.
 Sumukha—having nice face.
 Durmukha—having wry face.
 Mukhena vivarjita—without face.
 Ananta—endless.
 Anantarūpa—of endless form.
 Sunakha—having nice nails.

- Surasundara¹—most beautiful of all *devas*.
 Sukalāpa²—having good collection.
 Vibhu—present everywhere
 Jīṣṇu—victorious.
 Bhrājīṣṇu—resplendent.
 Iṣudhi—the quiver.
 Hiraṇyakaśīpuhanṭṛ—slayer of Hirayakaśipu.
 Hiraṇyākṣavimardaka—suppressor of Hiraṇyākṣa.
 Pūtanānihanṭṛ—slayer of Pūtanā.
 Bhāskarāntavināśana—slayer of demon Bhāskarānta.
 Keśidalana—splitter of Keśin.
 Muṣṭikavimardaka—suppressor of Muṣṭika.
 Kaṁsadānavabhetṭṛ—slayer of demon Kaṁsa.
 Cāṇūrapramardaka—suppressor of Cāṇūra.
 Ariṣṭanihanṭṛ—slayer of Ariṣṭa.
 Akrūraapriya—fond of Akrūra.
 Akrūra—not cruel.
 Krūrarūpa—of cruel features.
 Akrūraapriyavandita—adored by Akrūra's friends.
 Bhagahā—destroyer of glory.
 Bhagavān—having lordly powers.
 Bhānu—the sun.
 Bhāgavata—devotee of Lord.
 Uddhava—Uddhava, uncle of Kṛṣṇa.
 Uddhavasya Īśa—Lord of sacrificial fire.
 Uddhavena vicintita—thought of by Uddhava.
 Cakradhṛk—holder of wheel.
 Cañcala—ever moving.
 Calācalavivarjita—devoid of movable and immovable.
 Ahaṁkāra—the ego.
 Mati³—decision.
 Cittam—wavering mind.
 Gaganam—the firmament.
 Prithivī—the earth.
 Jalam—water.

1. *v.l. suramandara.*

2. *~v.l. sukolapa.*

3. *~v.l. upama.*

Vāyu—wind.
 Cakṣus—the eye.
 Śrotram—the ear.
 Jihvā—the tongue.
 Ghrāṇam—the nose.
 Vākpāṇipāda—speech, hand, foot.
 Javana—the quick.
 Pāyu—the organ of evacuation.
 Upastha—the organ of generation.
 Śaṅkara—giver of auspiciousness.
 Kharva¹—thousand crores.
 Kṣāntida—giver of forgiveness.
 Kṣāntikṛt—forgiver.
 Nara—man.
 Bhaktapriya—fond of devotees.
 Bhartṛ—Lord.
 Bhaktimān—endowed with devotion.
 Bhaktivardhana—Increasing devotion.
 Bhaktastuta—lauded by votaries.
 Bhaktapara—attached to votaries.
 Kīrtida—bestower of fame.
 Kīrtivardhana—enhancer of fame.
 Kīrtidīpti—resplendence of fame.
 Kṣamā—forgiveness.
 Kānti—splendour.
 Bhakti—devotion.
 Parā Dayā—greatest compassion.
 Dāna—the gift
 Dātṛ—the giver.
 Kartṛ—the agent.
 Devadevapriya—fond of god of gods.
 Śuci—the pure.
 Śucimān—possessing the pure.
 Sukhada—giver of happiness.
 Mokṣa—emancipation.
 Kāma—Love.
 Artha—wealth.

- Sahasrapāt**—having 1000 feet.
Sahasraśīrṣā—thousand-headed.
Vaidya—the physician.
Mokṣadvāra—entrance to salvation.
Prajādvāram—passage of subjects.
Sahasrānta¹—having thousand ends.
Sahasrakara—having thousand hands.
Śukra—the essence.
Sukirīṭin—having good coronet.
Sugrīva—having good neck.
Kaustubha—the Kaustubha gem.
Pradyumna—Pradyumna.
Aniruddha—Aniruddha.
Hayagrīva—Hayagrīva.
Śūkara—the Boar.
Matsya—the Fish.
Paraśurāma—Paraśurāma.
Prahlāda—Prahlāda.
Bali—Bali.
Śaraṇya—worthy of being refuge.
Nitya—the permanent.
Buddha—the enlightened.
Mukta—the emancipated.
Śarīrabhṛt—the embodied.
Kharadūṣaṇahanṭṛ,—slayer of Khara & Dūṣaṇa.
Rāvaṇasya Pramardana—slayer of Rāvaṇa.
Sītāpatī—husband of Sītā.
Bharata—Bharata.
Vardhiṣṇu—the flourishing.
Kumbhendrajit-nihanṭṛ—slayer of kumbhendrajit.
Kumbhakarṇapramardana—grinder of Kumbhakarṇa.
Narāntakāntaka—slayer of Narāntaka.
Devāntakavināśana—slayer of Devāntaka.
Duṣṭāsuranihanṭṛ—slayer of wicked demons.
Śambarāri—enemy of Śambara,
Narakasya nihanṭṛ—slayer of Naraka.
Triśīrṣasya vināśana—slayer of Triśīrṣa.

1. *v.l. sahasrākṣa*,

Yamalārjunabhettṛ—splitter of twin Arjunas.

Tapohitakara—encourager of penance.

Vāditra—the player on instruments.

Vādyam—the musical instrument.

Buddha—the enlightened.

Varaprada—the giver of boons.

Śāra—the essence.

Sārapriya—fond of essence.

Saura—belonging to the Sun.

Kālahantr—slayer of Kāla.

Nikṛntana—the splitter.

Agastya—sage Agastya.

Devala—sage Devala.

Nārada—sage Nārada.

Nāradapriya—fond of Nārada.

Prāṇa—vital air Prāṇa.

Apāna—vital air Apāna.

Vyāna—vital air Vyāna.

Rajas—the quality of baseness.

Sattva—the quality of goodness.

Tamas—the quality of ignorance.

Śarat—the Autumn.

Udāna—the vital air Udāna.

Samāna—the vital air Samāna

Bheṣaja—the medicine.

Bhīṣak—the physician.

Kūṭastha—the unchanging.

Svaccharūpa—having clean form.

Sarvadehavivarjita—devoid of all kinds of bodies.

Cakṣurindriyahīna—devoid of sense of vision.

Vāgindriyavivarjita—devoid of sense of speech.

Hastendriyavihīna—devoid of hands.

Pādābhyām vivarjita—devoid of feet.

Pāyūpasthavihīna—devoid of organs of generation and evacuation.

Mahātapavisarjita¹—discarded from great penance.

Prabodhena vihīna—devoid of good perception.

1. *v.l. marutāpavivarjita.*

Buddhyā vivarjita—devoid of intellect.
 Cetasā vigata—devoid of consciousness.
 Prāṇena vivarjita—devoid of Prāṇa.
 Apānena vihīna—devoid of Apāna.
 Vyānena vivarjita—devoid of Vyāna.
 Udānena vihīna—devoid of Udāna.
 Samānena vivarjita—devoid of Samāna.
 Ākāśena vihīna—devoid of ether.
 Vāyunāparivarjita—devoid of wind.
 Agninā vihīna—devoid of fire.
 Udayena vivarjita—devoid of water.
 Prithivyāvihīna—devoid of earth.
 Śabdena vivarjita—devoid of sound.
 Sparśena vihīna—devoid of touch.
 Sarvarūpavivarjita—devoid of all forms.
 Rāgeṇa vigata—devoid of passion.
 Aghena parivarjita—devoid of sins.
 Śokena rahita—devoid of grief.
 Vacasā parivarjita—devoid of speech.
 Rajovivarjita—devoid of quality of rajas.
 Ṣadvikāravivarjita—devoid of six deviations.
 Kāmavarjita—devoid of lust.
 Krodhena parivarjita—devoid of anger.
 Lobhena vigata—devoid of covetousness.
 Dambhena vivarjita—devoid of pride.
 Sūkṣma—the subtle.
 Sūsūkṣma—the very subtle.
 Sthūlāt sthūlatara—grosser of the gross.
 Viśārada—the clever.
 Balādhyakṣa—leader of armies.
 Sarvasya kṣobhaka—agitator of all.
 Prakṛteḥ kṣobhaka—agitator of Prakṛti.
 Mahataḥ kṣobhaka—agitator of intellectual principle.
 Bhūtānām kṣobhaka—agitator of elements.
 Buddheḥ kṣobhaka—agitator of the intellect.
 Indriyāṇām kṣobhaka—agitator of the senses.
 Viśayakṣobhaka—agitator of objects.
 Brahmanāḥ kṣobhaka—agitator of Brāhmā.
 Rudrasya kṣobhaka—agitator of Rudra.

- Cakṣurādeḥ agamya—beyond the range of eyes.
 Śrotrāgamya—beyond the range of ears.
 Tvacā na gamya—unknown by the skin.
 Kūrma—the tortoise.
 Jihvāgrāhya—beyond the perception of tongue.
 Ghrāṇendriyāgamya—beyond the perception of smell,
 Vācāgrāhya—unknown by speech.
 Pāṇibhyām agamya—Incomprehensible by hands.
 Pādāgamya—beyond the reach of feet.
 Manasaḥ agrāhya—beyond the reach of mind.
 Buddhyā agrāhya—beyond the reach of intellects.
 Hari—remover of evil.
 Ahambudbhyā grāhya—realizable by the perception of *aham*.
 Cetasā Grāhya—realizable by the mind.
 Śaṅkha-pāṇi—having conch in the hand.
 Avyaya—undecaying.
 Gadā-pāṇi—having the club in the hand.
 Śārṅga-pāṇi—having the bow Śārṅga in the hand.
 Kṛṣṇa—(dark in colour).
 Jñānamūrti—of the form of knowledge.
 Parantapa—slayer of enemies.
 Tapasvin—ascetic.
 Jñānagamya—realisable by knowledge.
 Jñānin—endowed with knowledge.
 Jñānavid—knower of knowledge.
 Jñeya—the object of knowledge.
 Jñeyahīna—devoid of objects of knowledge.
 Jñapti—knowledge.
 Caitanya rūpaka—having the form of consciousness.
 Bhāva—the purport.
 Bhāvya—to be conceived.
 Bhavakāra—cause of origin.
 Bhāvana—the conceiver.
 Bhavanāśana—the destroyer of birth.
 Govinda—lord of cows.
 Gopati—master of kine.
 Gopa—cowherd.
 Sarvagopīśukhaprada—giver of happiness to all cowherdesses.
 Gopāla—protector of cows.

- Gopati—lord of speech.
 Gomati—with the mind directed to cows.
 Godhara—lifter of kine.
 Upendra—Indra's younger brother.
 Nṛsiṃha—the Man-lion.
 Śauri Kṛṣṇa—grandson of Śūra.
 Janārdana—tormentor of the wicked.
 Āraṇeya—produced from *Araṇi*.
 Bṛhadbhānu—of long rays.
 Bṛhaddīpta—Immensely shining.
 Dāmodara—tied with a rope.
 Trikāla—threefold time.
 Kālañjara—cognizer of time
 Kālavarjita—devoid of time.
 Trisandhya—of threefold junctions.
 Dvāparam—the Dvāpara Age.
 Tretā—the Tretā Age.
 Prajādvāra—the gateway of subjects.
 Trivikrama—having three steps.
 Vikrama—the valorous.
 Daṇḍahasta—having the staff in the hand.
 Ekadaṇḍin—having a single staff.
 Tridaṇḍadhṛk—holding three staffs.
 Sāmabheda—variety of Sāma.
 Sāmopāya—having sāmopāya (peaceful means).
 Sāmarūpin—having Sāma as form.
 Sāmaga¹—reached by Sāmans.
 Sāmaveda—the Sāma Veda.
 Atharva—the Atharva Veda.
 Sukṛta—well-framed.
 Sukharūpaka²—happily formed.
 Atharvavedavid—knower of Atharva veda.
 Atharvācārya—preceptor of Atharva veda.
 Ṛgrūpin—having the form of Ṛks.
 Ṛgveda—the Ṛgveda.
 Ṛgvedeṣu pratiṣṭhita—well-stationed in the Ṛgveda.

1. *v.l. tathyopāya.*

2. *v.l. sutarūpaṇaḥ.*

- Yajurvedtṛ—knower of Yajur mantras.
 Yajurveda—the Yajur Veda.
 Yajurvedavid—knower of Yajur Veda.
 Ekapāt—single-footed.
 Bahupāt—many-footed.
 Supāt—nice-footed.
 Sahasrapāt—thousand footed.
 Catuṣpāt—four-footed.
 Dvipāt—two-footed.
 Smṛti—the Smrit text.
 Nyāyopama¹—comparable to Nyāya.
 Balin—the powerful.
 Sannyāsin—the renouncer of the world.
 Sannyāsa—renunciation.
 Caturāśrama—having the four stages of life.
 Brahmacārin—the student.
 Gṛhastha—the householder.
 Vānaprastha—the retired.
 Bhikṣuka—the mendicant.
 Brāhmaṇa—the Brahmin.
 Kṣatriya—the Kṣatriya.
 Vaiśya—the Vaiśya.
 Śūdra—the Śūdra.
 Varṇa—the class of society.
 Śilada—provider of good character.
 Śilasampanna—endowed with good character.
 Duḥśīlaparivarjita—devoid of bad character.
 Gokṣa²—having eyes fixed on the world.
 Adhyātmasamāviṣṭa—engaged in Spiritual acts.
 Stuti—the praising verse.
 Stotr—the praiser.
 Pūjaka—worshipper.
 Pūjya—worthy of worship.
 Vākkaraṇam—the organ of Speech.
 Vācya—object of statement.
 Vācaka—the reciter.

1. *v.l. nyāyo yamo.*

2. *v.l. mokṣa.*

- Vettṛ—the knower.
 Vyākaraṇam—grammar.
 Vākyaṃ—the sentence.
 Vākyaavit—conversant with sentences.
 Vākyaḡamyā—within the reach of words.
 Tīrthavāsin—living in sacred places.
 Tīrtha—the sacred shrine.
 Tīrthin—of the shrines.
 Tīrthavid—knower of holy places.
 Tīrthādibhūta—abiding in all tīrthas.
 Sāṃkhya—the Sāṃkhya system.
 Niruktam—the science of etymology.
 Abhidaivata—face to face with the deity.
 Praṇava—the sacred syllable *om*.
 Praṇaveśa—lord of *Praṇava*.
 Praṇavena pravandita—adored by *Praṇava*.
 Praṇavena lakṣya—indicated by *Praṇava*.
 Gāyatrī—the mystic verse Gāyatrī.
 Gadādhara—holder of the club.
 Śālagrāmanivāsin—living in Śālagrāma.
 Śālagrāma—the Śālagrāma itself.
 Jalaśāyin—lying in waters.
 Yogaśāyin—lying in Yoga.
 Śeṣaśāyin—lying on serpent Śeṣa.
 Kuśeśaya—the mystic lotus.
 Mahābhartṛ—the great lord.
 Kāryam—the result.
 Kāraṇam—the reason.
 Pṛthivīdhara—the holder of earth.
 Prajāpati—the patriarch.
 Śāśvata—the eternal.
 Kāmya—worthy of being desired.
 Kāmayitr—the creator of desire.
 Virāṭ—the lord Paramount.
 Samrāṭ—the emperor.
 Pūṣan—the sun.
 Svarga—the heaven.
 Rathastha—stationed in a car.
 Sārathī—the charioteer.

- Balam—the strength.
 Dhanin—the rich.
 Dhanaprada—the giver of riches.
 Dhanya—the blessed.
 Yādavānām hite rata—engaged in the wellbeing of Yādavas.
 Arjunasya priya—fond of Arjuna.
 Arjuna—Arjuna himself.
 Bhīma—Bhīma himself.
 Parākrama—valour (personified).
 Durviṣaha—the unbearable.
 Sarvaśāstraviśārada—efficient in all Śāstras.
 Sārasvata—devotee of Sarasvatī.
 Mahābhīṣma—the great terrifier.
 Pārijātahara—remover of pārijāta.
 Amṛtasya pradātṛ—giver of nectar.
 Kṣīroda—the ocean of milk.
 Kṣīra—the milk itself.
 Indrātmaja,—son of Indra (Jayanta).
 Indragoptṛ—protector of Indra.
 Govardhanadhara—upholder of Govardhana mountain.
 Kāṁsasya nāśana—slayer of Kāṁsa.
 Hastipa—keeper of elephant.
 Hastināśana—slayer of elephant.
 Śipiviṣṭa—pervaded by rays.
 Prasanna—the cheerful.
 Sarvalokārtināśana—remover of vexations of the whole world.
 Mudra—the mysterious.
 Mudrākara—showing the mystic sign with the hand.
 Sarvamudrāvivarjita—devoid of all *Mudras*.
 Dehin—the embodied.
 Dehasthita—Immanent in the body.
 Dehasya niyāmaka—Organizer of the body.
 Śrotṛ—the hearer.
 Śrotraniyanṛ—the controller of the ears.
 Śrotavya—worthy of being heard.
 Śravaṇa—power of hearing.
 Tvaksthita—present in the skin.
 Sparśayitṛ—the toucher.
 Sparśya—object of touching.

- Sparśanam—power of touching.
 Cakṣustha—present in the eye.
 Rūpadraṣṭṛ—seer of forms.
 Cakṣuṣaḥ niyantr— the controller of eyes.
 Dṛśyam—the object of vision.
 Jihvāstha—present in the tongue.
 Rasajña—knower of the taste.
 Jihvāniyāmaka—controller of the tongue.
 Ghrāṇastha—seated in the nose.
 Ghrāṇakṛt—creator of smell.
 Ghrātr—the smeller.
 Ghrāṇendriyaniyāmaka—the controller of the organ of smell.
 Vākstha—seated in speech.
 Vaktṛ—the speaker.
 Vaktavya—the object of speech.
 Vacana—the action of speech.
 Vānniyāmaka—controller of speech.
 Prāṇistha—seated in living beings.
 Śilpakṛt—creator of fine arts.
 Śilpa—the fine arts.
 Hastayoḥ niyāmaka—controller of hands.
 Padavyaḥ—the roads.
 Gantr—the goer.
 Gantavya—the place going to.
 Gamana—the act of going.
 Pādayoḥ niyantr—the controller of feet.
 Pādyabhāk—receiver of pādya.
 Visargakṛt—the excretor.
 Visargasya niyantr—controller of excretion.
 Upasthastha—seated in the organ of generation.
 Sukha—pleasure.
 Upasthasya niyantr—controller of the organ of generation.
 Upasthānandakara—creator of pleasure through the organ of generation.
 Śatrughna—slayer of enemies.
 Kārtavīrya,—the king Kārtavīrya.
 Dattātreyā—the sage Dattātreyā.
 Alarkasya hite rataḥ—engaged in the welfare of Alarka.
 Kārtavīryanikṛntana—slayer of Kārtavīrya.

Kālanemi—rim round the wheel of time.
 Mahānemi—the great rim.
 Megha—the cloud.
 Meghapati—Lord of clouds.
 Annaprada—purveyor of food.
 Annarūpin—of the form of food.
 Annāda—the eater of food.
 Annapravartaka—producer of food.
 Dhūmakṛt—producer of smoke.
 Dhūmarūpa—of the form of smoke.
 Devakīputra—son of Devakī.
 Uttama—the most excellent.
 Devakyānandana—delighter of Devakī.
 Nanda—foster father.
 Rohiṇyāḥ priya—beloved of Rohiṇī.
 Vasudeva priya—beloved of Vasudeva.
 Vasudevasuta—son of Vasudeva.
 Dundubhi—the trumpet Dundubhi.
 Hāsarūpa—of the form of laughter.
 Puṣpahāsa—smiling like flowers.
 Atṭahāsapriya—loving boisterous laugh.
 Sarvādhyakṣa—presiding deity over all.
 Kṣara—the decaying.
 Akṣara—the undecaying.
 Acyuta—the undefaulting.
 Satyeśa—lord of truth.
 Satyāyāḥ priya—lover of Satyā.
 Vara—the excellent.
 Rukmiṇyāḥ pati—lord of Rukmiṇī.
 Rukmiṇyāḥ vallabha—lover of Rukmiṇī.
 Gopīnām vallabha—lover of cowherdresses.
 Puṇyaśloka—of meritorious fame.
 Viśruta—famous.
 Vṛṣākapi—Vṛṣākapi.
 Yama—the god of death.
 Guhya—seated in caves.
 Maṅgala¹—the auspicious.

1. *v.l. mukula.*

- Budha—the planet Mercury.
 Rāhu—the planet Rāhu.
 Ketugraha—the planet Ketu.
 Grāha—the crocodile.
 Gajendramukhamelaka—associate of the lord of elephants.
 Grāhasya vinihantr—slayer of crocodile.
 Grāmaṇi—the leader of the village.
 Rakṣaka—the protector.
 Kinnara—the semidivine Kinnara.
 Siddha—the semidivine Siddha.
 Chandas—the prosody.
 Svachandas—the free.
 Viśvarūpa—having the Cosmic form.
 Viśālākṣa—having wide eyes.
 Daityasūdana—slayer of demons.
 Anantarūpa—having endless forms.
 Bhūtastha—seated in elements.
 Devadānavasamsthita—standing between *devas* and *dānavas*.
 Suṣuptistha—stationed in sleep.
 Suṣupti—deep slumber.
 Sthānam—the permanent abode.
 Sthānānta—end of abode.
 Jagatstha—standing in the Universe.
 Jāgartr—the wakeful.
 Jāgaritaṁ sthānam—the seat of the wakeful.
 Svapnastha—standing in dream.
 Svapnavid¹—knower of dream.
 Svapna—the dream.
 Sthānastha—remaining in his own place.
 Sustha—well stationed.
 Jāgradvihina—devoid of wakefulness.
 Svapnavihina—devoid of dream.
 Suṣuptivihina—devoid of slumber.
 Caturthaka—the fourth.
 Vijñānam—the precise knowledge.
 Caitrarūpa²—of the form of the month Caitra.

1. v.l. Veṅkaṭeśvara edition adds *svapnasthānam* after this.

2. v.l. *vedyarūpaṁ*.

Jiva—the life.

Jivayitr—the life giver.

Bhuvanādhipati—lord of the universe.

Bhuvanānām niyāmaka—controller of worlds.

Pātālavāsin—residing in Pātāla.

Pātāla—the nether world.

Sarvajvaravināśana—destroyer of all fevers.

Paramānandarūpin—of the form of great bliss.

Dharmāṇām pravartaka—organizer of *dharma*s.

Sulabha—easily accessible.

Durlabha—difficult of access.

Prāṇāyāmapara—engaged in holding breath.

Pratyāhāra—the redeemer.

Dhāraka—the supporter.

Pratyāhārakara—organizer of redemption.

Prabhā—splendour.

Kānti—brilliance.

Arcis—lustre.

Śuddha—the pure.

Sphaṭikasannibha—like glass.

Agrāhya—incomprehensible.

Gaura—the white-coloured.

Sarva—the all.

Śuci—the clean.

Abhiṣṭuta—the adored.

Vaṣaṭkāra—the mantra Vaṣaṭ.

Vaṣaṭ—Vaṣaṭ.

Vauṣaṭ—the mantra Vauṣaṭ.

Svadhā—the offering Svadhā.

Svāhā—the offering Svāhā.

Rati—the pleasurable love.

Pakṭr—the cook.

Nandayitr—the delighter.

Bhokṭr—the enjoyer.

Boddhṭr—the knower.

Bhāvayitr—the conceiver.

Jñānātman—the soul of knowledge.

Ūhātman¹—the soul of inference.

1. *v.l. dehātman.*

Bhūmā—the prolific.
 Sarveśvareśvara—supreme Lord of all.
 Nadī—the river.
 Nandin—the delighted;
 Nandīśa—lord of Nandin.
 Bhārata—engaged in lustre
 Tarunāśana—destroyer of trees.
 Cakrapa—protector of the wheel.
 Śrīpati—Lord of Lakṣmī
 Nṛpa—the king.
 Cakravartināmiśa¹—lord of emperors.
 Sarvadevānāmiśa²—lord of all *devas*.
 Svāvakāśasthita³—abiding by his space.
 Puṣkara—the lotus.
 Puṣkarādhyakṣa—presiding over lotus.
 Puṣkaradvīpa—the continent Puṣkara.
 Bharata—the nourisher.
 Janaka—the king Janaka.
 Janya—the resultant.
 Sarvākāravivarjita—devoid of all forms.
 Nirākāra—having no form.
 Nirnimitta—having no cause.
 Nirātaṅka—having no calamity.
 Nirāśraya—having no support.
 Deva⁴—the lord.
 Viṣṇu⁴—the omnipresent.
 Īśa⁵—the master.

O Vṛṣabhadhvaja (Śaṅkara) thus I have mentioned to you the thousand names of Lord Viṣṇu that wipe off all sins. The Brahmin who recites this attains Viṣṇuhood, the Kṣatriya becomes victorious, the Vaiśya realises wealth and Śūdra attains happiness full of Viṣṇu's devotion.

1. *v.l. nṛpāṇāṁ cakravartinām*

2. *v.l. Devāṇāṁ samsthita.*

3. Not found in Venkaṭeśvara edition.

4. —do—

5. —do—

CHAPTER SIXTEEN

Contemplation of Hari and Sun-worship

Rudra said :

1. O Lord, the holder of conch, discus and club, please narrate to me further the process of contemplation on Lord Viṣṇu, the pure and the Supreme soul.

Hari said :

2-3. O Rudra, listen to the procedure in the contemplation of Lord Hari which destroys the tree of worldly existence. There is the great Brahman whose form is invisible, whose end cannot be seen, who is omnipresent, unborn, immutable, imperishable, all-pervasive, eternal the root-cause of the whole universe and the supreme lord of all.

4. He is seated in the heart of all living beings. He is the great lord of all creatures. He is the support of all. He is not supported by any thing else. He is the cause of all causes.

5-6. He is stainless, free from bondage, contemplated by sages who are emancipated. He has no gross body, he is devoid of eyes, vital airs and sense-organs, all qualities of living beings, organs of excretion and generation and all senses.

7. He is without mind as well as all its qualities. He is devoid of intellect and thought yet (functions as lord of all gods).

8-9. He is devoid of ego and functions of the intellect. He is free from *Prāṇa*¹ and *Apāna*²; he is without the vital air called *Prāṇa*³ and all its qualities. (Such a Brahman must be contemplated).

Hari said :

I shall expound again the process of worship of the Sun that had already been explained to Bhṛgu before.

1. The first of the five vital airs enumerated as *prāṇa*, *apāna*, *samāna*, *vyāna* and *udāna*. *Prāṇa* has its seat in the beings, hence it means the breath.

2. One of the five vital airs which comes out of the arms.

v.l. *vyāna*.

10. *Om khakholkāya namaḥ* (*Om* salutation to the Sun, the meteoric planet of the sky). This is the *Mūlamantra* (the basic mystic verse) that gives worldly enjoyment and final beatitude (*Mukti*).

11. [Special *Sūrya* mantra] *Om* obeisance to lord Khakholka¹. *Om* in the rays that spread (*vici*) *ṭha ṭha* obeisance to the head.

Om ṭha ṭha unto the knowledge. Obeisance to the tuft of hair. *Om ṭha ṭha* to the thousand-rayed, obeisance to the armour (amulet and mystic syllable).

12. *Om ṭha ṭha* to the lord of all brilliance, obeisance to the weapon. *Om* burn, burn, blaze, blaze *ṭha ṭha* obeisance.

13. This is the Sun's *mantra* of fiery species that destroys all sins.

[*Sakalīkaraṇa mantra*]

Om Ādityāya Vidmahe Viśvabhāvāya dhīmahi Tannaḥ Sūryaḥ pracodayāt.

14. With this *Gāyatrī* (a particular metre) of the sun the worshipper should perform the *Sakalī-karaṇa* (summing up). Then the salutation (special gesture with joined palms) to Dharma in the east, to Yama in the south.

15. To Daṇḍanāyaka and then to Vaivarṇa in the north. The dark-tawny (form) in the north-east and the Dīkṣita in the south-east to be worshipped.

16. To Indra, the holder of thunderbolt in the hand, is to be worshipped in the South-west and the mystic syllables *Bhūrbhuvahḥ svaḥ* in the north-west.

To Bull-bannered Śaṅkara, the following should be worshipped in the eight directions beginning with east and ending with north-east. *Om* obeisance to the moon, the lord of stars. *Om* obeisance to Aṅgāraka (Mars) the son of the Earth. *Om* obeisance to Budha (Mercury) the son of the moon. *Om* obeisance to the lord of speech (Bṛhaspati), the lord of all learning. *Om* obeisance to sage Śukra the son of Bṛghu. *Om* obeisance to Śanaīścara (Saturn) the son of the Sun. *Om* obeisance to Rāhu. *Om* obeisance to Ketu.

1. Yeṅkaṭeśvara edition adds *tridaśāya*.

17. *Om* obeisance to Anūruka¹. *Om* obeisance to the Lord of *Pramatha* (goblins attending on Śiva). *Om* obeisance to the enlightened.

18. O Lord ! having rays measured all round, O Lord of the entire universe, having seven horses for vehicles, the four-armed one, giver of the great *siddhis*² tawny in colour due to the flames, the gentle one ! Come on, Come on. This is water-offering. Salutation unto the head. Take back the terrific form. O the un-naked, burn, burn *ṭha ṭha* obeisance.

19. With this mantra he should invoke the sun. He should discharge him with the mantra. *Om* salutation to the lord Āditya (sun) of thousand rays, go as you please, to come again.

CHAPTER SEVENTEEN

Worship

Hari Said :

1. Next I shall expound the process of worship of the sun which had been explained to Dhanada (the lord of wealth—Kubera).

In a clean place the figure of a lotus with eight petals should be drawn with the pericarp.

2. Showing the mystical sign *Āvāhini* (the invoking) with the fingers, the worshipper should invoke Hari. The Sun-god Khakholka should be placed in the middle in the form of a *Yantra* (mechanical device) and sprinkled with holy water.

1. *v.l. anūru.*

2. Superhuman faculty or power which is achieved by a *sādhaka* when he reaches the highest stage of *sādhana*. The following are the names of the eight *siddhis*—*aṇimā*, *laghimā*, *mahimā*, *prāpti*, *prākāmya*, *īśitva*, *vaśitva* and, *karmāvasāyitā*. (*ŚP (AITM)* p. 2114; *CSL* p. 458).

3. O Śiva, let him place the heart of the god in the south-eastern direction. The head should be placed in the north-eastern direction. Let him place the tuft in the South-west.

4. With the mind solely concentrated let him fix Dharma to the east, the eye to the north-west and the *Astra* (missile) to the west.

5. Let him place soma (Moon) in the north-east and Lohita (Mars) in the east. Moon's sun (Budha—Mercury) is to be placed in the south-east and Bṛhaspati (Jupiter) in the south.

6. The preceptor of demons (Śukra-Venus) is to be placed in the south-west and Śanaiścara (saturn) in the west. Let him place Ketu in the north-west and Rāhu in the north.

7-8. In a second square the twelve suns should be worshipped. The twelve suns are Bhaga, Sūrya, Aryaman, Mitra, Varuṇa, Savitr, Dhātṛ, vivasvat the powerful, Tvaṣṭṛ, Pūṣan, Indra and the twelfth is Viṣṇu.

9. Indra and other deities should be worshipped with reverence by the worshipper. (The four forms of the goddess Durgā, Jayā, Jayantī and Aparājītā should be worshipped. So also Śeṣa, Vāsuki and other serpents.

CHAPTER EIGHTEEN

Worship of Amṛteśa Mṛtyuñjaya

Sūta said :

1. I shall now expound the process of worship of Mṛtyuñjaya (the conqueror of death) narrated to Kaśyapa by Garuḍa. It is holy, has redeeming features and covers all the deities.

2. *Oṅkāra* (The mystic syllable *Om*) should be placed first. *Ḥṛṇkāra*¹ (the syllable *Ḥum*) next. The third one is *sa* with a *visarga* (*saḥ*). This mantra (*Oṃ ḥum saḥ*) suppresses death and poverty.

1. v.l. *ḥṛṇkāra*.

3. This *mahāmantra* is the lord of Nectar. It consists of three syllables. The recital and worship of this mantra are equally efficacious. By its recital people can become free from death and all kinds of sins.

4. By its recital a hundred times a man attains the fruits of the recital of Vedic passages or pilgrimage to holy places. By reciting it a hundred and eight times, three times during the day (dawn, midday and dusk) he can conquer death and enemies.

5. He should contemplate on the god Varada (giver of boons) as seated on a white lotus indicating fearlessness through gestures. The lord of Nectar should be thought of as holding the jar of nectar with both the hands.

6. He should think of the goddess of nectar, true of speech, as seated on his limb holding the jar in the right hand and the lotus in the left.

7. Reciting this *mantra* eight thousand times, three times a day, for a month he conquers old age, death, pestilence and enemies and accords peace and benevolence to all living beings.

8-11. A real worshipper must know all these things in detail—the site of a place of worship, the consecration (of an idol), the checking (of breath), the proximity, the placing, the water (for washing the feet), the water for ritualistic drink with the palm, the water for bathing, the materials of worship, the application of unguents, the holy lamp, the cloth, ornament, food offering and the water for drinking (offered to the deity), the *mātrās* or quantities, mystical signs and gesticulations, the gift for the priests, the ghee offerings in the fire, the prayer, playing on musical instruments, vocal music, dancing in attendance, assignment of fingers etc, the proper assemblage, going round in reverence, kneeling down, chanting of mystic syllables, sacrifices, offering obeisance, and Visarjana (the final summing up and conclusion)—this process of worship involving the use of six limbs (*ṣaḍaṅgas*, viz., two thighs, two arms, head and heart (or navel) as mentioned in order and emanated from the mouth of the great Lord.

12. First of all, *arghya* should be offered and *pāśārcana*¹

1. *v.l. arghyapāśārcanam dadyādastrenaiwa tutādanam.*

performed, then fanning is done with a piece of cloth. It is then purified with the *kavaca mantras* followed by the rite of *Amṛtikaraṇa*.

13-14. Then follows the worship of *Ādhāraśaktis* (the presiding goddesses of the materials of worship), *Prāṇāyāma*¹ (holding the breath), yogic postures, purification of the *Piṇḍa*² (ball of food) for the manes by drying it up. Then remember the soul as in the form of god, assign the various gestures with fingers of the hand, pray to the soul in the form of refulgence in the middle of the lotus of the heart.

15. Then he should scatter brilliant flowers on the idol or on the ground all round. For the worship of its *Dvāra* (entrance-passage), the soul and the *Ādhāra-śaktis* are worshipped.

16. Then follows *sānnidhyakaraṇa* of the *devas* (invoking them to be near one) and the worship of the followers. For the *pūjā*³ of the six limbs the quarters are divided.

17. Dharma and others, Indra and others are duly worshipped along with their weapons and followers. Worship of the cycles, the Vedas and the *muhūrtas* yields enjoyment and salvation.⁴

18. The groups of Mothers Nandī and Gaṅgā, Mahākālā and Yamunā are to be worshipped at the threshold.

19. *Om* obeisance to Bhairava the lord of Nectar. Similarly, *Om juṁ saḥ*⁵ obeisance to sun.

20. In the same manner he should perform the worship of Śiva-Kṛṣṇa, Brahman, the *Guṇas*, Caṇḍikā⁶ Sarasvatī, Mahālakṣmī and others.

1. Exercising the breath. It is of three types—*pūraka*, *kumbhaka* and *recaka*.

2. *v.l. pīṭhasuddhi*.

3. *v.l. kartavyā ca vipaścitaiḥ*.

4. An association of, specially, attendants of Śiva.

5. *v.l. haṁsaḥ*.

6. Durgā.

CHAPTER NINETEEN

Prāṇeśvari Vidyā

Sūta said :

1. I shall now narrate the *prāṇeśvari* rite of Garuḍa as explained by Śiva. I shall at first mention the places where a person bitten by a cobra does not remain alive.

2. If he is bitten in the funeral pyre, anthill, well, and the cavities of trees or if the marks of the bite are indistinct and there are three lines, he does not survive.

3-4. A person cannot survive the serpent bite if he is bitten on the sixth day of the fortnight or when the sun is in the Zodiac, Cancer or Aries, or the moon in the constellations Mūlā, Āśleṣā and Maghā; If he is bitten in the armpit, loins, throat, joints, temples, ears, belly, mouth, arms, neck or the back; If the messenger going to the physician is a man with a stick or a weapon, a mendicant or a naked person the patient is sure to die.

5-7. There are six *vivartanas* (or units of session) during the day and five *vivartanas* during the night. During the day the sun has the first session for a yāma¹, the other ten planets (adding Rāhu and Ketu also) have half yāma each. ($10 \times \frac{1}{2} = 5$ sessions). During the night the serpents have their sessions (Śeṣa one and eight other serpents together four, five sessions). Among serpents Seṣa is Sun, Phaṇipa is moon, Takṣaka is Mars, Karkoṭa is Jupiter, Padma and Mahāpadma (jointly) Venus and Śaṅkha is saturn. Rāhu and Kulika are themselves serpents and planets.²

8. When Jupiter presides during the day or in the night he is the slayer of even gods. Saturn is death by day. When Rāhu presides along with kulika at the hours of confluence of two half-yāmas, the period is destructive

1. *Yāma* generally means one eighth part of a day, a period of three hours, (SSD p. 457)

2. This list of eight main serpents is somewhat different from that found elsewhere.

9-11. The fifteen parts of the human body, viz—toes, feet, calves, knees, genital, navel, heart, breast tips, neck, nose-tip, eyes, ears, brows temples and the head are allotted a day each from *pratipad* (the first day of the fortnight). These parts are assigned, in order, to so many *muhūrtas* (one sixtieth of a day) as follows :—five to the toe, twelve to the feet, five to the calf, two to the knee, one to the genital, six to the navel, four to the breast tip, eight to the throat, fifteen to the nosetip and one each to the eyes, ears eye-brow, temple and the head.

12-13. If the moon presides over the right part of the man's body he may survive. In regard to a woman it is the left part of the body. Consciousness is restored by rubbing with the hand and setting the wind in motion. The great *Bija* (mystic seed) of the soul is called *haṁsa*, it is as pure as crystal.

14. It is known as the queller of poison and sin. Its *Bija* is fourfold. The first *Bija* is *Bindu* (the point in *Om*). The second consists of five vowels; the third stands on the sixth and the fourth is with *visarga*.

15. *Om kuru Kunde¹ Svāhā*.

This Vidyā (mystical knowledge) was kept by Garuḍa formerly for the protection of the three worlds.

16. A man desirous of killing the serpents shall place *Praṇava* (*Om*) in the mouth. The wise man shall place *Kuru* in the neck, *Kunde²* in the calves, *Svāha* in the feet. This *nyāsa* (placing) is called *yugahā*.

17. The house in which this *mantra* is written and placed is abandoned by serpents. After reciting this *mantra* a thousand times the sacred thread shall be placed on the ear.

18. Serpents leave off the house where sand particles are scattered after reciting this *mantra*. By reciting it seven lakhs of time³ *siddhi* has been obtained by *Devas* and *Asuras*.

19. *Om svāhā* unto the fowl-formed of golden lines (*Om Suvarṇarekhe kukkuṭavighraharūpiṇi svāhā*), he should write, on a lotus of eight petals, two letters in each petal.

1. v.l. *kule*.

2. *Ibid*.

3. Reading altered to *saptalakṣa* from *Japtalakṣa*.

20. The patient bitten by a serpent should be sprinkled with water of that lotus. He then leaves off the poison.

21. *Om Pakṣi Svāhā*

Reciting this mantra the fingers beginning with the thumb and ending with the little finger should be placed, (Nyāsa) in order, on the head, mouth, heart, genital and the feet.

22. Even in dreams the poisonous serpents do not step on his shadow. The person who recites this a hundred thousand times is competent to quell poison by a mere glance.

23. *Om Hriṃ Hraum̐ Hrīm̐ Bhīruṇḍāyai Svāhā*

This *mantra* recited into the ear of the patient removes poison.

24-25. *Nyāsa*

a	ā	to be placed at the tip of the feet
i	ī	„ calf
u	ū	„ knee
e	ai	„ waist
o		„ navel
āu		„ heart
am		„ mouth
aḥ		„ head

This *Haṃsa-mantra-nyāsa* when recited, contemplated or worshipped removes poison.

26. 'I am Garuḍa'—meditating like this the process of destroying poison should be done. The *Ham* mantra with the *nyāsas* on the body is said to be quelling poison.

27. Placing *Haṃsa* on the left hand, the operator shall close nostrils and mouth. This mantra shall destroy poison in the skin as well as flesh.

28. He should draw out the poison of the patient by blowing the wind and place it over his body. He then shall remember the blue-throated God Śiva and others.

29. The root of *Pratyāṅgirāḥ*¹ drunk with rice water removes poison. The roots of *Punarnavā*² *Phalini*³ and *Cakrajā*⁴ are also like this.

1. Identity not clear.

2. Spreading Hogweed, *VN* p. 233.

3. Also called *priyangu*—*Callicarpa macrophylla*, *VN*, p. 236.

4. *v.l. vakrajā*. *Suśruta* describes a shrub called *cakrajā*. There is also a herb named *vakra* (*valleriana wallichii*). *GUDB*, pp. 150 and 173.

30. The roots of white *Brhatti*¹ and *Karkoṭi*² are also destructive of poison. *Gairikarnikā*³ (a clod of earth) kneaded with water and mixed with ghee should be applied over the part bitten. The appliance of paste will remove poison.

31-32. If the patient drinks hot ghee, the poison does not spread. Five parts of the root of *Śirlṣa*⁴ with one part of *Gṛñjana*⁵ (red garlic) either drunk or applied over the body removes poison. The mantra *Om Hrim* removes the poison of *Gonasa* (a kind of snake).

33. When this mantra (*Om Hrim*) ending with *visarga* is contemplated in the heart and forehead it gives the power to influence every one. If this mantra is placed in the vaginal passage the girl comes under his influence, putting forth secretions of intoxication profusely.

34. Having recited this mantra 7 × 8 (fifty-six) thousand times, one becomes competent to go everywhere like Garuda, and a poet, well-read in Vedas and obtains a wife who will be under his control.

Indeed, the central theme of Sage Vyāsa story is destructive of poison.

CHAPTER TWENTY

Mantras for removing poison

Sūta said :

1-2. I shall now expound the highly secret collection of mantras described by Śiva. The usual weapons of a king are noose, bow, discus, heavy club (pestle), trident and spear.

1. *Solanum indicum*. *GVDB*, p. 277.

2. Name of a kind of *Karkoṭaka* (*momordica divica*). *GVDB*, p. 81.

3. *Gairika* generally means red chalk. *SSED*, p. 192

4. *Albizzia lebback*. *GVDB*, p. 399.

5. *Allium ascalonicum*. *GVDB*, p. 143.

With mantras, as with these weapons the king shall conquer his enemies.

3. In the lotus beginning with the petal towards the east and ending with the petal to the north-east (the eighth) a, ā etc. should be written as *Mantroddhāra*. They are *Aṣṭavargas*.

4. *Om̐kāra* shall be the *Bīja* of Brahmā. *Hrim̐kāra* is Viṣṇu himself. *Hrim̐kāra* should be written three times on the head of Śiva and placed in order.

5. *Om̐ Hrtm̐ Hrtm̐*

Taking up the trident by the hand, he should whirl it facing the sky. On seeing it, the evil planets and the serpents are destroyed.

6. Holding the smoke-coloured bow in the middle of the hand he should contemplate over it in the sky. Evil planets, serpents, clouds and *Rākṣasas* are destroyed.

7. This mantra can protect the three worlds, not to speak of the land of mortals.

8. *Om̐ Jūm̐ Sūm̐ Hūm̐ Phaṭ*

Eight pegs of *Khadira*¹ wood after the invocation with *mantras* shall be fixed up in the field. There can be no harm from thunderbolts or explosions in that place.

9. Invoke the great *mantra* mentioned by Garuḍa over the eight pegs and dig the earth in the field twenty one times at night.

10. This wards off troubles from lightning, vats and thunderbolt.

11. *Hara Kṣara Mala Vaṣat* with the bindu (*Om̐*) is always auspicious. *Om̐ Hrām̐* obeisance to Sadāśiva. He should then place the *piṇḍa* (rice-ball) shining like the pomegranate flowers with the forefinger.

12. By only seeing it the evil clouds, lightnings, poisons, *Rākṣasas* and goblins flee unto the ten quarters.

13. *Om̐ Hrtm̐* obeisance to Gaṇeśa. *Om̐ Hrtm̐* obeisance to *Stambhanādicakra*. *Om̐ Aim̐ Tāum̐* obeisance to Trailokyadāmara.

14. This *piṇḍa* is called Bhairava. It removes poisons and evil planets. It protects the field. It suppresses goblins (*Rākṣasas*) as well as others.

1. *Acacia catechu*. *GVDB*, p. 129.

15. *Om* obeisance. Contemplating Indra's thunderbolt in the hand he can destroy evil clouds etc. By *Vajramudrā* poison, enemies and goblins are destroyed.

16. *Om Kṣum* obeisance. One shall remember the noose on the left hand. Poisons, goblins etc are destroyed.

Om Hrām obeisance. By mere repetition the *mantra* shall remove poison, evil clouds and evil planets.

17. By contemplation it can burn even death as the whole world by means of splitting missiles.

Om Kṣṇam obeisance. By contemplating on Bhairava the *mantra* can be made to quell planets, goblins and poisons.

18. *Om lasad dvijihvākṣa Svāhā*. This *mantra* prevents evil planets, goblins poison and birds affecting the field.

19. *Om kṣām* obeisance. After writing this *mantra* on a kettle drum with blood the names of planets should be inserted.

Om Mara Mara Māraja Māraya Svāhā

Om Hum Phaṭ Svāhā

20. The trident should be invoked eight hundred times mentally with the mantras. It destroys hosts of enemies.

The lower energies should be blunted and bent by the pouncing of higher energies.

21. The mantras should be practised in *Pūraka* (in-take of breath), well-invoked at the time of *Kumbhaka* (retention of breath) and well-developed with *Praṇava*. Thus developed mantras yield fruits even as servants.

CHAPTER TWENTYONE

Worship of Pañca-vaktra Śiva

Sūta said :

1. I shall now severally relate the worship of *Pañcavaktra*¹ (Śiva) which gives enjoyment and salvation.

¹ The five forms of Śiva who has five faces are — *Sadyojāta*, *Vāmadēva*, *Aghora*, *Tatpuruṣa*, and *Īśāna*.

Om Bhūh obeisance to Viṣṇu, the primordial principle, the form that supports everything, *Svāhā*.

2. The invocation of *Sadyojāta* (Śiva) should be made with this *mantra* at first.

Om obeisance to *Sadyojāta*. Of him the eight *Kalās* are well praised.

3. They are *Siddhi* (achievement), *Ṛddhi* (prosperity) *Dhṛti* (courage), *Lakṣmi* (wealth), *Medhā* (intellect), *Kānti* (splendour) *Svadhā* (oblation) and *Sthiti* (sustenance).

Om Hām obeisance to Vāmadeva.

His *Kalās* are thirteen.

4. *Rājā* (the king), *Rakṣā* (protection), *Rati* (love), *Pālyā* (that which should be preserved), *Kānti* (splendour), *Tṛṣṇā* (thirst), *Matī* (reflection), *Kriyā* (action), *Kāmā* (lust), *Buddhi* (Intellect), *Rātri* (Night), *Trāsanī*, (that which terrifies) and *Mohinī* (that which enchants).

5. There are eight terrific *Kalās*¹ viz *Manonmani* (suppressing the mind), *Aghorā* (not awful), *Mohā* (delusion), *Kṣudhā* (hunger), *Kalā* (digit), *Nidrā* (sleep), *Mṛtyu* (death) and *Māyā* (illusion).

6. *Om Hraīm* obeisance to *Tatpuruṣa* alone. (His *Kalās* are) *Nivṛtti* (return), *Pratiṣṭhā* (Stabilization), *Vidyā* (learning) *Śānti* (Peace).

7. *Om Hraum* obeisance to *Īśāna*. (His *Kalās* are) *Niṣcalā* (unmoving), *Nirañjanā* (unsullied), *Saśinī*, (bright) *Aṅganā* (woman), *Marīci* (ray) and *Jvālīnī* (having flames),

CHAPTER TWENTYTWO

Worship of Śiva

Sūta said:

1. I shall now explain the process of worship of Śiva which brings enjoyment and salvation. He is quiet, omnipresent, void and stationed in a diagram of twelve parts.

1. These obviously belong to *Aghora*.

2. The five faces are short vowels. His limbs are long vowels with *bindu*.

His missile is represented by *visarga*. Above that the word Śiva should be written.

3-4. In the sixth apartment the great mantra *Haum* should be written below. It bestows all wealth.

The great *Mudrā* is as follows. With both the hands grasp the feet. The head then shall be placed over the tips of the feet. Then perform *Karāṅganyāsa* (the placing of the fingers as a mystic ritual)

With the palm of the hand using the *Astra mantra* purify the back. ~

5. Then perform *Aṅgavinyāsa* beginning with the little finger and ending with the forefinger.

I shall now explain the worship in the pericarp of the lotus of the heart.

6. Perform *arcanā*¹ of virtue, knowledge, unattachment, prosperity etc. with the heart.

With the heart offer the invocation, installation of the deity, the *pādya* and *arghya*.

7-8. The *Ācamana* (mystical drinking of water), the bathing, and the worship of similar base should be performed.

I shall now narrate the rites in five *Ullekhaṇa-s* (prodding with the tip) performed with the Śastra. With the coat of mail sprinkling should be made. *Śaktinyāsa* should be made with the heart.

Throw fire either in the pit of Śakti or in the heart.

9. After performing *Garbhādhāna* and other rites (mystical conception), performing all activities with the heart he should perform *Homa* of Śiva with all the *Aṅgas* (parts).

10. Śambhu should be worshipped in the altar and in the *Pādma Garbha*; let there be a mark of a cow.

The *maṇḍala* (altar) of *Svākṣi*, *Svādhyā* and other things has eight in the beginning and sixty-four in the end.

11. *Svākṣi* (one's own eye) goes up to Indra and Sun by means of fortyone *vartanas* (revolutions) in the whole sky,

The auspicious pit should be made in the south-east in the form of a crescent moon.

12. The groups of *Śastra hṛdaya* are devoted to the *Śastra* of five. Astra should be placed in the border of the quarters and Śadāśiva in the pericarp.

13. I shall now mention *Dikṣā* (preparation for sacred rite) and the ground, etc. settled in the five *tattvas*. *Nivṛtti* (returning) is the ground, then *Pratiṣṭhā* (establishing); learning is five; *Śānti* is the ray.

14. In the *homa*¹ *Śānti* goes beyond. After that the immutable is quiescent. For each there shall be a hundred *homa*. Thus *homa* shall be performed five times.

15-16. After giving the *Pūrṇāhuti* (the final ghee-offering) he should meditate upon Śiva for his favour.

In order to purify the atonement each *Āhuti* should be gradually made with the *Astrabija*. Thus *Dikṣā* is concluded.

Except the actual performance of the sacrifice all other rituals should be kept confidential.

17. If the devotee thus becomes purified ritualistically he attains to Śivahood, indeed.

CHAPTER TWENTYTHREE

Worship of Śiva

Sūta said :

1-2. I shall now explain the worship of Śiva conducive to the achievement of virtue and love etc. With the following three mantras, beginning with *Om* and ending with *Svāhā*, *Ācamana* shall be performed.

*Om Hām Ātmatattvāya*² *Svāhā*

*Om Hīm Vidyātattvāya*³ *Svāhā*

*Om Hūm Śivatattvāya*⁴ *Svāhā*

The salutation to the ears should be made with the heart.

1. v. l. *vyoma*.

2. To soul-element.

3. To knowledge-element.

4. To Śiva-element.

3. For the bath of ashes and *Tarṇa*¹ the mantras are *Om Hām Yām Svāhā*. For all *devas*, all sages the adoration is with the *Mantra* ending with *Namaḥ* and *Vauṣaṭ*².

4. For all the *Pitrs* and *Pitāmahas* (fathers and grand-fathers) the *mantra* should end with *Svadhā*.

Om Hām to the great-grand-fathers and maternal grand fathers as well.

5. *Hām Namaḥ* to all mothers. Then *Prāṇāyāma* should be performed. *Ācamana* and *Mārjana*³ should be made. *Gāyatrī*⁴ be recited next.

6. *Om Hām Tan Maheśāya Vidmahe / Vāgviśuddhāya Dhimahi/Tanno Rudraḥ Pracodayāt*//⁵

7. After *Sūryopasthāpana* (special recital of prayers with mystic gesticulations with the hand) he should begin worship with solar *mantras*.

Om Hām Him Hūm Haiṁ Haum Haḥ. Salutation to Śiva-Sūrya. *Om Ham* obeisance to *Khakolka*, the form of Sun.

1. Presenting libations of water to the manes.
2. An exclamation uttered while offering oblations to the deities.
3. Cleansing, sprinkling water by means of hand or a blade of *kusa* grass.
4. *Gāyatrī* generally means a verse composed in the Vedic metre called *Gāyatrī* which is of 24 syllables, usually a triplet of eight syllables each.

But in the Indian culture it has assumed a specific meaning and the following Ṛgvedic Verse is popularly known as *Gāyatrī* (because it is also composed in the *Gāyatrī* metre).

Tat savitur vareṇyam
bhargo devasya dhīmahi/
dhiyo yo naḥ pracodayāt//
(RV 3.62.10)

Every caste Hindu is expected to repeat this verse during morning and evening devotions (*sandhyā*). As it is addressed to *Savitṛ*, the sun, it is also called *Sāvitrī*.

Gāyatrī is also personified as a goddess and is said to be the wife of *Brahmā* and the mother of the four Vedas and the first three castes.

It is held very sacred and attributed with many mystical and philosophical potentialities. The *Tāntrikas* have a number of mystical verses, each one attributed to a particular deity, and these are also known by the name of *Gāyatrī*. (Also *Linga (AITM)*, p. 796, *SED*, p. 352; *CDHM*, pp. 111-2).

Nonetheless the verse given here beginning with *Om hām* is quite different to that one generally accepted as *Gāyatrī* and quoted above.

5. This verse, also composed in *Gāyatrī* metre, is addressed to Śiva and seems to be composed on the model of the RV 3.62.10.

8. *Om Hṛām Hrim Saḥ* obeisance to the sun. *Daṇḍin* and *Piṅgala* and other *Bhūtas* should be systematically remembered. After propitiating the pure *Īśāna* in fire great pleasure shall be obtained.

9-10. He should worship *Padmā* with *Rām*; *Dīptā* with *Rim*; *Sūkṣmā* with *Rūm*; *Jayā* with *Rem*; *Bhadrā* with *Raim*, *Vibhūti* with *Rom*; *Vimalā* and *Amoghikā* with *Raim*; *Vidyutā* with *Ram* in the eastern and other quarters; *Rom* in the middle, *Sarvatomukhī* with *Ram*; the sun's seat and the form of sun with *Hrām* and *Hrūm*; and the sun with *Saḥ*.

11. *Om* and *Ām* for the sun in the heart; head and tuft of hair and *Bhūḥ*, *Bhuvah*, *Svah*, *Om*. *Jvālīni* should be worshipped with *Hrām*. Coat of mail and weapon should be assigned duly.

12. The queen properly initiated should be worshipped with *Sūrya-Hṛdaya Mantra*. The planet *Soma* (Moon) should be worshipped with *Som*; *Maṅgala* (Mars) with *Mam*; *Budha* (Mercury) with *Bam*; *Bṛhaspati* (Jupiter) with *Br*; *Bhārgava* (*Śukra-venus*) with *Bham*; the planet *Śanaiścara* (Saturn) with *Śam*.

13. *Rāhu* with *Ram*; *Ketu* with *Kam* and the fierce lustre should be worshipped with *Om*. After worshipping the sun and performing *Ācamana* the *Aṅganyāsa* should be made beginning with the little finger.

14. *Hām* *Him* for the head; *Hūm* for the tuft, *Haim* for the coat of mail and *Haum* for the eyes. *Hṛḥ* for the weapon. Having fixed *Śakti*, *Nyāsa* should be made for the purification of elements.

15. Then making a vessel for *Arghya* it shall be sprinkled with holy water.

16. The *Ātman* should be worshipped as seated on the lotus. With *Haum* *Śivāya* the exterior should be worshipped. *Nandin*¹ and *Mahākāla*² at the gate; *Gaṅgā*, *Yamunā*, *Sarasvatī*,³.

1. The bull of *Śiva*. His image of white colour is always put before the idol of *Śiva* in every temple of *Śiva*. He is supposed to be the guardian of all four-footed animals. He is one of *Śiva's gaṇas* and accompanies him during his *tāṇḍava* dance.

2. The chief of *Śiva's gaṇas* (personal attendants).

3. *v.l. gauḥ*.

17. *Śrivatsa*, *Vāstvadhipati* (presiding deity of the plot); *Brahmā*, *Gaṇa*, preceptor, *Śakti* and *Ananta*—all these in the middle, *Dharma*¹ and others in the east;

18. *Adharma*² in the south-east; *Vāmā* and *Jyeṣṭhā* in the middle and in the pericarp of the lotus; *Raudrī*, *Kālī*, *Śiva* and *Sītā* in the east.

19-20. *Om Haum* obeisance to *Kalavikariṇī*. The following should be worshipped in the middle of the seat in front of *Śiva*. *Balavikāriṇī*, *Balapramathinī* *Sarvabhūtānāṃ damanī* & *Manonmanī*, the great form of *Śiva*'s seat and in its middle *Śiva*.

21-23. All these rites should be performed duly—*Āvāhana*, *Sthāpana*, *Sannidhāna*,³ *Nirodhana*,⁴ *Sakalīkaraṇa*, *Mudrādarśana*, *Arghya*, *Pādya*, *Ācamana*, *Abhyaṅga*,⁵ *Udvarta*,⁶ *Snāna*, *Nirmaṇcana*.⁷ Next he should offer garments, unguents, flowers, incense, lamp, food offerings, *Ācamana*, fragrant spices, betel leaves, water for washing hands, umbrella, chowries and sacred thread and perform *Paramīkaraṇa*.

24. After imagining the deity in its solitary form recital of prayers and the dedication thereof should be performed. This is called *Nāmāṅga* worship—i.e. prayer, kneeling etc. by means of the heart.

25. In the south-east, north-east, north-west and south-west, the worship mentioned for the east should be made in the middle. He should worship *Indra* and others and *Nirmālya* should be applied to *Caṇḍa*.

26-29. The prayer shall be:—O Lord *Śiva*, thou art the protector of the secret of secrets. Please accept this chanting of prayer performed by us. Let there be successful achievement for me by thy grace in thy presence. Whatever sin I may

1. A personification of Religion or Righteousness or virtue. *Dharma* is also a name of *Yama*, the god of death. (*SSED*, p. 268).

2. A personification of Vice. It is very peculiar that *adharma* is also to be worshipped with *dharma*.

3. Receiving or putting down together.

4. Endorsing, covering up.

5. Smearing with oily substances.

6. Smearing with perfumes.

7. *v.l.* *nirmohana*.

have committed do thou destroy that since I am in Śiva's region. Thou art the giver of Renown. Śiva is the giver, Śiva is the enjoyer, Śiva is this entire world, Śiva is victorious everywhere. I am he who is Śiva. Whatever I have done, whatever I will do let everything be sacred unto thee. O Śiva thou art the saviour, the leader of the universe. I do not have any other lord."

30-35. I shall explain another method of worship of Śiva. Beginning from the east these should be placed in the gates:—*Gaṇa*, *Sarasvatī*, *Nandī*, *Mahākāla*, *Gaṅgā*, *Yamunā*, & *Vāstuvadhīpa*. Indra and others should be worshipped. The *Tattvas* (principles) should be worshipped viz:—Earth, Water, Fire, Wind, Ether, smell, taste, form, Sound, touch, speech, hands, feet, anus, penis, ears, skin, eyes, tongue, nose, mind, intellect, ego, *Prakṛti*,¹ *Puruṣa*, *Rāga*,² *Dveṣa*,³ *Vidyā*, *Kāla*, *Akāla*,⁴ *Niyati*,⁵ *Māyā*,⁶ pure learning, *Īśvara*, *Sadāśiva*, *Śakti* and Śiva. Having known all these he should become wise and liberated. He who is Śiva is Hari and Brahmā and I am Brahman due to liberation.

36-37. I shall explain the purification of elements, through which a man being purified becomes Śiva. The mantra is in the lotus of the heart. The return is immediate. These two are the *Nāḍīs*, (nerves) *Idā*⁷ and *Pīṅgalā*.⁸ The two

1. Nature.

2. Passion.

3. Jealousy.

4. Obviously opposite of *Kāla* (time).

5. Destiny.

6. Illusion, Deception. Illusion is personified as a female form of celestial origin, created for the purpose of beguiling some individual. In Vedānta philosophy, it means illusion by virtue of which one considers the unreal universe as really existent and as distinct from the supreme spirit. It is regarded as a power of God. *Māyā* is considered by some to be synonymous with *Ajñāna* or *Avidyā* which is the cause of false knowledge. In *sāṅkhya* philosophy it means the *Pradhāna* or *Prakṛti*. (Vide *CDHM*, p. 207; *CSL*, p. 437).

7. According to the *Tantras*, it is the principal nerve in the human nervous system, being on the left side of the body. (*CSL*, p. 446).

8. The principal nerve on the right side of the body. (*CSL*, p. 446).

Prāṇa and *Apāna* in the square *Maṇḍala* (diagram) shall be the bodies of Indra and Brahmā.

38-40. The *maṇḍala* is marked by *Vajra*¹ and illuminated. The arrows are of the quality of single stroke. The quiver in the place of heart is spacious and contains hundred chambers. *Om Hrīm Pratiṣṭhāyai Hum Haḥ Phaḥ*; *Om Hrām Vidyāyai Hrām Haḥ Phaḥ*. The Bhūmi Tantra is eightyfour crores in height. In its centre he should contemplate the *Bhavaṇṛkṣa* (the tree of worldly existence) and the soul.

The Earth should then be thought of as with a face downwards. Then everything should be made pure.

41. *Vāmā Devi* is the *Pratiṣṭhā* (base). *Suṣumṇā*,² is *dhārikā* (the supporting prop). The deities are *Samāna*, *Udāna* and *Varuṇa*. Viṣṇu is the cause.

42. *Udghātas* (beginnings) are four times. The *dhyāna* is *Śveta* (white). The lotus of the neck should be made thus. The *maṇḍala* (diagram) shall be called *Ardhacandra* (Crescent moon).

43. Marked by a lotus it shall extend to two hundred crores. The *Ātman* ninetyfour (times) in height shall be thought of as with face downwards.

44. There are places and lotuses. The *Aghora* (non-terrific) shall be accompanied by learning.

Nāga (Serpent) and the deity of fire are to be contemplated as the tongue of an elephant with the lips in the centre.

45. Rudra is the cause. The *Udghāta* is for three times. Its colour is that of blood. It is in the form of a blaze, triangular in shape. Its altitude and width are four hundred crores.

46-48. Rudra *Tattva* should be contemplated thus.

It is in the forehead that the *Puruṣa* has his *Śakti*. A grassy place with tortoise and partridge, O scholars. *Vāyu* is the deity. *Īśvara* is the cause.

The *Vāyu Tattva* should be contemplated as extending to fourteen crores. *Udghāta* is for two times. The *maṇḍala* is

1. v.l.vakra.

2. The most important nerve in the human nervous system, being in the middle of the body. (CSL, p. 461.)

hexagonal in shape called *Vṛṣa*. It is marked by a dot. The width and the altitude are eight crores.

49. In a lotus of twelve ends the *Īśvaras* are beyond. *Śānti* (peace) *Kuhū*, *Śaṅkhini*, *Devadatta* and *Dhanañjaya* are the *Nāḍis*.

50. The cause is *Śikheśāna* and *Sadāśiva*. The *Uḍghāta* is for once only. It should be remembered as resembling bright glass.

51. The width is sixteen crores. The altitude is twenty five crores. Thus the abode should be contemplated as circular in shape. *Bhūta Śuddhi* has been explained thus.

52. *Gaṇaguru*, *Bijaguru*, *Śakti*, *Ananta*, *Dharmaka*, *jñāna*, *Vairāgya*, *Aiśvarya*—all these are in the petals beginning with that in the east.

53. Both of them are prone-faced and supine-faced. The pericarp and filaments of the lotus are contemplated. One should always contemplate the *Ātmavidyā* (study of soul) and those others beginning with *Vāmā*.

54. The *Tattva* named *Śiva* should be thought of in the seat of *Śiva*. The *Mūrti* is *Ho Haum*. Obeisance to *Vidyā-deha*.

Lord *Śiva* is seated in the pose *Padmāsana*¹, white in colour and sixteen years old.

55. He has five faces. Of his ten hands, the five on the right carry *Abhaya*,² *Prasāda*, *Śakti*,³ *Śūla* (trident) and *Khaṭvāṅga*.⁴

56. And the left ones carry Serpent, *Akṣasūtra*⁵ drums, blue lotus and the pomegranate.

57. *Sadāśiva* is three-eyed. He has *Ichhā śakti* (will-power), *Jñanaśakti* (knowledge-power), and *Kriyāśakti* (Action-

1. A particular posture in religious meditation.

ūr ūm ūle vāmapādaṁ punastu dakṣiṇaṁ padam |

Vāmorau sthāpayitvā tu padmāsanamiti smṛtam || (SSED, p. 314).

2. A particular *mudrā* of hand promising protection.

3. A kind of missile, spear, dart, pipe or lance.

4. A club or staff with a skull at the top considered to be a weapon of *Śiva* and carried by ascetics and yogins. (SSED, p. 174).

5. A rosary.

power). A person who worships Śiva like this and contemplates thus will be devoid of Kāla (become deathless).

58. If one circle of worship is completed in a day and night, the worshipper shall live for three years, if in two days, he shall live for two years.

59. If in three days he shall live for one year. He will never have premature death or death due to cold or heat.

CHAPTER TWENTYFOUR

Worship of Tripurā

Sūta said :

1. I shall now describe the most excellent worship of *Gaṇas*. Inferior deities attending on Śiva under the supervision of Gaṇeśa¹ which will yield everything, even heavenly bliss. The seats of the *Gaṇas* should be adored. He should worship the idols of the *gaṇas* and the lord of *gaṇas*

2. Heart and other limbs should be assigned to *Durgā*² with *Gāṃ* and other *mantras*. The sandals of the preceptor, the seat of *Durgā* and her idol should be adored with the mantra—*Hriṃ Durgē Rakṣiṇi*.

3. With the heart etc. assignment should be made to the eight *Śaktis*³:— *Rudracāṇḍā*, *Pracāṇḍā*, *Caṇḍogrā*, *Caṇḍa-Nāyikā*, *Caṇḍā*, *Caṇḍavati*.

1. He is the son of Śiva and Pārvatī, or of Pārvatī only, for, according to one legend, he sprang from the scurf of her body. He is the god of wisdom and remover of obstacles; hence he is invoked and worshipped at the commencement of every important undertaking. He is usually represented in a sitting posture—short and fat—with a protuberant belly, and four hands riding a mouse; and with the head of an elephant. This head has only one tusk. (*SSED*, p. 178; *CDHM*, pp. 106-8).

2. A name of Pārvatī, the second wife of Śiva (the first was Sati). (*Vide note on Devī CDHM*, pp. 86-8).

3. The active power of a deity is called *Śakti*, regarded as his wife. *Śaktis* may be eight or nine or even fifty.

4. *Caṇḍarūpā*, and *Caṇḍikā* with the mantra—*Durge Durge'tha rakṣiṇi*. The *Mudrās* (mystic signs) *Vajra*, *Khaḍga* etc. shall be assigned to Śiva and others in the south-east.

5. Then *Sadāśiva*, the lord of the big goblins and the lotus-seat also shall be worshipped.

Aim Klīm Svah. Obeisance to *Tripurā* *Om Hrām Hrim Kṣem Kṣaim Strīm Skom rom Sphem Sphom Śām* ! the lotus-seat and the heart etc. of *Tripurā*.

6. Then in the lotus-*Pīṭha* (altar) should be adored *Brahmāṇṭi*, *Maheśvarī*, *Kaumārī Vaiṣṇavī*, *Vārāhī*, *Indradevatā*.

7. *Cāmuṇḍā*, and *Caṇḍikā*. Then the devotees shall worship the *Bhairavas*¹. There are eight *Bhairavas*: *Asitāṅga*, *Rura*, *Caṇḍa*, *Krodha*, *Unmattabhairava*.

8-9. *Kapālin*, *Bhīṣaṇa* and *Samhāra*. The devotee should meditate in his heart, in a *maṇḍala* (diagram) with a lotus inside and triangular in shape, on these :— *Rati*,² *Prīti*, *Kāmadeva*³, the five arrows, *Yoginī*, *Vaṇṇika*, *Durgā*, *Vighnarāja*, *Guru* and *Kṣetrapa*.

10. By reciting for a hundred thousand times the names of *Śuklā*, *Varākṣa sūtra pustakābhaya samanvitā* (having the excellent *Akṣasūtra*, book, and offer of fearlessness in her hands) and *havana* (sacrificial offering) *Tripura* gives *Siddhi* (full achievement).

CHAPTER TWENTYFIVE

Adoration of āsana

Sūta said :

1. *Aim Krīm Śrīm Sphem Kṣaum*. I worship the sandal of *Ananta-Śakti* (Endless power). Obeisance (unto it).

2. *Aim Hrim Śrīm Phraum Kṣaum*. I worship the sandal of *Adhāra-Śakti* (Supporting power). Obeisance (unto it).

1. These are eight inferior forms or manifestations of Śiva, all terrific. (See CDHM, p. 45).

2. Wife of Kāmadeva, the deity of love, literally means love.

3. The deity of love, cupid. Literally means passion.

3. *Om hrīm Hūm* I worship the *Pādukā* (sandal) of *Kālāgni Rudra*. Obeisance (unto it).

4. *Om Hrīm Śrīm*. I worship the *Pādukā* of lord *Hāṭa-keśvara*. Obeisance (unto it).

Om Hrīm Śrīm. I worship the seat called *Ananta* of the earth, its syllables, the universe, islands, oceans and the quarters.

5. *Om Hrim*. I worship the *Pādukā* of *Śeṣa Bhaṭṭāraka*. Obeisance unto it.

6. *Hrīm Śrīm Nivṛtti* and other *Kālās*; the earth, the *Tattvas*, *Ananta* and other worlds, *Omkāra* and other syllables. The nine-syllabled word beginning with *Hakāra* is the *mantra* of *Sadyojāta* (Quick-born) etc. *Hām* the heart and other limbs. This is the *Māheśvara* mantra. It is the ocean of the great nectar. It is identical with *Siddhavidyā* (the accomplished learning).

In all the quarters around the six *aṅgas* (parts) the water of the ocean of *Śadāśiva*, the side of the full ocean is identical with the base of *Śrī* and *Māna*. *Vidyā*, *Umā*, *Jyeṣṭhā* with the characteristics of complete knowledge and the state of being the doer, *Rūpacakra*¹, *Rudra*, *Śaktyātmaka*, *Karṇikā*, *Nava-Śakti* with the three *maṇḍalas* (zones) of the Tridents of *Śiva* and others. I worship the *Pādukā* of *Nyastapadmāsana* in the form of a lotus. Obeisance unto it.

CHAPTER TWENTYSIX

Assignment of limbs over the body

Sūta said :

1. After that, *Karanyāsa* and the purification conducive to *Vidyā* are to be performed. After making the mystic sign of *Padma*, *Mantra-Nyāsa* shall be performed.

2. Then the assignments over the body (*Deha Nyāsa*) shall be performed. *Kam* obeisance to *Maṇḍibandha* (the west),

1. v.l. *Jyeṣṭhā-cakra*.

Aim Hrim Śrim obeisance to *Kāraskara* (a tree with a bitter fruit). *Mahātejorūpam* (the great effulgent form) shall be contemplated upon and with *Hum Humkāra* hands shall be washed.

3. *Aim Hrim Śrim Hraim Sphaim* obeisance to Bhagavān (the great lord). *Sphaim* obeisance to *Kubjikā* (an unmarried girl of eight years). *Hrūm Hrim Kraum Na Na Na Na* and *Ma* to *Aghoramukhi*. *Hām Hm Kili Kili* dependent on *Vidyā* and the *Vyaṅga* (the crippled). *Hrim Hrim Śrim Aim* obeisance to Lord *Urdhvavaktra* (to the North). *Sphaum* to the *Kubjikā*. Obeisance to *Pūrvavaktra* (face turned east). *Hrim Śrim Hrim Na Na Na Na Ma* obeisance to *Dakṣiṇa Vaktra* (face turned to the South). *Om Hrim Śrim Kili Kili* obeisance to *Pāścimavaktra* (face turned to the west). *Om Aghoramukhi* obeisance to *Uttaravaktra* (face turned to the north). *Om* obeisance to the lord *Hṛdaya* (Heart) obeisance. *Kṣem Aim* to the *Kubjikā*. *Svāhā* to the head. *Hrim Krim Hrim Prām Na Na Na Na Ma* to the tuft. *Aghoramukhi, Hum* to the *Kavaca* (coat of mail). *Haim Haim im Vauṣaṭ* to the three eyes. *Kili Kili Vivve Phaṭ* to the *Astra* (weapon).

4. *Aim Hrim Śrim* obeisance to the *Mahāsūlamanḍala* (surrounded by great tridents) having the form of an unsplit zone. *Aim Hrim Śrim* obeisance to the *Vāyumanḍala* (the zone of wind). *Aim Hrim Śrim* obeisance to *Somamanḍala* (the zone of the moon). *Aim Hrim Śrim* obeisance to *Mahākula Bodhāvali Maṇḍala* (surrounded by the cluster of conceptions of the great family). *Aim Hrim Śrim* obeisance to *Kaulamanḍala*. *Aim Hrim Śrim* obeisance to *Gurumanḍala* (the zone of Jupiter). *Aim Hrim Śrim* obeisance to *Sāmamanḍala*. *Aim Hrim Śrim* obeisance to *Samagramanḍala*, *Siddhamanḍala*, *Yogimanḍala*, *Piṭhamanḍala*, *Apapiṭha Maṇḍala*, *Kṣetramanḍala*, *Apakṣetramanḍala* and *Santānamanḍala*. Thus all the twelve *maṇḍalas* are to be worshipped in order.

CHAPTER TWENTYSEVEN

Mantra to cure snake-bite

Sūta said :

I. O ! the skeletal form of *Kāla* and *Vikāla* ! O *Carviṇi* ! (the chewing); *Bhūtahāriṇi* (destroying creatures); *Phaṇiviṣiṇi* (Venom of serpents); *Virathanārāyaṇi* (Nārāyaṇi devoid of a chariot): Ume; burn, burn in the hand *Caṇḍe* (O ! fierce), *Raudri*, *Māheśvari*, *Mahāmukhi* (large-faced), *Jvālāmukhi* (flame-mouthed), *Śaṅkukarṇi* (dart-eared), *Śukamuṇḍe* (parrot-headed), destroy the enemy *Sarvaśāśini* ! (destroyer of all). *Khakha* thou seest the blood in every limb. O Goddess *Manasā*, enchant, enchant. Thou born of the heart of Rudra ! Thou art stationed in the heart of Rudra. Thou hast the form of Rudra O ! *Devi* Protect me, Protect me. *Hūm Mām Phapha Thaṭha*. Thou hast the girdle of *Skanda*. Thou removest the poison of planets and enemies.

Om Śāle Māle, remove, remove. O *Viśoka* (free from sorrow).

Hūm Hūm Śavari

Hūm Śavari Prakṣaviṣtare Sarve ! Viṇca Meghamile !

These mantras (recited properly) are conducive to the removal of poison of all serpents.

CHAPTER TWENTYEIGHT

Worship of Gopāla

Sūta said :

1-3. I shall now describe the worship of Gopāla (Lord Kṛṣṇa) that yields worldly enjoyment and salvation. In the door-ways *Dhātṛ*¹, *Vidhātṛ*², *Gaṅgā*, *Yamunā*, *Śaṅkhanidhi*, *Padma-*

1. *Brahmā*.

2. *Dispenser of Destiny*.

nidhi, *Sāraṅga*,¹ *Śarabha*² and *Śrī* are to be worshipped. In the east *Bhadra* and *Subhadra* are worshipped, in the South *Caṇḍa* and *Pracaṇḍaka* are worshipped, in the west *Bala* and *Prabala* and in the north *Jaya*³ and *Vijaya* are to be worshipped. In the four main doors, *Śrī*, *Gaṇa*, *Durgā* and *Sarasvatī*⁴ are to be worshipped.

4. In the corners of south-east of the field, *Nārada*, *Siddha*, *Guru* and *Nalakūbara*⁵, are to be worshipped. In the corner one should worship *Bhāgavata*.⁶

5. In the east, the devotee should worship *Viṣṇu*, *Viṣṇu's Tapas* (penance) and *Viṣṇu's Śakti* (power). Then in the middle he shall worship the family of *Viṣṇu*, *Śakti* and *Kūrma* (the tortoise).

6. He shall worship *Ananta*, *Earth*, *Virtue*, *Knowledge* and *Vairāgya* (non-attachment) in the South-east. Prosperity shall be worshipped in the north-west and in the north the *Prakāśātman* (brilliant-souled).

7. Worship shall be offered to *Sattva* of the nature of *Prakṛti*; to *Rajas* of the nature of delusion and to *Tamas* the lotus of *Ahaṅkāra Tattva* (the principle of ego).⁷

8. The principle of learning, the great principle. The zones of Sun, Moon and fire—all these shall be worshipped. The seat of *Vimalā* and others shall be worshipped in the east with *Hrim Śrim*.

9-10. To the lover of cowherd lasses the mantra ending with *Soḥāḥ* is mentioned. In the east of the corners of the heart the weapons—*Ācakra*, *Sucakra*, *Vicakra*, *Trailokya-*

1. Chātaka, peacock, deer or elephant.

2. A fabulous animal or a young elephant.

3. Jaya and Vijaya are the well-known attendants of *Viṣṇu*.

4. The goddess of speech. The wife of *Brahmā*. An ancient river (which is now lost). In the *Rgveda*, she is lauded both as a river and as a deity. But she became the goddess of learning only in the post-*Rgvedic* literature. (Also refer *CDHM*, pp. 284, *ŚP (AITM)*, p. 350 fn. 268; *Linga (AITM)*, p. 804).

5. Name of a son of *Kubera*.

6. *Bhāgavata-Purāṇa* or a follower of *Viṣṇu*.

7. In the *Veṅkaṭeśvara* edition, the second half of this verse is *tamesa kandapadmāya yajet kaṁ kākātattvakam*.

rakṣaṇa (protecting the three worlds) *Asurāricakra*, *Sudarśana*,¹ *Astra* and *Śakti* shall be worshipped.

11. *Rukmiṇi*² *Satyabhāmā*,³ *Sunandā*⁴ *Nāgnajitī*⁵ *Lakṣmaṇā*⁶ *Mitravṛndā*⁷ *Jāmbavatī*⁸ and *Suśilā*⁹ (shall be first worshipped).

12. Then *Śaṅkha*,¹⁰ *Cakra*¹¹, *Gadā*¹², *Padma*¹³, *Musala*¹⁴ and *Śārṅga*¹⁵ shall be worshipped.

Then the sword, the noose, the goad shall be worshipped in the east. *Śrivatsa Kaustubha*, coronet, garland of wild flowers, Indra and others, the principal leaders of the banner shall be worshipped. *Kumuda*¹⁶ and others, *Viśvaksena*,¹⁷ Kṛṣṇa along with Śrī shall be worshipped.

By the recital of the name, contemplation and worship the devotee shall obtain all desires.

1. It is the well-known discus of Lord Kṛṣṇa. According to legends Agni gave it to him.

2. Daughter of Bhīṣmaka, king of Vidarbha. The chief wife of Kṛṣṇa.

3. Another wife of Kṛṣṇa. Daughter of Satrājīt.

4. A wife of Kṛṣṇa.

5. A wife of Kṛṣṇa.

6. A wife of Kṛṣṇa.

7. A wife of Kṛṣṇa.

8. A wife of Kṛṣṇa. Daughter of Jāmbavat.

9. A wife of Kṛṣṇa.

10. Conch.

11. Discus.

12. Club.

13. Lotus. Kṛṣṇa holds a conch, a discus, a club and a lotus in each of his four hands.

14. Pestle. It is held by Balarāma, as his weapon.

15. The bow is generally associated with Viṣṇu.

16. An obvious reference to Kaumodakī, the mace of Viṣṇu.

17. Viṣṇu.

CHAPTER TWENTYNINE

Trailokya-mohini

Hari said :

1. I shall now describe the worship of *Trailokya Mohini*¹ (the enchantress of the three worlds) a chief form of *Puruṣottama* (Lord Viṣṇu) and also the *mantras* for the worship of *Śrī Rādhā*² that yields virtue, desire etc.

2. *Om Hriṁ Śrīṁ Kṛīṁ Hūm Om* obeisance. O ! foremost among men ! O thou the unrivalled in features ! the abode of goddess of Fortune ! the exciter of the entire universe ! the breaker of the hearts of all woman ! O thou who heightenst the elation of the three worlds ! Distress the minds of the beautiful women among the gods and demons; dry, dry (them); beat, beat (them); win, win (them); melt, melt (them); attract attract (them). O thou the fine-featured ! O thou the giver of fine features that grant good fortune. O thou the giver of all desires !

Kill kill so-and-so with the discus, club and sword. Pierce, pierce with all the arrows; pound and beat with the goad and noose. Why dost thou tarry ? Save, save, till my desired object is achieved. *Hrīṁ Phaṣ* obeisance.

3. *Śrīṁ* obeisance to *Śrīdhara* the enchanter of the three worlds. *Kṛīṁ* obeisance to *Puruṣottama* the enchanter of three worlds !

4. *Hūm* obeisance to Viṣṇu the enchanter of the three worlds.

Om Śrīṁ Hriṁ Kṛīṁ obeisance to the enchanter of the three worlds, Viṣṇu.

5. All the *mantras* of the enchanter of the three worlds are conducive to the achievement of all objects. All can be meditated upon collectively, separately analytically or succinctly.

1. An obvious reference to the form of a most beautiful woman assumed by Viṣṇu, at the time of distributing of nectar, to cheat the demons.

2. *v.l. Śrīdhara.*

6-7. After the worship of the seat, idol, weapon, the six ancillary objects of the sacrifice viz ;—*Cakra*, *Gadā*, *Sword*, *Pestle*, *Conch* and the *Śārṅga*, arrow, noose, goad and *Viṣvaksena* (*Viṣṇu*) accompanied by *Lakṣmī* and *Garuḍa*, in detail or otherwise, the devotee shall obtain everything.

CHAPTER THIRTY

Worship of Śrīdhara

Sūta said :

1. I shall now describe the auspicious worship of Śrīdhara. The *Parivāra* (attendants, followers) is the same (as in *Gopāla Pūjā*). Scholars shall note it.

2. *Om Śrām* obeisance to the heart. *Om Śrīm Svāhā* to the head. *Om Śrum Vaṣaṭ* to the tuft. *Om Śrain Hum* to the *Kavaca* (coat of mail). *Om Śraum Vauṣaṭ* to the three eyes. *Om Śraḥ Phaṭ* to the *Astra* (weapon).

3. Having meditated upon the *Ātman* known as Śrīdhara, bearing conch, discus, and the club, the *Mudrās* (mystical signs) of conch, discus, and the club shall be shown.

4. Then the devotee shall worship the deity in the *Svastika¹ maṇḍala* (mystical diagram). With these *mantras*, O Śaṅkara, the great god, the devotee shall worship the seat of Śārṅgin (*Viṣṇu*) the god of Gods. Please hear those *mantras*.

5. *Om* O ye deities of the seat of Śrīdhara, come. *Om* obeisance to the seat of *Acyuta* attended by all followers.

6. *Om* obeisance to *Dhātṛ*. *Om* obeisance to *Vidhātṛ*. *Om* obeisance to *Gaṅgā*. *Om* obeisance to *Yamunā*. *Om* obeisance to *Ādhāra-Śakti*. *Om* obeisance to *Kūrma* (the tortoise). *Om* obeisance to *Ananta* (the endless). *Om* obeisance to *Pythivī* (Earth). *Om* obeisance to *Dharma* (virtue). *Om* obeisance to *Jñāna* (knowledge). *Om* obeisance to *Vairāgya* (non-attachment). *Om*

1. It is in fact a mystical mark put on persons or things, to bless them with good luck.

obeisance to *Aiśvarya* (prosperity). *Om* obeisance to *Adharma* (evil). *Om* obeisance to *Ajñāna* (ignorance). *Om* obeisance to special attachment to world. *Om* obeisance to *Anaiśvarya* (impoverished state). *Om* obeisance to *Skanda*. *Om* obeisance to *Nīla*. *Om* obeisance to *Padma* (lotus). *Om* obeisance to *Vimalā* (the untarnished). *Om* obeisance to *Utkarṣiṇī* (the prosperous). *Om* obeisance to *Jñāna* (the power to know). *Om* obeisance to *Kriyā* (the action). *Om* obeisance to *Yoga* (the power of fixing the mind). *Om* obeisance to *Putri*. *Om* obeisance to *Pṛthvī* (the humble). *Om* obeisance to *Satyā* (the truthful). *Om* obeisance to *Īśānā* (the lordly). *Om* obeisance to *Anugrahā* (the blessed).

7. Having worshipped all, O Rudra, Hari shall be invoked. The wise devotee then shall invoke and worship Hari with these *mantras* destroying all sins.

8. *Om Hrim* obeisance to Śrīdhara, the enchanter of the three worlds, Viṣṇu (Himself).

9. *Om* obeisance to Śrī. *Om Śrām* obeisance to the heart. *Om Śrim* obeisance to the head. *Om Śrūm* obeisance to the tuft. *Om Śraim* obeisance to the *Kavaca* (coat of mail). *Om Śraum* obeisance to the three eyes. *Om Śraḥ* obeisance to the *Astra* (weapon). *Om* obeisance to the couch. *Om* obeisance to the lotus. *Om* obeisance to the discus. *Om* obeisance to the club. *Om* obeisance to *Śrīvatsa*. *Om* obeisance to the *Kaustubha*. *Om* obeisance to the *Vanamālā* (the garland of wild flowers). *Om* obeisance to the yellow-robed. *Om* obeisance to *Brahman*. *Om* obeisance to *Nārada*. *Om* obeisance to the preceptor. *Om* obeisance to *Indra*. *Om* obeisance to the Fire-god. *Om* obeisance to *Yama*. *Om* obeisance to *Nirṛti*. *Om* obeisance to *Varuṇa*. *Om* obeisance to *Vāyu* (wind god). *Om* obeisance to *Soma* (Moon). *Om* obeisance to *Īśāna*. *Om* obeisance to *Ananta*. *Om* obeisance to *Brahman*. *Om* obeisance to *Sattva*. *Om* obeisance to *Rajas*. *Om* obeisance to *Tamas*. *Om* obeisance to *Viṣvaksena*.

10-11. With the following *mantras* shall be offered the *Abhiṣeka* (bathing of the idol), garments, sacred thread, sandal paste, flower, incense, lamp, food oblation, and circular peregrination. After completing the same, let him recite the *mantra* one hundred and eight times. Then dedicate this to the deity.

12-13. Then for a *muhūrta* (24 minutes) he should meditate in his heart the deity seated in the heart, as bright as the pure

crystal, brilliant like a crore of Suns, pleasant in face, gentle, wearing the two earrings shaped like the *Makara*¹ and coronets, beautiful of limbs, bedecked by a garland of wild flowers, identical with the Supreme Soul.

14. The scholarly devotee shall thus worship and contemplate upon Śrīdhara. Let him eulogise the great lord with this prayer hymn.

15. Obeisance to Lord Śrīnivāsa², obeisance to Śrīpati³ obeisance to Śrīdhara with the *Śārṅga* (the bow), obeisance to the donor of prosperity.

16. Obeisance to Śrīvallabha⁴ (Lover of Śrī), obeisance to the calm deity endowed with splendour. Obeisance to the deity whose abode is in Śrīparvata⁵ mountain. Obeisance to the giver of renown.

17. Obeisance to the lord of all benefits; obeisance to the refuge (of all); obeisance to the renown-featured; obeisance to Śrīkara⁶.

18. Obeisance to *Śaranya* (worthy of Refuge). Obeisance to *Vareṇya* (the foremost); obeisance again and again unto him. After reciting the hymn let him prostrate and mystically discharge the deity (*Visarjana*).

19. Rudra, I have thus explained the worship of *Viṣṇu*, the great soul. He who does this with great devotion attains the supreme region.

20. He who reads this chapter which sheds light on the worship of *Viṣṇu* shakes off all sins and attains *Viṣṇu*'s supreme region.

1. A crocodile or a shark.

2. A name of *Viṣṇu*.

3. A name of *Viṣṇu*.

4. A name of *Viṣṇu*.

5. A hill situated in Karnul district to the south of the river *Kṛṣṇā*. At present there are numerous *Śiva-liṅgas* here, including the famous *Mallikārjuna*, one of the nine *Jyotirlingas*. It is also known as *śrīśaila* (*CSL*, p. 500; *ŚP (AITM)* p. 2117; *Liṅga (AITM)* p. 806).

6. A name of *Viṣṇu*.

CHAPTER THIRTYONE

Worship of Viṣṇu

Rudra Said:

1. O ! Lord of the Universe ! Please explain further the worship of the deity whereby I shall cross the ocean of worldly existence which is very difficult to cross.

Hari said:

2. O Vṛṣabhadhvaja (Śiva) ! I shall explain to you the adoration of Lord Viṣṇu. O Fortunate Śiva ! Hear it *which* is auspicious and which yields worldly pleasure and salvation.

3-4. The devotee shall take bath, perform Sandhyā (prayers) and enter the room for sacrifice. After washing the hands and feet and performing *Ācamana* particularly he shall assign the *Mūlamantra* (the root *mantra*) to his hand. O Rudra ! I shall tell you the *Mūla Mantra*.

5-6. *Om Śriṃ Hriṃ* obeisance to Śrīdhara, Viṣṇu (Himself). This *mantra* is of Viṣṇu expressing him as the lord of deities, dispelling all sickness, all defects in planets, all sins and giving enjoyment and salvation.

7. O skilful Śiva, the devotee shall then perform the *Aṅganyāsa* with these *mantras*. *Om Hām* obeisance to the heart; *Om Him Svāhā* to the head; *Om Hūm Vaṣaṭ* to the tuft; *Om Haim Hum* to the *Kavaca*, *Om Haum Vauṣat* to the eyes; *Om Haḥ Phaṭ* to the *Astra*.

8. Powerful that I am I have explained the *mantra* to you. The devotee having conquered his *soul* shall show the *Mudrā* of the *Ātman* after performing the *Nyāsa*.

9. Then the devotee shall meditate on the supreme lord Viṣṇu residing in the hollow of the heart, holding conch and discus and white as the *Kunda*¹ flower and the moon.

10. After performing the purificatory rite the devotee shall meditate 'I am Viṣṇu'—Viṣṇu with Śrīvatsa and Kaustubha, bedecked with garlands of wild flowers, wearing coronet and diamond necklace and the great Lord.

1. *Jasminum multiflorum* (GVDB, p. 105).

11. With the *Bījas* (mystic seeds) *Yam Kṣam Ram* and the names he shall (in imagination) prepare an egg and harden it and then pierce it with *Praṇava* itself.

12-14. Then, O Vṛṣabhadhvaja, thinking of the form as mentioned before, the devotee shall perform the *Ātmapūjā* with auspicious fragrant flowers. All the deities of the seat shall be invoked with these *mantras*. O Śaṅkara ! Hear those *mantras*. O ye deities of the seat of Viṣṇu ! Come.

15. *Om* obeisance to Acyuta with all attendants; *Om* obeisance to *Dhātṛ*; *Om* obeisance to *Vidhātṛ*; *Om* obeisance to *Gaṅgā*; *Om* obeisance to *Yamunā*. *Om* obeisance to the treasure *Śaṅkha*; *Om* obeisance to the treasure *Padma*; *Om* obeisance to *Caṇḍa*; *Om* obeisance to *Pracaṇḍa*; *Om* obeisance to the splendour of gate; *Om* obeisance to the *Ādhāra Śakti*; *Om* obeisance to *Kūrma*; *Om* obeisance to *Ananta*; *Om* obeisance to *Śrī*; *Om* obeisance to *Dharma*; *Om* obeisance to *Jñāna*; *Om* obeisance to *Vairāgya* (non-attachment); *Om* obeisance to *Aiśvarya* (prosperity); *Om* obeisance to *Adharma* (evil); *Om* obeisance to *Ajñāna* (ignorance); *Om* obeisance to *Avairāgya* (attachment); *Om* obeisance to *Anaiśvarya* (impoverished state); *Om Sam* obeisance to *Sattva*; *Om Ram* obeisance to *Rajas*; *Om Tam* obeisance to *Tamas*; *Om Kam* obeisance to *Skanda*; *Om Nam* obeisance to *Nīla*; *Om Lam* obeisance to *Padma*; *Om Am* obeisance to the solar zone; *Om Sam* obeisance to the lunar zone; *Om Vam* obeisance to the fiery zone; *Om* obeisance to *Vimalā*; *Om* obeisance to *Vikarṣiṇī*. *Om* obeisance to the Power of knowledge; *Om* obeisance to *Kriyā* (Action); *Om* obeisance to *Rogā* (deity of diseases); *Om* obeisance to *Prahvi* (the humble); *Om* obeisance to *Satt*; *Om* obeisance to *Īśānā*; *Om* obeisance to *Anugrahā* (the blessed one).

16-17. With these *mantras* and fragrant flowers, the devotee shall worship these deities. After that he shall invoke into the *Maṇḍala* and worship Viṣṇu the great lord, the creator and destroyer, Hari the remover of all sins.

18. Just as in the *Ātman*, so in the lord too, the *Nyāsa* shall be performed from the beginning and afterwards show of *Mudrā* and then *Arghya* etc. shall be given.

19-20. Then in order shall be performed bathing, offering of garment, *Ācamana*, fragrant flowers, incense, light, food

offering and circular peregrination. The *Japas* shall be recited and dedicated to the deity. With their own respective *mantras* the worship of the *Aṅgas* (parts) shall be performed by the *Sādhaka* (devotee).

21. O Vṛṣadhvaja know this to be with the root-*mantra* alone. Please listen, O Three-eyed Śiva, to the *mantras* being recited by me.

22. *Om Hām* obeisance to the heart. *Om Him* obeisance to the head. *Om Hūm* obeisance to the tuft. *Om Haim* obeisance to the *Kavaca*; *Om Haum* obeisance to the three eyes: *Om Haḥ* obeisance to the *Astra*; *Om* obeisance to Śri; *Om* obeisance to the *Śaṅkha*; *Om* obeisance to *Padma*, *Om* obeisance to *Cakra*; *Om* obeisance to *Gadā*; *Om* obeisance to *Śriyatsa*. *Om* obeisance to *Kaustubha*; *Om* obeisance to *Vanamālā* (garland of wild flowers); *Om* obeisance to *Pitāmbara* (the yellow-robed); *Om* obeisance to *Khaḍga* (sword). *Om* obeisance to *Musala* (Pestle); *Om* obeisance to the noose; *Om* obeisance to the goad. *Om* obeisance to *Śārṅga* (the bow) *Om* obeisance to *Śara* (arrow); *Om* obeisance to *Brahman*; *Om* obeisance to *Nārada*; *Om* obeisance to all *Siddhas* (*yogins*). *Om* obeisance to all *Bhāgavatas* (devotees); *Om* obeisance to all preceptors: *Om* obeisance to all great preceptors; *Om* obeisance to Indra, the lord of gods seated in his vehicle and attended by followers; *Om* obeisance to *Agni* (Fire-god) lord of lustres seated in his vehicle and attended by his followers; *Om* obeisance to Yama, the lord of the dead, seated in his vehicle and attended by his followers. *Om* obeisance to *Nirṛti* lord of demons seated in his vehicle and attended by followers; *Om* obeisance to *Varuṇa* lord of waters seated in his vehicle, attended by his followers; *Om* obeisance to *Vāyu* lord of vital airs seated in his vehicle and attended by his followers; *Om* obeisance to *Soma*¹ lord of the stars, seated in his vehicle and attended by followers; *Om* obeisance to *Īśāna*² lord of learning seated in his vehicle and attended by his followers; *Om* obeisance to *Ananta*³ the lord of serpents seated in his vehicle attended by his followers;

1. The moon.

2. A name of Śiva or Rudra, or of one of his manifestations. (Vide *CDHM* p. 128).

3. Popularly known as *Śeṣaṇḍa*.

Om obeisance to *Brahman* the lord of worlds seated in his vehicle, attended by his followers; *Om Hum Phaṭ* obeisance to *Vajra*; *Om Hum Phaṭ* obeisance to *Śakti*; *Om Hum Phaṭ* obeisance to *Danḍa* (baton); *Om Hum Phaṭ* obeisance to sword; *Om Hum Phaṭ* obeisance to the noose; *Om Hum Phaṭ* obeisance to the banner; *Om Hum Phaṭ* obeisance to *Gadā*; *Om Hum Phaṭ* obeisance to the trident; *Om Hum Phaṭ* obeisance to the *Cakra*; *Om Hum Phaṭ* obeisance to *Padma*; *Om Vaum* obeisance to *Viṣvaksena*.

23. O Mahādeva ! *Aṅga* etc. shall be worshipped with these *mantras*. After worshipping *Viṣṇu* the great soul of the form of *Brahman*.

24. The supreme Soul shall be sung in praise by this hymn. Obeisance to *Viṣṇu* the god of gods; obeisance to *Prabha-Viṣṇu* (the powerful).

25. Obeisance to *Vāsudeva* the sustainer; obeisance to the *grasping*; obeisance to the *Pralayaśāyin* (lying in the waters of deluge).

26. Obeisance to the lord of gods; obeisance to the lord of sacrifices. Obeisance to the lord of sages. Obeisance to the lord of *Yakṣas*.

27. Obeisance to the conqueror of all gods; obeisance to the omnipresent of great soul. Obeisance to the lord of all, honoured by *Brahmā*, *Indra* and *Rudra*.

28. Obeisance to the beneficiary of all worlds; obeisance to the presiding deity of the Universe; Obeisance to the protector of all; doer of all, destroyer of all.

29. Obeisance to the giver of boons; the quiet; the foremost. Obeisance, obeisance, to the refuge, to the self-formed and the giver of Virtue, love and wealth.

30. After singing the hymn, the devotee shall meditate in his heart on the imperishable in the form of *Brahman*, let him worship *Viṣṇu* with the root mantra, O *Śaṅkara*.

31. Or, Let him recite the *Mūla* mantra. He shall attain *Hari*. O *Rudra*, thus I have narrated the excellent worship of *Viṣṇu*.

32. This is to be kept as a great secret. It gives enjoyment and salvation. The scholar who reads this becomes a great devotee of *Viṣṇu*. He who hears or recites to others attains the world of *Viṣṇu*.

CHAPTER THIRTYTWO

Worship of Pañca-Tattvas¹

Maheśvara said:

1. O ! Lord ! bearing *śaṅkha*, *cakra*, and *gadā* ! Please expound the *Pañca-Tattvārcana* (the worship of five principles) of worship by knowing which entirely a man attains the supreme region.

Hari said:

2. O Śaṅkara of splendid vows ! I shall expound the worship of *Pañca-Tattvas* that is auspicious, divine, esoteric and yields all wishes.

3-4. It is holy and destructive of the bad effects of Kali age. Listen. Vāsudeva is the only eternal supreme soul, imperishable, tranquil, permanent, pure, omnipresent and unsullied. Hari himself by means of his *Māyā* stands five-fold.

5-6. To bless the Universe and destroy the wicked entirely. The five-fold forms are: — Vāsudeva², Saṅkarṣaṇa,³ Pradyumna⁴, Aniruddha,⁵ and Nārāyaṇa⁶. Viṣṇu alone stands in all these forms.

7. O Vṛṣadhvaja ! Listen to the *mantras* expressing these. *Om Am* obeisance to Vāsudeva; *Om Am* obeisance to Saṅkarṣaṇa; *Om Am* obeisance to Pradyumna; *Om* obeisance to Aniruddha, *Om* obeisance to Nārāyaṇa.

8. Thus I have expounded the *mantras* expressing the five deities. They remove all sins, destroy all sicknesses. They are holy.

1. Here *pañca-tattvas* obviously mean the five-fold forms of Viṣṇu, namely, (i) Vāsudeva, (ii) Saṅkarṣaṇa, (iii) Pradyumna, (iv) Aniruddha and (v) Nārāyaṇa. The worship of the five-fold forms of Viṣṇu is the basis of the *Pāñcarātra* sect of *Vaiṣṇavism*.

2. Kṛṣṇa, a son of Vasudeva.

3. Balarāma, another son of Vasudeva.

4. Son of Kṛṣṇa by Rukmiṇī, father of Aniruddha.

5. Son of Pradyumna. Grandson of Kṛṣṇa.

6. A common name for Viṣṇu. Literally it means the son of *Nara*, the primordial man.

9. Now I shall explain the auspicious worship of *Pañcatattvas*, by what all means it shall be performed and with what all mantras, O Śaṅkara.

10-11. The devotee shall first take his bath and then perform *Sandhyā*. Then going to the chamber of worship let him wash his hands and feet and perform *Ācamana*. He shall then sit in a comfortable position as he wishes; then let him perform the rite of *Śoṣaṇa* etc. (wiping dry) with the mantras *Am̐ Kṣraum̐ Ram̐*.

12. By unhardening the *Sāmans* let him prepare an egg and breaking it meditate on the supreme god in the egg.

13-14. In the heart lotus of oneself he shall first meditate on Vāsudeva the lord of the universe, wearing the silken yellow robes, resplendent like a thousand suns, and with glittering earring shaped like Makara fish. Afterwards Śaṅkarṣaṇa the lord of self shall be meditated upon.

15. Thereafter Pradyumna, Aniruddha and Śrīmān¹ (prosperous) Nārāyaṇa shall be meditated upon. Then he should think of the gods Indra and others springing from that Lord of lords.

16. Then *Nyāsa* shall be performed on both the hands. The pervading *Aṅganyāsa* shall be with the root *mantra* and *Aṅgamantras*.

17. Mahādeva of good vows ! listen to those *mantras*. *Om̐ Am̐* obeisance to the heart. *Om̐ Im̐* obeisance to the head. *Om̐ Ūm̐* obeisance to the tuft. *Om̐ Aim̐* obeisance to the *Kavaca*. *Om̐ Aum̐* obeisance to the three eyes. *Om̐ Aḥ phaṭ* to the *Astra*.

18. *Om̐* obeisance to *Acyuta*² with all his followers; *Om̐* obeisance to *Dhātṛ*; *Om̐* obeisance to *Vidhātṛ*; *Om̐* obeisance to *Ādhāra Śakti*; *Om̐* obeisance to *Kūrma*³; *Om̐* obeisance to *Adanta*; *Om̐* obeisance to the earth; *Om̐* obeisance to *Dharma*; *Om̐* obeisance to *Jñāna* (knowledge); *Om̐* obeisance to *Vairāgya* (non-attachment); *Om̐* obeisance to *Aiśvarya* (prosperity); *Om̐* obeisance to *Adharma* (evil); *Om̐* obeisance to *Ajñāna* (Ignorance); *Om̐* obeisance to *Anaiśvarya* (impoverished State); *Om̐* obeisance

1. Literally it means 'with Lakṣmī'.

2. Viṣṇu or Kṛṣṇa.

3. The tortoise incarnation of Viṣṇu.

to the solar zone; *Om* obeisance to Lunar zone; *Om Mam* obeisance to the fiery¹ zone; *Om Vam* obeisance to Vāsudeva the supreme *Brahman*, the auspicious, the lustre-featured, the pervading and the imperial lord of all deities. *Om* obeisance to *Pāñcajanya*. *Om* obeisance to *Sudarśana*. *Om* obeisance to *Gadā*. *Om* obeisance to *Padma*. *Om* obeisance to *Śrī* (prosperity); *Om* obeisance to *Kriyā* (action, rite); *Om* obeisance to *Puṣṭi* (Nourishment); *Om* obeisance to *Gīti*; *Om* obeisance to *Śakti*; *Om* obeisance to *Pṛiti* (satisfaction); *Om* obeisance to *Indra*, *Om* obeisance to *Agni* (Fire-god). *Om* obeisance to *Yama* (God of Death); *Om* obeisance to *Nirṛti*; *Om* obeisance to *Varuṇa*; *Om* obeisance to *Vāyu* (Wind-god); *Om* obeisance to *Soma* (Moon); *Om* obeisance to *Īśāna*; *Om* obeisance to *Ananta*; *Om* obeisance to *Brahman*; *Om* obeisance to *Viṣvaksena*; *Om* obeisance to *Padma*.

19. O Rudra, I have succinctly expounded the *Mantras*. The worship has to be performed in such zones (mystic diagrams) as *Svastika* etc.

20. After performing *Aṅganyāsa* all *Mudrās* shall be shown. The *Ātman* and *Vāsudeva* the great lord shall be meditated upon.

21. The devotee shall then worship the seat after duly invoking it. O *Vṛṣadhvajā*, the worship of *Dhātṛ* and *Vidhātṛ* shall be performed at the doorway.

22. O Śaṅkara, in front of *Vāsudeva* the devotee shall worship Garuḍa and in the middle (all his paraphernalia) from *Śaṅkha* to *Padma* shall be worshipped.

23. From east onwards (in the four quarters) *Dharma*, *Jñāna*, *Vairāgya* and *Aiśvarya* shall be worshipped and in the four corner quarters beginning with south-east *Adharma* and the three others shall be worshipped.

24. The seat is fixed in the middle of the two *Maṇḍalas*. *Śaṅkarṣaṇa* and others are to be worshipped in the eastern and other petals.

25. In the pericarp Vāsudeva the great Lord shall be worshipped. *Pāñcajanya* and others are to be worshipped as fixed in the north-east, etc.

26. O Śaṅkara ! the *Śaktis* of the god of gods are to be worshipped in the east. Indra and other guardians of quarters are to be worshipped fixed in their respective stations.

27. The *Nāga* (Serpent) shall be worshipped below and the *Brahmā* high above by the scholarly devotee. O Śaṅkara ! The order of fixation shall be understood thus by you.

28. After invoking the Lord in the Maṇḍala and performing his *Nyāsa* and showing the *mudrā*, O Śaṅkara, *Pādyā* (water for washing feet) shall be given at the foot.

29. Bathing garment offering, *Ācamana*, *Namaskāra* (bowing down), circular peregrination—all these shall be offered at the foot. Then the *Japa* shall be dedicated.

30. Afterwards remembering Vāsudeva let this hymn be recited : *Om* obeisance unto Vāsudeva, obeisance unto Śaṅkarṣaṇa.

31. Obeisance unto Pradyumna the first deity; obeisance to Aniruddha; obeisance to Nārāyaṇa the lord of men.

32. Obeisance, obeisance, unto the primordial Being, worthy of respect of men, of being glorified, of being honoured; the giver of boons and devoid of beginning and death.

33. Obeisance unto Him the creator and destroyer, the lord of *Brahmā*; obeisance unto Him who can be known through Vedas and who holds *Śaṅkha* and *Cakra*.

34. Obeisance unto the Lord of gods who destroys the sin of *Kālī*-age, who cuts down the tree of worldly existence and who pierces *Māyā* (the ignorance, Illusion). Obeisance, obeisance.

35. Obeisance unto Him of diverse forms, the holy of holies, having the three *Guṇas*, obeisance, obeisance. Obeisance to Him who awards salvation and who manifests Himself as *Brahmā*, *Viṣṇu* and *Īsvara*¹. Obeisance, obeisance.

36. Obeisance unto him who is the path to salvation, who is virtue, who is the extinction (of bondage), who gives all desires, who has the form of *Parabrahman*².

37. O Lord of the Universe, save me deeply immersed in the ocean of worldly existence of terrific nature. Other than you there is no better saviour.

1. Śiva.

2. The Supreme Being, God.

38. I have sought refuge under you the omnipresent: release me from darkness by giving me the lamp of knowledge.

39. O Nīlālohitā (Śiva) ! for the destruction of all pain, the lord of gods shall be praised by means of this hymn and similar hymns from the Vedas.

40. The devotee shall meditate within his heart on Viṣṇu accompanied by the Five *Tattvas*. Then the *Visarjana* shall be performed. Thus I have ex-pounded the worship.

41. By reciting this, O Śaṅkara, the hymn shall award him all desires. He shall be having the satisfaction of having done his duty.

42. He who reads this worship entitled *Pañcatattvār-cana*, he who hears this and he who repeats this shall attain the region of Viṣṇu.

CHAPTER THIRTYTHREE

Worship of Sudarśana

Rudra said :

1. O Lord holding *Śaṅkha*, *Cakra* and *Gadā*, please expound to me the worship of *Sudarśana*, by performing which the evil effects of planets, and illness are destroyed.

Hari said :

2. O Vṛṣadhvaja, listen to the worship of *Cakra Sudarśana*. The devotee shall first take his bath and then worship Hari.

3. The *Nyāsa* is done by means of the *Mūla mantra*. Listen to it. It is *Om Sahasrārām* (having thousand spokes) *Hum Phaṭ* obeisance (with the *Pranava* in the beginning).

4. This piercing *Mantra* is said to be the destroyer of all wicked persons.

The devotee shall meditate in the lotus of his heart *Sudarśana* the linings.

5-6. Then after invoking the gentle deity wearing *Śaṅkha*, *Cakra*, *Gadā* and *Padma* and coronet in the mystic diagram by means already mentioned, O Hara, let him worship Him with the offerings of fragrant flowers, etc. After worship the *mantra* is to be recited one hundred and eight times.

7. He who performs the excellent worship of the *Cakra* thus, shall be free from all sickness and shall attain the world of Viṣṇu.

8. Thereafter let him recite the following hymn destructive of all diseases. Obeisance unto *Sudarśana* lustrous like a thousand suns.

9. Lighted by a series of flames and having a thousand spokes and eyes (obeisance unto Him) who destroys a'l the wicked, and suppresses all sins.

10. Obeisance unto *Sucakra*, *Vicakra* and piercer of all *mantras*. Obeisance unto the originator of the world, the sustainer of the world and the destroyer of the world.

11. Obeisance unto the destroyer of all wicked demons for the protection of the world.

Obeisance, obeisance unto Him who is fierce and gentle and terrific in form.

12. Obeisance unto Him who is in the form of the eye of the world and who dispels the fear of worldly existence.

Obeisance unto Him who breaks asunder the cage of *Māyā*, obeisance, obeisance unto the benefactor.

13 Obeisance unto Him who is in the form of a planet and surpasses all the other planets. Obeisance to the lord of planets.

Obeisance, obeisance unto Him who is Time (Supreme) and Death and the terrific.

14. Obeisance to the blesser of devotees. Obeisance, obeisance to the protector of devotees. Obeisance unto Him who is in the form of Viṣṇu, who is tranquil, and who bears all weapons.

15. Again and again obeisance unto the weapon of Viṣṇu; unto the *Cakra* obeisance. This hymn, highly meritorious of the *Cakra* that I explained to you shall be read with great devotion.

~ 16. He who does so attains the world of Viṣṇu.

17. O Rudra ! he who reads the scheme of the worship of the *Cakra*, with all the sense-organs under his control shall burn all sins to ashes and become competent to ascend to the world of Viṣṇu.

CHAPTER THIRTYFOUR

*Worship of Hayagriva*¹

Rudra said :

1. O Hṛṣīkeśa² (Viṣṇu) bearing the club ! Please expound again the worship of the lord. The more you speak in detail about the worship the more I delight in hearing it. I am never satiated.

Hari said :

2. I shall narrate the worship of Lord Hayagrīva whereby the lord of the universe Viṣṇu, is propitiated. Listen to it.

3. O Mahādeva, I shall explain the holy *Mūla mantra* expressing *Hayagriva*. O Śaṅkara listen to that first.

4. *Om haum Kṣraum Śirase Namō haum*. This mantra of nine syllables gives all learning.

5. O Mahādeva, Vṛṣadhvaja, listen to its limbs. *Om Kṣrām* obeisance to the heart. *Om Hrim Svāhā* to the head (*Śiraḥ* is said to be attached with *Svāhā*). *Kṣrūm Vaṣat* is also likewise.

6. O Vṛṣadhvaja, the lord's tuft is to be known as accompanied by *Omkāra*. *Om Kṣraim* to the *Kavaca*. *Hum* is described as *Kavaca*.

7. *Om Kṣaum Vauṣat* to the three eyes. This is described as the lord's eye. *Om Haḥ Phaḥ* to the *Astra*. This is described as the lord's weapon.

8. I shall explain the procedure of worship. Please listen to me as I narrate. First the devotee shall take his bath.

1. Viṣṇu (CDHM, p. 120).

2. Literally, the lord or conqueror of the five sense-organs.

Then after performing *Ācamana* he shall go to the chamber of Sacrifice.

9-10. After entering let him perform the mystical rite of *Śoṣaṇa* (wiping dry). After creating the egg with the *Bija mantras*—*Yam Kṣaum Ram Lam*—and hardening it, let him split it with *Oṅkāra* itself. Let him meditate on *Hayagrīva* within his self in the middle of the egg.

11-13. (*Hayagrīva* who is) as white as conch, moon and the flower *Kunda*, shining like the lotus stalk and silver, bearing *Śaṅkha*, *Cakra*, *Gadā* and *Padma* in his four hands ; *Hayagrīva* wearing a crown, earrings and garland of wild flowers ; he is crimson-coloured in his cheeks and wears yellow robes; after meditating on the all-pervasive noble soul accompanied by all deities let him perform the *Nyāsa* with the *Aṅga mantras* and the *Mūla mantra*.

14. Then O *Śaṅkara*, let him show the *Mudrās* of *Śaṅkha*, *Padma*, etc. Thereafter let him meditate upon and worship *Viṣṇu* by means of the *Mūla mantra*.

15. Let him then, O *Rudra*, invoke those deities who preside over the seats “*Oṃ* O ye deities of the seat *Hayagrīva*, come.”

16. After invoking let him worship them in the *Svastika maṇḍala*. O *Vṛṣadhvaja*, the worship of *Dhātṛ* and *Vidhātṛ* shall be performed in the doorway.

17. “Obeisance to *Acyuta* with the entire attendants,” saying so in the middle the worship shall be performed. Then the worship of *Gaṅgā*.

18. *Yamunā*, *Mahādevī* and the two *Nidhis* *Śaṅkha* and *Padma* and *Garuḍa* are to be worshipped in front. In the middle *Śakti* is to be worshipped.

19. The *Śakti* is called *Ādhāra Śakti*. Then let him worship *Kūrmā*. Afterwards let him worship *Ananta* and the earth. Then *Dharma* and *Jñāna*.

20. Let him worship *Vairāgya* and *Aiśvarya* in the corners south-east, etc.

Adharma, *Ajñāna*, *Avairāgya* and *Anaiśvarya* are to be worshipped in the east.

21. Let him worship in the middle place *Sattva*, *Rajas* and *Tamas*. Let him worship *Nanda*, *Nala* and *Padma* only in the middle.

22. The worship of the *maṇḍalas* of Sun, Moon and Fire shall be performed in the middle place. O Rudra, it is so narrated.

23. The *Śaktis* and the following *Vimalā*, *Utkarṣiṇī* *Jñānā*, *Kriyā*, *yogā*, *Prahvī*, *Satyā*, *iśānā* and *Anugrahā*.

24. The first eight *Śaktis* are to be worshipped in the petals beginning with that in the east and *Anugrahā* in the pericarp by men who wish for lasting good.

25. The devotee shall worship the seat with these *mantras* keeping the names in the dative case, prefixing *Praṇava* and ending with "Namah."

26. The worship of the seat shall be auspicious by duly offering bath, fragrant pastes, flowers, incense, light and the food offerings.

27. This is the scheme as adumbrated and is to be followed. Then he shall invoke Lord *Hayagrīva*, lord of gods.

28. O Śaṅkara, the deity shall be meditated upon as entering through the left nostril. The *Mūla mantra* is to be employed while he arrives.

29. The invocation of the god of gods *Śaṅkha* (holding *Śaṅkha*) shall then be performed. After invoking, the devotee shall cautiously perform the *Nyāsa* in the *Maṇḍala*.

30-31. After performing the *Nyāsa* let him think of the god seated there, *Hayagrīva*, the great god, bowed to by gods and demons, accompanied by the guardians of the quarters Indra and others, the imperishable Viṣṇu Himself. After the contemplation he shall show the auspicious *Mudrās*, *Śaṅkha*, *Cakra*, etc.

32-33. *Pādya*, *Arghya*, *Ācamaniya* (water for *Ācamana*) shall be offered to Viṣṇu. Then the devotee shall bathe the lord *Padmanābha* free from illness. After fixing the lord duly, O Vṛṣadhvaja, he shall offer the garments, then *Ācamana* and the auspicious sacred thread.

34. Then he shall meditate on the great Lord in the *maṇḍala*, O Rudra. After meditation he shall again give *pādya* and other things to the deity, O Śaṅkara.

35. He shall give it to *Bhairava-deva* with the *Mūla-mantra*. *Om Kṣām* obeisance to the heart. With this he shall worship the heart.

36. *Om Kṣim* obeisance to the head, then the worship of the head. *Om Ksūm* obeisance to the tuft. With this let him worship the tuft.

37. *Om Kṣaim* obeisance to the *Kavaca*; let him worship the *Kavaca*. *Om Kṣaum* obeisance to the eye. With this let him worship the eye.

38. *Om Kṣaḥ* obeisance to the weapon. With this let him worship the weapon. (Thus let him worship) the heart, head, tuft and *Kavaca*.

39. In the places beginning with the east let him worship these. O Rudra, let him worship the *Astra* in the corners and the eye in the middle.

40. Let him worship the great goddess *Lakṣmī*, the auspicious giver of prosperity. He shall worship *Śaṅkha*, *Padma Cakra* and *Gadā* beginning with the east.

41. O Rudra, let him worship the sword, pestle, noose, goad and the bow with the arrow from the east with these *mantras* with their own names.

42-43. O Rudra, from the east itself let him worship *Śrīvatsa*, *Kaustubha*, garland, and the auspicious yellow garment. Then let him worship the deity bearing *Śaṅkha*, *Cakra* and *Gadā*, *Brahmā*, *Nārada*, *Siddhaguru* (the preceptor with yogic achievements), and *Paraguru* (the supreme Preceptor). Similarly (let him worship) the sandals of the preceptor and the supreme preceptor.

44-45. O *Vṛṣabhadhvaja*, let him worship beginning with the east and ending with *Ūrdhva* (above) *Indra* along with his vehicle and followers *Agni*, *Yama*, *Nirṛti*, *Varuṇa*, *Vāyu*, *Soma*, *Īśāna*, *Nāga* and *Brahmā*.

46. Let him then worship the ten weapons *Vajra* (thunderbolt), *Śakti*, *Daṇḍa*, sword, noose, banner, trident, discus and lotus.

47. Let him worship then in the north-east, *Viṣvaksena* with these *mantras*, with the *Praṇava* in the beginning and *Namaḥ* in the end, O *Vṛṣadhvaja*.

48. Then let the worship of *Ananta* be performed O Vṛṣadhvaja. It is with the *mūlamantra* that the worship of the deity shall be done, O Vṛṣadhvaja.

49. Fragrant unguents, flowers, incense, lamp, oblations circular peregrinations, prostrations and *Japyas* (recital of prayers) shall be dedicated to him.

50. Let him sing this hymn with *Praṇava* in the beginning. O Vṛṣadhvaja. *Om* obeisance to *Hayasiras* the presiding deity of learning.

51. *Om* obeisance to the deity who is of the form of learning and the giver of learning. Obeisance, obeisance.

Obeisance to the quiet lord, obeisance to the *Ātman* of the three *Guṇas*.

52. Obeisance to the destroyer of gods and demons and the slayer of the wicked.

Obeisance unto the deity who is the lord of all worlds, in the form of *Brahmā*.

53. Obeisance to the deity worthy of respect of *īśvara*. Obeisance to the deity who bears *Śaṅkha* and *Cakra*. Obeisance to the primordial deity, the fully controlled, conducive to the benefit of all living beings.

54. Devoid of three *guṇas* and equipped with *guṇas* in the form of *Brahmā*, *Rudra* and *Viṣṇu*, the doer, the destroyer, the lord of gods, obeisance to the omnipresent.

55-56. O *Rudra*, after singing the hymn he shall meditate on the god of gods in the pure lotus of the heart, the god bearing *Śaṅkha*. *Cakra* and *Gadā*, refulgent like a crore of suns, beautiful in every limb, the great lord *Hayagrīva*, the noble, *Ātman* the imperishable.

57. O *Śaṅkara*, thus I have expounded to you the worship of *Hayagrīva*. He who reads this with great devotion shall go to the supreme region.

CHAPTER THIRTYFIVE

Worship of Gāyatrī

Hari Said :

1. I shall expound the *Nyāsa*, etc. and the metre of *Gāyatrī*; Viśvāmitra is the sage; Savitr¹ is the deity.

2. It has Brahmā for its head, Rudra for its tuft, it is stationed in Viṣṇu's heart. The application is its eye. It is *Sagotra* (of the same family) with *Kātyāyana*.²

3. It must be known as having three worlds for its feet. It has the bowels of the earth for its base. Knowing it thus *Gāyatrī* is to be repeated one million two hundred thousand times.

4. It has three feet of eight syllables each or four feet of six syllables for *Japa* (repetition); it is three-footed and for worship it is four-footed.

5. In *Nyāsa Japa*, *Dhyāna* (contemplation), *Agnikārya* (sacred rites in fire) and *Arcana* (worship) the devotee shall employ *Gāyatrī* always. It dispels all sins.

6-7. The devotee shall assign the outline to the toes, insteps, calves, knees, thighs, private parts, scrotum, blood vessel, navel, belly, the nipples, the heart, throat, lips, mouth, palate, the shoulders, eyes, eyebrows, forehead, the four quarters and the head. I shall tell you the colours.

8-10. The sapphire colour, the colour of fire, yellow, deep black, tawny, white, lightning colour, silvery white, dark, crimson, darkblue, white, yellow, grey, ruby colour, conch colour, grey red as wine, sun colour, similar to the colour of the moon and white as the lustre of conch-shell.

11. Whatever the devotee touches with his hand and whatever he sees with his eyes it becomes pure. They know nothing superior to *Gāyatrī*.

1. Literally means the 'generator'. It is a solar deity and many hymns are addressed to him in the R̥gveda.

2. A great sage. The *Vārttikas* are ascribed to him. (CDHM p. 154; CSL p. 57).

CHAPTER THIRTYSIX

Method of performing Sandhyā¹

Hari said :

1. O Rudra, I shall explain the mode of performance of *Sandhyā* prayer. It destroys sins. Listen. After performing *prāṇāyāma* (holding of the breath) thrice, the devotee shall take the *Sandhyā* bath.

2. It is called *prāṇāyāma* when one repeats the *Gāyatri* along with *praṇava* and the *Vyāhṛtis* (*Om Bhūḥ Bhuvah Svah Om*) three times while holding the breath.

3. A twice-born will be able to burn off all mental, verbal and physical defects by *prāṇāyāma*. Hence, he shall practise the same always.

4. The *Ācamana mantra* during the evening *Sandhyā* is the Vedic *Rk*: *Agniśca mā*; during the morning it is *Sūryaśca mā*; in the mid-day it is: *Āpaḥ punantu*. Let him duly perform *Upasparśa*² also.

5. He shall perform *Mārjana* (mystical wiping) with the *Rk* : *Āpo hi sṭhā* and water by means of *Kuśa* grass shall be sprinkled at every step with the recital of *praṇava*.

6. With these nine (three times daily three main rites) the devotee shall burn off the nine sorts of defects arising from *Rajas*, (passion) *Tamas* (ignorance), *Moha* (delusion) waking state, dreaming state and state of sound sleep, from speech, from thought and from actions.

7. Taking water in the joint palms (in the form of a cup) and reciting the mantra, *Aghamarṣaṇa* water shall be offered three, eight or twelve times.

8. The sun shall be worshipped with the two *Rks* *Udu tyam* and *Citram*. The sins committed during the day or night shall be destroyed instantly.

1. Morning, noon and evening prayers.

2. Bathing or rinsing the mouth, sipping and ejecting water as a religious act.

9. The *Sandhyā* prayer shall be recited in the morning standing and in the evening, sitting. The *Gāyatrī* shall be recited with *praṇava* prefixed and accompanied by *Mahāvyaṁhṛtis*.¹

10. If it is recited ten times *Gāyatrī* removes the sin of this birth; if it is recited hundred times it destroys the sins of all previous births and if it is recited a thousand times it removes the sins of three *yugas*² (Ages i.e. *Kṛta*, *Tretā* and *Dvāpara*).

11. *Gāyatrī* is crimson-coloured. *Sāvitṛī*³ is white-hued and *Sarasvatī*⁴ shall be known to be dark in colour. These are the three *Sandhyās* as explained.

12-13. After fixing *Om Bhūḥ* in the heart, *Om Bhuvaḥ* shall be fixed on the head; *Om Svaḥ* shall be in the tuft. The scholarly devotee shall fix the first *pāda* (group of six syllables, here) of *Gāyatrī* in the *Kavaca*; the second in the eyes. The *Aṅga-vinyāsa* is to be done with the third (*pāda*) and he shall fix the fourth (*pāda*) all over (the body).

14. During the *Sandhyās* (morning, mid-day and evening) *Gāyatrī* the mother of Vedas shall be recited after due *Nyāsas*. He shall be blessed with welfare in all limbs if the *Nyāsa* is accompanied by *prāṇāyāma* too.

15. *Gāyatrī* of three *pādas* (3 × 8 syllables) is identical with *Brahmā*, *Viṣṇu* and *Maheśvara*. The *Japa* shall be begun only after knowing the *Viniyoga* (application), *Ṛṣi* (sage) and the *Chandas* (metre).

16. Then he shall be free from all sins and shall attain *Brahmā's* world. The fourth *pāda* (last group of six syllables) is mentioned to be the essence beyond all *Rajas* (passion).

17. The sun destroys the person who does not perform the *Sandhyā* prayer. The sage of the fourth *pāda* is "Nirmala".

18. The *Chandas* is *Gāyatrī* the divine; and the deity is *paramātmā* (the supreme soul).

1. *Bhūr*, *bhuvaḥ* and *svaḥ* are called the *Mahāvyaṁhṛtis*.

2. According to the Post-Rgvedic Hindu traditions Time is divided into the cycle of four ages or *yugas*. They are *Kṛta-yuga* (also called *Satyayuga*), *Tretāyuga*, *Dvāparayuga* and *Kaliyuga*. (Vide details in *Linga (AITM)* p. 809; *CDHM*, pp. 381-3).

3. Name of *Gāyatrī*, for the morning-worship.

4. It is note-worthy here that *Sarasvatī* is a name of *Gāyatrī* and it is dark-coloured for the evening-worship.

CHAPTER THIRTYSEVEN

Gāyatri Kalpa

Hari said :

1. *Gāyatri* is the great goddess. All the great sins of the person who recites *Gāyatri* are destroyed.

2. I shall now describe the *Gāyatri Kalpa* (eulogy of *Gāyatri*). It is conducive to enjoyment here and salvation hereafter. The devotee shall repeat it one thousand and eight times, or one hundred and eight times.

3. Thrice daily during the period of conjunctions he shall attain *Brahmaloka*. After repeating a hundred times he is allowed to take water. In the *Sandhyā* the divine deity destroying all sins shall be invoked and worshipped.

4. Along with twelve names with her own *mantra* : *Bhūḥ Bhuvah Svah*. Obeisance to *Gāyatri*; obeisance to *Sāvitri*; obeisance to *Sarasvatī*.

5. Obeisance to the mother of *Vedas* to *Sāṅkṛti*, to *Brahmāṇi* to *Kauśiki*, to *Sādhvi*, to *Sarvārthasādhini* (who can accomplish all desired objects), to *Sahasrākṣī* (having thousand eyes).

6-7. In the fire let the devotee offer the *Ājya* (melted ghee) and *Haviṣyaka* (food offering with *Bhūḥ Bhuvah Svah*). In order to get all virtues and desired objects he shall pour *ghee* (in the fire) one thousand and eight times or one hundred and eight times.

After worshipping the idol made of sandal wood or gold,

8. The devotee shall repeat it one hundred thousand times, taking only milk, bulbous roots and fruits. Pouring twenty thousand *Āhutis* he shall obtain all desires.

9. (The *Visarjana mantra*) is: "O Goddess, born in the land of northern Summit and permitted to stay on the Mountain by *Brahmā*, please repair as please you".

CHAPTER THIRTYEIGHT

Worship of Durgā

Hari said :

1. On *Navamī*¹, the devotee shall worship *Durgā* with the mantra *Hrim̐ Durgē Rakṣiṇi*. O Mother, O excellent mother Goddess *Durgā*, the giver of all implements of love and wealth ! Grant unto me all desires accepting this offering.

2-3. In the *mārgaśīrṣa*² month (Oct-Nov.) beginning with the third day of the lunar fortnight the devotee shall worship in order these goddesses :—*Gaurī*, *Kālī*, *Umā*, *Durgā*, *Bhadrā*, *Kāntī*, *Sarasvatī*, *Maṅgalā*, *Vijayā*, *Lakṣmī*, *Śivā* and *Nārāyaṇī*. He will never have the sorrow of separation.

4-5. The devotee shall meditate on the goddess with eighteen hands bearing *Kheṭaka* (club), bell, mirror, *Tarjanī* (censuring symbol), bow, banner, *Ḍamaruka* (small drum), axe, noose, *Śakti* (Javelin), pestle, *Śūla* (trident), *Kapāla* (skull), *Vajraka* (thunderbolt) goad, arrow, *Cakra* and a probe.

6. I shall now explain the process of *Japa* of *Śrī Bhagavatī*³ along with the requisite *mantras*.

7. Om obeisance to Thee Goddess *Cāmuṇḍā*⁴, living in the cremation ground, having a skull in the hand, riding on a great spirit having a cluster of *mahāvīmānas* (aerial chariots) around *Kālarātri* (terrific like a nightmare), surrounded by a number of attendants, having a huge mouth and many arms, bearing bell, drum and *kiṅkiṇī*, loudly laughing with the sound *kili-kili*. *Hum* unto thee. O deity producing all sorts of sounds, body covered with the hide of an elephant, smeared with blood and flesh, having a terrific dangling tongue, O great *Rākṣasī*, terrific with hideous crooked teeth, laughing boisterously, effulgent like the glittering lightning, O *Karālanetrā* (having awful eyes) move on, move on. *Hili-Hili*. *Hum* unto Thee.

1. The ninth day in the lunar fortnight.

2. The ninth month of the Hindu calendar which now-a days begins with *chaitra*.

3. *Durgā*.

4. A form of *Durgā* who killed the demons *Caṇḍa* and *Muṇḍa* (*CDHM*, pp. 65-6).

Put both thy tongues into the mouth. O *Bhṛkuṭimukhi* (with face having knit eyebrows), having *Oṅkāra* for thy auspicious seat, wearing a garland of skulls, having matted hair crown and moon on the head, boisterously laughing *Kili-Kili Hum Hum* unto Thee. With thy hideous crooked teeth thou dost bring about a terrific darkness. O thou who dispellest all obstacles achieve this (such and such as specified) work. Do it quickly. *Kaha Kaha* allow me to enter along with the goad. *Vaṅga ! Vaṅga* make him tremble, make him tremble, move on, move on, lead, lead. O deity fond of blood, flesh and wine ! kill, kill, pound, pound; cut, cut; strike, strike; let us speak requesting you to make the body adamant; destroy all wicked persons in the three worlds, whether taken or not taken; make him enter, make him enter (thy presence); make him go ahead, make him go ahead; dance ! dance ! bind ! bind ! trot ! trot. O deity with sunken eyes ! with hair tied up; O owl-faced ! having *kiṅkiṇis* in the hand. O deity having a garland of skeletons, burn ! burn ! cook ! cook ! grasp ! grasp ! make him enter the middle of the *maṇḍala*, why dost thou delay ? On oath unto Brahmā ! on oath unto Viṣṇu, on oath unto sages, on oath unto Rudra. Inspire him ! Inspire him *Kili-Kili-Khili-Khili-mili-mili cili-cili*; O thou deformed deity ! with body encircled by a black serpent ! O Thou who takest in all planets, of lips drooping down, of nose sunken between eyebrows; of grim face, of grey matted hair ! O *Brāhmi* ! break ! break ! blaze ! blaze, O *Kālamukhi* (having dark face) *Khala ! Khala !* strike, strike down. O ! thou red-eyed ! roll them, make others roll them, fell them to the ground; hold, hold the head; open open thy eyes; break, break; take, take, thy feet; show the *mudrās*, *Hum Hūm phaṭ* unto thee. Pierce, pierce, tear, tear with the trident; kill, kill with the thunderbolt; strike, strike, with the baton, chop off, chop off with the *cakra*, pierce, pierce with the *Śakti*, chew, chew with the curved tooth; nail, nail with the pin; mince, mince with the scissors; catch hold of, catch hold of with the goad; release me from the fever recurring daily with headache; from the fever recurring every two days, three days, four days; release me from *Ḍākiniskandagraha* (the haunting of the spirit *Ḍākinī*) catch *Lala, Lala*, lift up lift up? strike down, strike down to the ground; catch. O *Brahmāṇi*, come,

come. O *Māheṣvari* come, come; O *Kaumāri* come, come; O *Vārāhi* come, come; O *Aindri* come, come; O *Cāmuṇḍā* come, come; O *Vaiṣṇari* come, come; O *Nārasimhi* come, come; O *Śvadūti* come, come; O *Kapālini* come, come; O *Mahākālī* come, come; O *Revati* come come; O *Śuṣka Revati* come, come; O *Ākāśa Revati* come, come; O *Himavantacāriṇī*¹ come, come; O *Kailāsacāriṇī*² come, come; cut, cut the enemies; *mantra*: *Kili Kili Bimbe !* O *Aghorā*; O *Cāmuṇḍā* of terrific form originating from the fury of *Rudra* ! O thou deity who makest *Asuras* dwindle in numbers and goest along the firmament; bind, bind with the noose the time ! stop, stop, make it enter, make it enter the *maṇḍala*; cause it to fall; cause it to fall; grasp it, grasp it; bind, bind its face (mouth); bind bind the eyes, bind, bind the heart; bind, bind hands and feet; bind, bind all evil planets, bind, bind the quarters; bind, bind the corners; bind, bind above; bind, bind below; Inspire them with ashes, water, earth or with mustard seeds; strike them down, strike them down. O ! *Cāmuṇḍā Kili Kili Vicce, Hum phaṭ Svāhā*.

8. This is the garland of one thousand eight letters in the form of *mantras* for repeated *Japa*. Each word (letter) is to be repeated eight thousand times. Then *homa* is to be performed eight thousand times with gingelly seeds coated with *Trimadhura* (three sweet things sugar, honey and clarified butter).

9. With the great flesh (human flesh) coated with the three sweet things *homa* shall be performed one thousand and eight times repeating each letter one thousand eight times. Or merely gingelly seeds coated with *trimadhura* can be used for *homa*.

10. In the case of war, by throwing water, mustard seed or ashes one's victory is assured.

11. The deity can be meditated upon as having twenty-eight, eighteen, twelve, eight or four arms.

12. One pair of hands has sword and club, the other mace and baton, the third bow and arrows and the fourth sword and pestle.

1. Moving in the Himālayas.

2. Moving in the Kailāsa mountain.

13. Another pair of hands has *Śaṅkha* and bell; another banner and pole; another pair axe and discus; and another pair small drum and mirror.

14. In one pair a hand holds *Śakti* and the other gesticulates; another pair has *Musalas* (pestles); another pair has noose and a long javelin; still another has *Dhakkā* and *Paṇava* (two kinds of drums).

15. With one hand the goddess is threatening (the demons), with another she produces a tinkling sound; with one hand she shows the *Abhaya Mudrā*¹ and with the other the *Svastika Mudrā*.² Such is *Mahiṣaghnī* (the slayer of the demon *Mahiṣa*) riding on a lion.

16. Victory unto thee, O goddess of goblins, surrounded by all spirits. Protect me from your spirits. Accept this oblation. Obeisance unto thee.

CHAPTER THIRTYNINE

Worship of the Sun

Rudra said

1. O *Janārdana*, please expound again succinctly the worship of the Sun-god who is identical with *Viṣṇu*. The worship that affords enjoyment in this world and salvation hereafter.

Vāsudeva said :

2. O Rudra, listen, I shall again expound the mode of worship of sun. *Om* obeisance unto *Uccaiśravaṣas*.³ *Om* obeisance unto *Aruṇa*. *Om* obeisance unto *Daṇḍin*. *Om* obeisance unto *Piṅgala*. O *Vṛṣadhvaja* with these *mantras* they are to be worshipped at the door.

1. Promising protection.

2. Promising good luck.

3. The horse obtained at the churning of the ocean.

3. *Om Am* obeisance unto *Bhūta*, the devotee shall worship him in the middle, him whose name is *Prabhūtāmala*.

Om Am obeisance unto *Vimala*. *Om Am* obeisance unto *Sāra*. *Om Am* obeisance unto *Ādhāra*. *Om Am* obeisance unto *Paramamukha Vimala* and others are to be worshipped in the south-east and other corners.

4. *Om* obeisance to *Padma*. *Om* obeisance to the *Karṇikā* the pericarp. A devotee shall worship these inside the mystical diagram. *Diptā* and others are to be worshipped in the east and other directions and *Sarvatomukhī* is to be worshipped in the middle. *Om Vām* obeisance unto *Diptā*. *Om Vi n* obeisance unto *Sūkṣmā*. *Om Vūm* obeisance unto *Bhadrā*. *Om Vaim* obeisance unto *Jayā*. *Om Vim* obeisance unto *Vibhūti*. *Om Vam* obeisance unto *Aghorā*. *Om Vam* obeisance unto *Vidyutā*. *Om Vaḥ* obeisance unto *Vijayā*. *Om* obeisance unto *Sarvatomukhī*.

5. *Om* obeisance unto the seat of Sun. *Om Hrām* obeisance to the idol of the Sun. These are to be worshipped in the middle. O *Śaṅkara*, listen to the *Hṛnmantras*. *Om Ham Saṁ Kham Khakholkāya Krām Krim Saḥ Svāhā*. Obeisance unto the idol of the Sun. With this the *Āvāhana* (invocation), *Sthāpana* (installation) and *Sannidhānaka* (bringing near) are to be performed. *Sakalikaraṇa* (summing up) is to be with the *mantra* for *Sannirodhana* (warding off).

6. *Mudrās* are to be shown likewise. O Rudra, let him worship with the *Mūlamantra*, the sun brilliant in form, crimson in colour, seated in a white lotus, in a chariot with a single wheel, having two arms, holding a lotus.

7. The sun shall be meditated upon this. Listen to the *Mūlamantra* :—*Om Hrām Hrim Saḥ* obeisance unto the sun.

8. The devotee shall show *Padmamudrā* and *Bimba-Mudrā* three times. *Om Ām* obeisance to the heart. *Om Svāhā* to the sun, to the head. *Om Aḥ Bhūrbhuvah Svah Vaṣaṭ* to *Jvālīnī* to tuft. *Om Hum Hum* to *Kavaca*. *Om Bhām Vauṣat* to the two eyes. *Om Vaḥ Phaṭ* to the weapon.

9. The devotee shall worship the heart, etc. in the south-east, north-east, south-west or north-west and the eye in the middle.

10. In the directions he shall worship the weapon and

the white-hued *Moon*. In the eastern petal, O Rudra, he shall worship the gold-coloured *Budha* (mercury).

11. O Rudra, in the south he shall worship yellow-coloured Jupiter. He shall worship *Bhūteśa* (the lord of spirits) in the north and the white-hued *Venus*.

12. In the south-east, O *Hara*, he shall worship the red-hued *Aṅāraka* (Mars). He shall worship black-hued *Saturn* in the south-west.

13. In the north-west, O *Hara*, he shall worship *Rāhu* of the colour of the flower *Nandyāvarta* and in the north-east he shall worship *Ketu* the smoke-coloured.

14. These are the *mantras* O *Śaṅkara*, listen:

15. *Om Som* obeisance to the moon. *Om Bum* obeisance to *Budha* (Mercury). *Om Bṛm* obeisance to *Bṛhaspati* (Jupiter). *Om Bham* obeisance to *Bhārgava* (Venus). *Om Am* obeisance to *Aṅāraka* (Mars). *Om Śam* obeisance to *Śanaīscara* (Saturn). *Om Ram* obeisance to *Rāhu*. *Om Kam* obeisance to *Ketu*.

16. O *Śaṅkara*, after giving *Pādya*, etc. with the *Mūla-mantra*, the best of devotees (the aspirant) shall show the *Dhenumudrā* at the end of offering food.

17. After repeating the *mantra* eight thousand times, he must dedicate the same to the deity; O *Bhūteśa* (Śiva), he shall worship the *Tejaścāṇḍa* (the fierce splendour) in the north-east, etc.

18-19. *Om Hum Phaṭ Svadhā Svāhā Vauṣat* to *Tejaścāṇḍa*. He shall dedicate unto him the *Nirmālya* and *Arghya* consisting of gingelly seeds and rice grains, mixed with red sandal ground into a paste with unguent water accompanied by flowers and incense.

20. He shall place that vessel above the head and kneeling on the earth, O *Vṛṣadhvaja*, he shall give *Arghya* to the Sun with the *Hṛnmantra*.

21. After worshipping the *Gaṇa* and the preceptors, he shall worship all deities. *Om Gam* obeisance to *Gaṇapati*. *Om Am* obeisance to the preceptors.

22. Thus the worship of Sun has been described. Performing this, the devotee shall attain the world of *Viṣṇu*.

CHAPTER FORTY

Worship of Maheśvara

Śaṅkara said :

1. O Lord, bearing *Śaṅkha* and *Gadā*, please narrate to me the *Māheśvari Pūjā* (worship) after knowing which men attain *Siddhi* (achievement).

Hari said :

2. O *Vṛṣadhvajā*, listen to the mode of worship of *Maheśvara* even as I describe the same. After taking bath, and performing *Ācamana* let the devotee sit on a seat and perform *Nyāsa*.

3. He shall then worship *Maheśvara* in the *maṇḍala* (mystic diagram). With these *mantras* (he shall worship) *Maheśvara* accompanied by all followers.

4. *Om Hām*, O ye deities of the seat of *Śiva*, come. He shall invoke the deities of the seat with this.

5. *Om Hām* obeisance to *Gaṇapati*. *Om Hām* obeisance to *Sarasvatī*. *Om Hām* obeisance to *Nandin*. *Om Hām* obeisance to *Gaṅgā*. *Om Hām* obeisance to *Lakṣmī*. *Om Hām* obeisance to *Mahākāla*. *Om Hām* obeisance to the *Astra*.

6. O *Hara*, these are to be worshipped at the door with bathing, unguent, etc. *Om Hām* obeisance to *Brahman* the lord of *Vāstu* (plot). *Om Hām* obeisance to the preceptors. *Om Hām* obeisance to the *Ādhāraśakti*. *Om Hām* obeisance to *Ananta*. *Om Hām* obeisance to *Dharma*. *Om Hām* obeisance to *Jñāna* (knowledge). *Om Hām* obeisance to *Vairāgya* (non-attachment). *Om Hām* obeisance to *Aiśvarya* (prosperity). *Om Hām* obeisance to *Adharma* (Evil). *Om Hām* obeisance to *Ajñāna* (ignorance). *Om Hām* obeisance to *Avairāgya* (attachment). *Om Hām* obeisance to *Anaiśvarya* (Poverty). *Om Hām* obeisance to *Ūrdhvacchandas* (the metre lifted up). *Om Hām* obeisance to *Adhaścchandas* (the metre shelved down). *Om Hām* obeisance to *Padma*. *Om Hām* obeisance to the *Karṇikā* (pericarp). *Om Hām* obeisance to *Vāmā*. *Om Hām* obeisance to *Jyeṣṭhā*. *Om Hām* obeisance to *Raudrā*. *Om Hām* obeisance to *Kālī*. *Om Hām* obeisance to *Kalavikarīṇī*. *Om Hām* obeisance to *Balapramathini*. *Om Hām* obeisance to *Sarvabhūta-*

damani (suppressor of all living beings). *Om Hām* obeisance to *Manonmani*. *Om Hām* obeisance to the three *maṇḍalas*. *Om Hām Haum Ham* obeisance to the idol of Śiva. *Om Hām* obeisance to the presiding deity of learning. *Om Hām Him Haum* obeisance to Śivā. *Om Hām* obeisance to the heart. *Om Him* obeisance to the head. *Om Hūm* obeisance to the tuft. *Om Haim* obeisance to the *Kavaca*. *Om Haum* obeisance to the three eyes. *Om Haḥ* obeisance to the *Astra*. *Om* obeisance to the *Sadyojāta*.

7. *Om Hām* obeisance to *Siddhi*. *Om Hām* obeisance to the *Ṛddhi* (prosperity). *Om Hām* obeisance to *Vidyutā*.¹ *Om Hām* obeisance to *Lakṣmī*. *Om Hām* obeisance to *Bodhā*.² *Om Hām* obeisance to *Kālī*.³ *Om Hām* obeisance to *Svadhā*. *Om Hām* obeisance to *Prabhā*.⁴

8. These are the eight *Kalās* (digits) of *Satya* situated in the east, etc.

9. *Om Hām* obeisance to *Vāmadeva*. *Om Hām* obeisance to *Rajas*. *Om Hām* obeisance to *Rakṣā*.⁵ *Om Hām* obeisance to *Rati*. *Om Hām* obeisance to *Kanyā*.⁶ *Om Hām* obeisance to *Kāmā*.⁷ *Om Hām* obeisance to *Jñāni*.⁸ *Om Hām* obeisance to *Kriyā*. *Om Hām* obeisance to *Vṛddhi*.⁹ *Om Hām* obeisance to *Kāryā*.¹⁰ *Om Hām* obeisance to *Rātri*.¹¹ *Om Hām* obeisance to *Bhrāmi*.¹² *Om Hām* obeisance to *Mohini*.¹³ *Om Hām* obeisance to *Tvarā* (Hurry).

O *Vṛṣadhvaṇa*, the *Kalās* of *Vāmadeva* are to be known as thirteen.

10. *Om Hām* obeisance to *Tatpuruṣa*. *Om Hām* obeisance to *Vṛtti*.¹⁴ *Om Hām* obeisance to *Pratiṣṭhā*.¹⁵ *Om Hām* obeisance to

1. of lightning-colour.
2. Having knowledge.
3. The black one.
4. Lustre.
5. Security.
6. Virgin.
7. The loving one
8. The knowing one.
9. Prosperity.
10. That which is to be done.
11. Night.
12. Roaming.
13. Enchanting.
14. Existence.
15. Position.

Vidyā.¹ *Om Hām* obeisance to *Śānti*.² O ! *Vṛṣabhadhvaja*, the *Kalās* of *Tatpuruṣa* are to be known as four.

11. *Om Hām* obeisance to *Aghora*.³ *Om Hām* obeisance to *Umā*.⁴ *Om Hām* obeisance to *Kṣamā*.⁵ *Om Hām* obeisance to *Nidrā* (sleep). *Om Hām* obeisance to *Vyādhi* (sickness). *Om Hām* obeisance to *Kṣudhā* (hunger). *Om Hām* obeisance to *Tṛṣṇā* (thirst). These six are the terrific *Kalās* of *Aghora*, O Hara.

12. *Om Hām* obeisance to *Īśāna*. *Om Hām* obeisance to *Samiti* (Association). *Om Hām* obeisance to *Aṅgadā*.⁶ *Om Hām* obeisance to *Kṛṣṇā*.⁷ *Om Hām* obeisance to *Maricī*.⁸ *Om Hām* obeisance to *Jvālā* (flame). O *Vṛṣabhadhvaja*, know these five are *Kalās* of *Īśāna*.

13. *Om Hām* obeisance to *Śiva*'s followers. *Om Hām* obeisance to *Indra* the lord of deities. *Om Hām* obeisance to *Agni* the lord of brilliance. *Om Hām* obeisance to *Yama* the lord of departed spirits. *Om Hām* obeisance to *Nirṛti* the lord of demons. *Om Hām* obeisance to *Varuṇa*⁹ the lord of waters. *Om Hām* obeisance to *Vāyu*¹⁰ the Lord of vital airs. *Om Hām* obeisance to *Soma*¹¹ the lord of eyes. *Om Hām* obeisance to *Īśāna* the lord of all learning. *Om Hām* obeisance to *Ananta* the lord of *Nāgas*. *Om Hām* obeisance to *Brahman* the lord of all the worlds. *Om Hām* obeisance to *Dhūliṇaṇḍeśvara*.

1. Knowledge.

2. Peace.

3. Beautiful.

4. Tranquillity.

5. Forgiveness.

6. Having an armlet.

7. Black.

8. Ray of light.

9. A very important deity in the *Rgveda* where he is treated as the king of the universe. He is, in fact, a solar deity, or a personification of the sky. In later times, he became a minor deity, the Lord of water. (*ŚP (AITM)* p. 1598; *Linga (AITM)* p. 494 note 865; *CDHM* pp. 336-8).

10. A minor deity in the *Rgveda*. However, in the later days, he came to be regarded as the Lord of air and also bore the name *Marut* : whereas in the *Rgveda*, the *Maruts* enjoy a separate identity. (*ŚP (AITM)*, p. 2119; *CDHM* pp. 343-4).

11. In the *Rgveda*, he is identical with *Soma*-juice and is praised in one whole *maṇḍala* (IX). However, in the same *Rgveda* he is sometime identified with the moon : whereas in later mythology he is completely identified with the moon. (*CDHM*, pp. 301-3).

14-19. The devotee shall duly perform *Āvāhana*, *Sthāpana*, *Sannidhāna*, *Sannirodha*, *Sakalīkaraṇa*, *Tattvanyāsa* (fixation of principles), showing of *Mudrās*, meditation, *Pādya*, *Ācamana*, *Arghya*, offerings of flowers and scented oils, *Udvartana*, *Snāna*, application of scented unguents offering of garments, ornaments etc. *Aṅganyāsa*, Incense, Lamp, food offerings, washing of hands, *Pādya*, *Arghya*, *Ācamana*, *Gandha*, betel leaves, musical play, dance offering of umbrella, *Mudrās*, *Rūpa*, *Dhyāna*, *Japa*, *Ekavadbhāva* (identification), etc. He shall dedicate *Japa* with the *Mūla-mantra*. O Rudra, I have, described the worship of *Maheśa*, that destroys all sins.

CHAPTER FORTYONE

Mantras to obtain Woman

Vāsudeva said :

1. *Om* there is a *Gandharva Viśvāvasu*¹ the lord of girls. I am getting him for thy sake. After begetting a girl *Svāhā* unto *Viśvāvasu*. Acquisition of girls by the recitation of this *mantra*. Now I shall describe the Night-mare (*Kālarātri*).

2. *Om* obeisance unto thee, Goddess *Rkṣakarni* (Bear-eared), having four arms, hair tied up, three-eyed one. *Kālarātri* feeding on fat and blood of men, giver of death to so-and so whom god of death has approached. *Hum Phaṭ*. Kill, kill; burn, burn; digest, digest flesh and blood. *Svāhā* unto thee, O *Rkṣapatni* (wife of the constellation 'Great Bear'). Neither the day of the lunar fortnight nor star nor fasting is being stipulated.

3. The devotee in all fury shall smear blood over his hands, lift the phallic emblem and strike the unbaked clay pot. *Om* obeisance ! all round are these *Yantras* (mechanical devices) such as *Jambhani* (the yawning), *Mohani* (the

1. The legendary chief of the Gandharvas.

charming) and *Sarvaśatruvidāriṇī* (tearer of all enemies); protect me—so and so protect me—from all fear and harassments, *Svāhā* unto thee. When *Śukra* is destroyed after the *japa* has been performed twice, I shall explain further.

CHAPTER FORTYTWO

Pavitrāropana of Śiva

Hari said :

1. I shall now describe the sacred rite of *Śiva*, named *Pavitrāropana* (the rite of putting the sacred thread consisting of three yarns around the image). O *Hara*, only the preceptor, the aspirant or his son observing the vow shall perform the worship.

2. Otherwise *Vighneśa* removes the effects of a worship performed over a year. This worship has to be performed in the month of *Āṣāḍha*,¹ *Śrāvaṇa*,² *Māgha*³ or *Bhādrapada*.⁴

3. In the *Kṛtayuga* the sacred thread is made of gold thread; In the *Tretāyuga* it is of silver; in *Dvāpara* it is of copper and in the *Kali* age it is of cotton thread. A virgin shall spin it and cut the ends.

4. Three yarns are to be twisted into one and such three new yarns constitute the *Pavitraka*. The knots shall be made with *Vāmadeva-mantra* and washed with *Satya mantra*.

5. The knots shall be purified with *Aghora-mantra* and tied with *Tatpuruṣa-mantra*. It shall be incensed with *Īśa-mantra*. The deities of the yarn are these.

6. *Oṃkāra*, *Candramas* (moon), *Vahni* (fire); *Brahmā*, *Nāga*, *Śikhidhwaja* (Lord *Subrahmanya*), *Ravi* (sun), *Viṣṇu* and *Śiva* are the deities of the yarn.

1. The fourth month in the Hindu lunar calendar. It generally heralds the beginning of rainy season. June-July.

2. The fifth month in the Hindu lunar calendar: July-August.

3. The eleventh month in the Hindu lunar calendar: January-February.

4. The sixth month in the Hindu lunar calendar: August-September.

7. O Rudra, each yarn shall be of length one hundred and eight, fifty or twentyfive *hastas*. There are ten knots.

8-9. Between two knots the intervals shall be of four *aṅgulas*.¹ The names of the knots are :—*Prakṛti*² *Pauruṣi*³ *Vīrā*,⁴ *Aparājita*,⁵ *Jayā*,⁶ *Vijayā*,⁷ *Rudrā*,⁸ *Ajitā*,⁹ *Manonmani*,¹⁰ and *Sarvamukhi*,¹¹ O *Sadāśivā*,¹² the inter-spaces of the knots can be two *aṅgulas* or one *aṅgula* too.

10. Either in the bright half or the other, the *Pavitraka* can be made on the seventh or thirteenth day. It shall be coloured with fragrant *Kuṅkuma* and other substances (saffron).

11. After bathing the *liṅga* (phallic emblem) with milk etc., it shall be worshipped with fragrant unguents, etc. The fragrant *Pavitraka* shall be offered to *Brahman* the *Ātman*.

12. In the north-east, fragrant flower shall be offered; in the east the pole-shaft and in the north the fruit of myrobalan shall be offered.

13. The devotee conversant with the use of *mantras* shall place clod of earth in the west, ashes in the south, *Aguru*¹³ in the south-west with the *Śikhā mantra*.

14. In the north-west he shall place mustard with the *Kavaca-mantra*, O *Vṛṣadhvaja*. The house shall be encircled with the thread and *Gandhapavitraka* shall be offered.

15. The *Homa* shall be performed in the sacred fire and *Bhūtabali* (Oblation) shall be offered. O *Maheśvara*, lord of gods, thou art invited along with thy followers.

1. In ancient Indian metrics, one *aṅgula* is equal to a finger's breadth. (12 *aṅgulas* make a *vitasti* and 24, a *hasta*).

2. Nature.

3. Valorous.

4. Heroic.

5. That which cannot be conquered.

6. Victorious.

7. Ever-victorious

8. Fierce.

9. Unconquered.

10. Exciting.

11. All-faced.

12. Who is always benevolent.

13. Fragrant aloe.

16. "I shall worship thee in the morning. Be present here." With these words the devotee shall invite the deity in the night and send it by singing hymns.

17. The *mantra*-inspired *Pavitrās* shall be placed near the deity. On the fourteenth day of the dark fortnight let him bathe the image of the Sun and worship *Rudra*.

18. Meditating on the self (*Ātman*) as *Viśvarūpa* (omni-formed) stationed on the forehead let him worship it.

He shall dedicate incense to the deity, after sprinkling the same with *Astra mantra*, worshipping it with the *Hṛdaya-mantra*.

19. and inspiring it with the *Saṁhitā mantra*. He shall worship the *Śiva tattva* first, *Vidyātattva* next,

20. and then *Ātmatattva* and *Devaka*. *Om Haum* obeisance to *Śivatattva*. *Om Him* obeisance to *Vidyātattva*.

21. *Om Hām*, obeisance to *Ātmatattva*; *Om Hām, Him, Hūm* *Kṣaum* obeisance to *Sarvatattva*.¹ *Om* thou art identical with time (*Kālātmaka*). Whatever has been seen by thee in my rites performed wrongly, omitted, secretly offered,

22. O *Śambhu*, by thy will let it be holy.

23. *Om* fulfil, fulfil the sacrificial rite. Obeisance unto thee who art the lord of its control, who art identical (*Sarvatattvātmaka*), with all principles and *Sarvakāraṇapālita* (protected by all reasons). *Om Hām Him Hūm Haim Haum* obeisance to *Śiva*.

24. He who gives four *Pavitrakas* shall do so with this and the previous ones. After giving the *Pavitra* to the sacred fire, *Dakṣiṇā* shall be given to the preceptor.

25. The oblation shall then be given and the Brahmins fed. Finally *Caṇḍa* shall be discharged after worship.

1. The universal element.

CHAPTER FORTYTHREE

Pavitrāropana of Viṣṇu

Hari said :

1. I shall expound the rite of *Pavitrāropana* that yields worldly enjoyment and salvation. Formerly at the time of their war with the demons, Brahmā and others sought refuge in *Hari*.

2. *Viṣṇu* gave them a banner and a necklace. *Hari* told them that they can overcome the demons by seeing them (the banner and necklace).

3. When *Viṣṇu* said thus, the serpent, brother of *Vāsuki* said :

“O *Vṛṣadhvaja*, I plead thee for the *Pavitra*; grant me this boon.

4. Let this necklace given by *Hari* be famous under his name.” When he said thus, he granted that boon.

5. During the rainy season if they do not worship by means of *Pavitrakas*, the full year’s worship of those men shall be fruitless.

6. Hence, *Pavitrāropana* is essential for all deities.

Beginning with the first day and ending with *Purnamāsī* (full moon), the *deities* shall be worshipped on their respective days.

7. O *Hara*, the worship of *Viṣṇu* shall be performed on the twelfth day, either during the bright half or during the dark half. During calamities, in *Dakṣiṇāyana*¹, during Solar or Lunar eclipses.

8. When any rite for prosperity is performed, at the advent of the preceptor, this *Pavitra* rite for *Viṣṇu* has to be performed. During the rainy season it is essential.

9. The sacred thread can be made of silk, cotton or linen. For Brahmins it can be made of *Kuśa* grass. For kings it can be of red silk.

1. It means a period of six months during which the sun moves from the north to the south, as seen in India. Roughly 15th July to 15th January.

10. For *Vaiśyas* it shall be woollen or silken; for *Śūdras* it shall be of fresh barks of trees.¹ O *Īśvara*, a sacred thread made of cotton or fibres of lotus stalk is praiseworthy in regard to all castes.

11. The thread spun by a brahmin lady and twisted three times three shall be used. The deities for the yarn are *Oṅkāra*,² *Śiva*, *Soma*, *Agni*, *Brahmā*, *Phaṇin*,³ *Ravi*.⁴

12. *Vighneśa*⁵ and *Viṣṇu*. The deities of the *Trisūtra* are *Brahmā*, *Viṣṇu* and *Rudra*.

13. The thread shall be placed in a vessel of gold, silver, copper, bamboo or earth (clay). The best vessel is sixtyfour *aṅgulas* large; the middling — half of it.

14. And the smallest still half of it. The best thread is one hundred and eight *aṅgulas* long; *Madhyama* — half of it and the smallest — still half as explained before.

15. The best knot shall be of the size of the thumb, the middling — of the size of the middle finger and the smallest — of the size of the little finger.

16. In length and in the size of the vessel this is the principle to be followed.

O *Śiva*, the devotee shall place the thread on the idol.

17. Such that it passes through the chest, navel and thigh and resets on the knee.

18. The length of the thread may be one thousand and eight *aṅgulas*. With four, thirtysix, twentyfour, or twelve knots.

19. The *Pavitraka* shall be dyed with Saffron turmeric or sandal paste.

The devotee who has observed fast shall consecrate the *Pavitra*.

20. He shall dedicate to *San̥karṣaṇa* in the east the twig and *Kuśa* grass placed in a vessel made of banyan tree leaves in all the eight quarters.

1. Variant: *Śaṇa-valkajam*.

2. Here we find deification of *Om*.

3. Ananta or Śeṣa-nāga.

4. The sun.

5. Gaṇeśa.

21-22. The same dyed with yellow pigment and saffron shall be dedicated to *Pradyumna* in the south. The devotee who is about to wage war shall for the sake of good results dedicate the *Pavitra* dyed with sandal, blue ashes, gingelly seeds and rice grains in a mixture, to *Aniruddha* in the west. He shall assign in the south-east and other directions the deities *Śrī*, etc.

23. The devotee shall inspire the *Pavitra* with *Vāsudeva-mantra* once, look at it and worship again. He shall then cover it with a cloth carefully.

24. And place it in front of the deity or in front of the mystic diagram of the idol. As before, let him place it in the west-south and north.

25. In order of *Brāhmaṇa*, etc., and worship the pitcher. After making a *Maṇḍala* with the *Astra-mantra*, let him offer the oblation (*Naivedya*).

26-27. After finishing the rite of *Adhivāsa*¹ to the *Pavitra*, he shall encircle the altar, the soul with *Kalāṣa* (pitcher), sacrificial pit, *Vimāna* (the resting place of idols), *maṇḍapa* (the raised platform) and the house with three or nine (threads). He shall take one thread and place it on the head of the deity.

28. After that let him perform the worship of *Maheśvara* and recite this *mantra* — “O lord of gods *Parameśvara* ! Thou hast been invoked for the worship.

29. I shall worship thee in the morning. Please be present near the materials got ready.” The *Adhivāsa* rite shall thus be performed for one night or three nights.

30. He shall be awake throughout the night and in the morning after worshipping *Keśava*² he shall put the three *Pavitrakas* — the best, the middling and the smallest in order.

31. He shall show incense and inspire with *mantras*.

Reciting the names of the knots he shall worship with flowers and other things.

32. It shall again be worshipped with *Gāyatri* and then dedicated to the deity. Let the end of this sacred thread be held by his sons, wife, etc.

1. Application of scents. *Adhivāsa* or *Adhivāsana* also means preliminary consecration of *om* image, making a divinity assume its abode in an image.

2. Viṣṇu.

33. "I am holding in front of you this beautiful *Pavitraka* with pure knots, destructive of the greatest iniquity, dispelling all sins."

34. (Having said so) the devotee shall place the three threads (best, middling and the smallest) in order. "This is the pure refulgence of *Viṣṇu* that destroys all sins.

35. In order to acquire virtue, love and wealth I wear this round my neck."

After worshipping the garland of wild flowers he shall dedicate it with its own *mantra*.

36. After making various kinds of food-offerings, let him make oblations and offerings of flowers.

37. In a sacrificial pit twelve *aṅgulas* in length let him worship fire and offer a *Pavitra* one hundred and eight *aṅgulas* long. Let him first offer *Arghya* to the Sun and then a *Pavitra*.

38. Then O *Hara*, let him worship *Viṣvaksena* and the preceptor with *Arghya*, etc. Then let him recite this *mantra* in front of the deity, standing with the joined palms.

39. O *Sureśvara*,¹ whether I know it completely or I am ignorant, I have completed the worship. Due to thy grace let it be fulfilled.

40. (As if it was) with jewels, corals and garlands of *Mandāra*² flowers, O *Garuḍadhvaja*,³ let this *Sāmvatsari* (Annual) worship be dedicated unto thee.

41. Just as thou wearest the *Vanamālā* and *Kaustubha* always on thy chest, so also be pleased to wear this *Pavitra* — the garland of threads too.

42. After worshipping and reciting the prayer thus, let him feed the brahmins and give them *Dakṣiṇās*⁴ and send them off in the evening.

43. The next day he shall say thus :— "O *Pavitraka*, after finishing the *Sāmvatsari Pūjā* thou art discharged. Be pleased to go now to the world of *Viṣṇu*."

1. Lord of the deities.

2. Perhaps *calotropis gigantea* or *C. procera* *VN*, p. 32.

3. (*Viṣṇu*) in whose banner is the image of *Garuḍa*.

4. An offering, as a fee or remuneration, to the preceptor or to the *brāhmaṇas*.

CHAPTER FORTYFOUR

(Contemplation of *Brahman* or *Viṣṇu's* form)

Hari said :

1. After worshipping with *Pavitra*, etc. if the devotee meditates deeply on *Brahman* he shall become identical with *Hari*. I shall now describe the meditation on *Brahman* destructive of the machine of *Māyā* (Illusion).

2. The intelligent shall restrict speech with the mind and the mind in the soul which is of the form of pure knowledge. The intellect shall be confined to the *Mahat* (the great principle) if one wishes for pure knowledge in the soul.

3-5. *Samādhi*¹ or *Spiritual Trance* is the realisation I am *Brahman*—the *Brahman* that is shorn of body, sense organs, mind, intellect, the vital airs, the ego, the subtle particles of the five elements, the three *Guṇas*, birth and feeding; the *Brahman* that is self-luminous, devoid of forms, beginningless and of the nature of perpetual Bliss; the *Brahman* that is eternal, pure, conscious, flourishing, true, blissful, without a second (real entity). It is the fourth imperishable *Brahman* the supreme position. (Fourth—beyond the trinity and the three *Guṇas*).

6. Know the Soul to be like a charioteer, the body is the chariot; know the intellect to be the driver and mind the rein; the sense-organs are the horses; the objects are subsidiary to senses.

7-9. The learned speak of the soul in conjunction with sense-organs and the mind as the *Bhoktr* (Enjoyer of worldly experience). He who is endowed with the vehicle of *Vijñāna* (Real perception) and a full concentrated mind attains that supreme position. He is not born again. With real knowledge as the charioteer and mind as the rein the soul crosses the Divine *Gaṅgā*. That is the supreme position of *Viṣṇu*. Non-violence etc. is called *Yama* (Restraint). Purity, etc. is called *Niyama* (religious ritual).

1. *Samādhi* means perfect absorption of thought into one subject of meditation, e.g. the supreme spirit.

10. The *Yogic* postures of *Padma* (squatting posture) etc. are called *Āsanas*. Full control over the breath is called *Prāṇāyāma*.

The withdrawal (of the senses from the objects) is called *Jaya*; *Dhyāna* is the meditation on the Lord.

11. The stabilisation of the mind is *Dhāraṇā* and *Samādhi* is the existence in *Brahman*. (i.e. Realisation that I am Brahman). If at first, it is not possible to concentrate the mind, then the devotee shall meditate on an idol.

12. In the middle of the pericarp of the lotus of the heart the form of Viṣṇu bearing *Śaṅkha*, *Cakra* and *Gadā* shall be meditated upon endowed with *Śrivatsa* (the indelible congenital mark) and the gem *Kaustubha*, refulgent with the glow of the garland of forest flowers.

13. He is the supreme Lord the eternal, the pure, the intelligent and known as Truth and Bliss. The devotee shall always be conscious—"I am the *Ātman*, the supreme *Brahman*, the great Light."

14. Viṣṇu of twenty-four different forms¹ (incarnations) is seated on the *Śālagrāma* stone. Hari can also be meditated upon or worshipped as staying in *Dvārakā*,² etc.

15. The devotee shall acquire all desires and become *Deva* moving about in *Vimāna* (aerial chariot). Contemplating on the idol, singing prayers and reciting the names, the devotee, free from desires, shall attain salvation.

1. A stone held sacred and worshipped by the Vaiṣṇavas, because its spirals are supposed to contain or to be typical of Viṣṇu. It is an ammonite found in the river Gaṇḍaka, and is valued more or less highly according to the number of its spirals and perforations. (CDHM p. 275.)

2. Kṛṣṇa's capital in Gujrat sea-coast after the Yādavas migrated there from North India. There is a modern city of this name in Gujrat.

CHAPTER FORTYFIVE

Characteristics of Śālagrāma

Hari said :

1. Relevant to the context I shall explain the characteristics of *Śālagrāma* stone a touch of which destroys the sins of a crore of births.

2. *Gadādhara* (Viṣṇu) bearing *Śaṅkha*, *Cakra*, *Gadā* and *Padma* is called *Keśava*. (In this and those that follow, the order of the weapons shall be preserved for the success of meditation]. The supreme lord holding *Abja* (*Padma*), *Kaumodaki* (*gadā*) *Cakra* and *Śaṅkha* is *Nārāyaṇa*.

3. *Śṛīgadādhara* (Viṣṇu) bearing *Cakra*, *Śaṅkha*, *Abja* and *Gadā* is *Mādhava Gadādhara* (Viṣṇu). He can be worshiped as *Govinda* wearing *Gadā*, *Abja*, *Śaṅkha* and *Cakra*.

4. Obeisance unto thee of the form of Viṣṇu bearing *Padma*, *Śaṅkha*, *Cakra* and *Gadā*. Obeisance to *Madhusūdana mūrti* (form bearing *Śaṅkha*, *Abja*, *Gadā* and *Cakra*).

5. Obeisance unto *Traivikrama* (the incarnation *Vāmana* who took three steps) bearing *Gadā*, *Cakra*, *Śaṅkha* and *Abja*. Obeisance unto *Vāmana mūrti*, bearing *Cakra*, *Kaumodaki*, *Padma* and *Śaṅkha*.

6. Obeisance unto *Śṛīdhara-mūrti* bearing *Cakra*, *Abja*, *Śaṅkha* and *Gadā*. Obeisance unto *Hṛṣīkeśa* bearing *Abja*, *Gadā* and *Śaṅkha* and *Cakra*.

7. Obeisance unto thee in the form of *Padmanābha*¹ bearing *Abja*, *Cakra*, *Gadā* and *Śaṅkha*. O *Dāmodara*,² obeisance, obeisance unto thee bearing *Śaṅkha*, *Cakra*, *Gadā* and *Padma*.

8. Obeisance unto *Vāsudeva* bearing *Cakra*, *Śaṅkha*, *Gadā* and *Abja*. Obeisance unto *Śaṅkarṣaṇa* bearing *Śaṅkha*, *Abja*, *Cakra* and *Gadā*.

1. Name of Viṣṇu, literally meaning 'from whose navel comes out a lotus'.

2. Name of Viṣṇu. more properly of Kṛṣṇa because his foster mother tried to tie him up with a rope (*dāman*) round his belly (*udara*). (CDHM p. 89.)

9. Obeisance to *Pradyumna-mūrti* bearing *Śaṅkha*, *Gadā*, *Abja* and *Cakra*. Obeisance unto *Aniruddha* bearing *Gadā*, *Śaṅkha*, *Abja* and *Cakra*.

10. Obeisance to *Puruṣottama-mūrti* bearing *Abja*, *Śaṅkha*, *Gadā* and *Cakra*. Obeisance unto thee in the form of *Adhokṣaja*¹ bearing *Gadā*, *Śaṅkha*, *Cakra* and *Padma*.

11. Obeisance unto *Nṛsiṃha-mūrti* bearing *Padma*, *Gadā*, *Śaṅkha* and *Cakra*. Obeisance to *Acyuta-mūrti*² bearing *Padma*, *Cakra*, *Śaṅkha* and *Gadā*.

12. I invoke *Janārdana*³ here bearing *Śaṅkha*, *Cakra*, *Abja* and *Gadā*. Obeisance, obeisance unto thee, O *Upendra*⁴ having *Gadā*, *Cakra*, *Padma* and *Śaṅkha*.

13. Obeisance unto *Harī-mūrti*⁵ bearing *Cakra*, *Abja*, *Gadā* and *Śaṅkha*. Obeisance unto *Śrīkṛṣṇa-mūrti* bearing *Gadā*, *Abja*, *Cakra* and *Śaṅkha*.

14. The *Śālagrāma* stone white in colour that has two ring-like marks at the entrance is called *Vāsudeva*. Let Lord Viṣṇu presiding over it protect you all.

15. The stone red in colour, having the mark of a lotus in front, with two clearly defined ring-like marks, is called *Śaṅkarṣaṇa*. If it is yellow in colour, with ringlike marks not clearly defined it is called *Pradyumna*.

16-17. *Aniruddha* stone is blue in colour; it has a long aperture at the top, it has three lines at the lateral aperture. It is circular in shape. The *Nārāyaṇa* stone is black in colour with the form of *Gadā* in the middle, with the *Cakra* lines at the

1. Name of Viṣṇu.

2. Unfallen; a name of Viṣṇu or Kṛṣṇa. It has been variously interpreted as signifying "he who does not perish with created things", in the *Mahābhārata* as "he who is not distinct from final emancipation", and in the *Skanda Purāṇa* as "he who never declines (or varies) from his proper nature". It can also mean 'one who is firm, one who does not yield to passions. (*CDHM* p. 2; *SSED* p. 7).

3. The adored of mankind; A name of Kṛṣṇa or Viṣṇu; but other derivations are offered, as 'extirpator of the wicked, by Śaṅkarācārya. (*CDHM* p. 133).

4. Name of Viṣṇu as the younger brother of Indra in his fifth or dwarf incarnation. (*SSED* p. 116.)

5. A name of Viṣṇu.

centre that is lifted up. The stone called *Nṛsiṃha* has a stout chest and three dots. It is tawny in colour. May it protect us.

18. Or it may have five dots. Only *Brahmacārins* (students) shall worship it. The *Śālagrāma* with two uneven ring-like marks is called *Varāhaśaktiliṅga*.¹ May it protect us.

19. The *Kūrma mūrti*² is blue in colour. It has three lines. It is stout and has dots. May the stone called *Kṛṣṇa* depressed at the back and having circular curb protect you.

20. Let the *Śrīdhara* stone marked with five lines, a garland of forest flowers and club protect us. *Vāmana* stone is circular and short. *Sureśvara* stone has a ringlike mark on the leftside.

21. The *Anantaka* stone is of various colours and forms with serpentine marks. The *Dāmodara* stone is stout and of blue colour. In its middle there is a ring-like mark of deep blue colour.

22. The *Brahmā* stone is of crimson colour. It has a small aperture. May it protect you. It has a long line and a ringlike mark and a large lotus in the aperture.

23. *Hayagriva* stone has a big aperture, a stout ringlike mark and dark spots. That which has five lines in the form of a goad is *Kaustubha* stone.

24. *Vaikuṇṭha*³ stone is lustrous like a precious gem. It has a single ringlike mark and a lotus. It is dark in colour. The *Matsya*⁴ stone is of great length in the form of a lotus with lines at the aperture. May it protect you.

25. May the *Trivikrama*⁵ stone with ringlike mark on the left and lines on the right and dark in colour protect you. Obeisance unto the lord with *Gadā* staying in *Śālagrāma* in *Dvārakā*.

26-27. May the *Lakṣmīnārāyaṇa*⁶ stone protect us — the stone that has one aperture with four ringlike marks, which

1. The indicator of the power of the Boar (incarnation of Viṣṇu).

2. Refers to the Tortoise-incarnation of Viṣṇu.

3. This is supposed to be a paradise where Viṣṇu resides. Sometimes Viṣṇu is also called *vaikuṇṭha*.

4. Refers to the Fish-incarnation of Viṣṇu.

5. Viṣṇu is called *Trivikrama* because he took three steps at the time of *Tāmasa*-incarnation.

6. Name of Viṣṇu. Literally Lakṣmī and Nārāyaṇa.

is bedecked with garland of forest flowers. It has golden lines in the form of cow's hoofs. It is of the shape of a *Kadamba*¹ flower. The *Sudarśana* class of stones is marked with a single characteristic.

28. May Viṣṇu presiding over it protect us. The *Lakṣmī nārāyaṇa* class is marked with two features, the *Trivikrama* class with three features. The *Caturvyūha*² class is marked with four features: the *Vāsudeva* class with five.

29. The *Pradyumna* class with six and the *Śaṅkarṣaṇa* class with seven. The *Puruṣottama* class is marked with eight features, the *Navavyūha*³ class with nine.

30. The *Daśavatāra*⁴ class is marked with ten features and *Aniruddha* with eleven. May it protect us. The *Dvādaśātmā*⁵ class is marked with twelve features and the *Ananta* class with more features.

31. He who reads this prayer consisting of Viṣṇu's forms shall go to Heaven. *Brahmā* is four-headed. It (the image) has a staff and two waterpots.

32. That of *Maheśvara*⁶ has five faces, ten hands and the emblem of a bull. It has suitable weapons and the attendants *Gauri*, *Caṇḍikā*, *sarasvatī*,

33. And *Mahālakṣmī*. The idol of the Sun has a lotus in the hand. The *Gaṇādhipa*⁷ has the face of an elephant. *Skanda* has six faces.

34. These images of the different characteristic features shall be duly worshipped and installed in mansions after duly consecrating the plot of land. Then the owner of that building shall obtain Virtue, Wealth, fulfilment of desires, emancipation and other benefits.

1. Anthocephalus indicus. (GVDB p. 70.)

2. It refers to the worship of Viṣṇu in four-fold forms of Vāsudeva, Śaṅkarṣaṇa, Pradyumna and Aniruddha.

3. The worship of Viṣṇu in nine forms. They are, according to Garuḍa Purāṇa—Vāsudeva, Balarāma, Kāma (Pradyumna), Aniruddha, Nārāyaṇa, Brahmā, Viṣṇu, Śiṃha (Nṛsiṃha) and Varāha (GPEA pp. 332-3).

4. For ten incarnations of Viṣṇu see p. 2, fn. 6.

5. Twelve forms of Viṣṇu, to be worshipped in each month of the year, viz., Keśava, Nārāyaṇa, Mādhava, Vāsudeva, Trivikrama, Vāmana, Śrīdhara, Pradyumna, Hṛṣīkeśa, Padmanābha, Dāmodara and Aniruddha. (GPEA, p. 333).

6. Śiva.

7. Gaṇeśa.

CHAPTER FORTYSIX

*Vāstu-pūjā*¹

Hari said :

1. I shall now briefly describe the *Vāstu Pūjā* (worship of the site) which destroys obstacles in the building of houses. Beginning from the north-east corner the worship shall extend to eighty-one feet.

2-3. The *Vāstu Puruṣa's*² head is worshipped in the north-east; the feet in the south-west and the hands in the south-east and north-west. In building temporary sheds, houses, cities, villages, bazaars, palaces, parks, forts, temples and monasteries the twentytwo deities shall be worshipped outside the plot and thirteen within.

4-7. The deities are :—*Īśa*, *Parjanya*,³ *Jayanta*⁴, *Kulīṣā-yudha* (Indra),⁵ *Sūrya*, *Satya*⁶, *Bhṛgu*⁶, *Ākāśa* (sky), *Vāyu*, *Pūṣan*, *Vitatha*⁷, *Graha*⁸, *Kṣetra*,⁹ the two *Yamas*, *Gandharva*, *Bhṛgurāja*,

1. *Vāstu* means the site for building and also the house. Hence *Vāstu-pūjā* means the worship of the site chosen for building a temple or a house. It is treated as a must for the safe and sound construction.

2. *Vāstu-puruṣa* is the presiding deity of the site. According to a legend in the *Matsya-purāṇa*, Lord Śiva assumed a ferocious form to kill the demon, *Andhaka*. Drops of perspiration fell from Śiva's forehead and therefrom a fierce ghost came out. He was given a boon by Śiva. Thereafter he fell down covering the entire earth. Then he came to be worshipped. In Vedic literature, we come across *Vāstoṣpati*, the Protector of Houses. (*GPEA*, p. 395; *CDHM*, p. 342).

3. A Ṛgvedic deity. He is the deity of the rains or the rains personified.

4. Son of Indra.

5. Truth (personified).

6. A famous sage, progenitor of the *Bhārgavas*. The planet Venus is also called *Bhṛgu*.

7. Falsehood (personified).

8. The planet. It also means a class of demons supposed to seize upon children and produce convulsions. (*SSED* p. 195.)

9. Field or ground.

Mṛga,¹ *Pitṛgaṇa*, *Dauvārika*,² *Sugriva*³, *Puṣpadanta*,⁴ *Gaṇādhipa*, *Asura*,⁵ the two *Seṣapādas*, *Roga*,⁶ *Ahimukhya*⁷, *Bhallāṭa*, *Soma*, *Sarpa*⁸, *Aditi*, *Diti*—these thirty two are to be worshipped outside. Listen to the four to be worshipped within.

8. In the four corners beginning with the north-east, the four *devas* stationed therein shall be worshipped by the scholarly devotee. They are *Āpa*, *Sāvitra*⁹, *Jaya* and *Rudra*.

9. In the middle, *Brahmā* and his eight attendants all round shall be worshipped from the east. Their names are as follows :—

10. *Aryaman*¹⁰, *Savitṛ*, *Vivasvān*¹¹, *Vibudhādhipa*¹², *Mitra*, *Rājayaṣkmā*¹³, *Prthvidhara*.

11. And the eighth *Āpavatsa*. These are to be placed all round *Brahmā*. The group of deities beginning with north-east is called *Durga*.

12. And that beginning with south-east is called *Durdhara*. These *Vāstudevas*—*Aditi*, *Himavanta*¹⁴, *Jayanta*,

13. *Nāyikā*, *Kālikā*, *Śakra*¹⁵, and *Gandharvaga* shall first be worshipped and then only the work of building houses and palaces should be commenced.

14. The image of *Bṛhaspati*¹⁶ shall be installed in front. The kitchen shall be made in the south-east with a ventilator

1. The constellation *Mṛgaśiras*.

2. A door-keeper.

3. The monkey-chief mentioned in the *Rāmāyaṇa*. He helped *Rāma* in his war against *Rāvaṇa*. (*CDHM*, p. 306).

4. One of the attendants of *Śiva*; *Puṣpadanta* is also the name of one of the guardian elephants.

5. *Asura* generally means a demon. However, it is also the name of *Rāhu*.

6. Disease (personified).

7. Reference may be to *Vāsuki*.

8. Generally means a serpent.

9. The sun.

10. One of the *Ādityas*.

11. The sun.

12. *Indra*.

13. The disease called consumption.

14. *Himālaya*.

15. *Indra*.

16. *Bṛhaspati* is a *Ṛgvedic* deity. He is also called *Brahmanaspati*. He is invoked as the deity of the prayers. He is as well called *Purohita*. In

just enough to let a monkey pass through. In the east, the sacrificial altar shall be erected.

15. The room for storing scents and flowers shall be made in the north-east paved with slabs. The store-room shall be made in the north and the cowshed in the north-west.

16. The water-shed (Bath room?) having windows is to be made in the west. The room for storing sacrificial twigs, *Kuśa*-grass, fuel, weapons, etc. shall be constructed in the south-west.

17. The guest-room shall be in the south. It shall be furnished with beds, seats, sandals, water pots, fire, lamps, etc. It shall be beautifully laid out and servants shall be employed to look to their comfort.

18. Other houses shall be made fully bedecked with flowers of five colours, plantain trees, water sheds, etc.

19. An outer wall shall be erected five *hastas* (cubits) high. Thus *Viṣṇu-Āśrama* shall be made with gardens and parks.

20. In the case of palaces, etc., the *Vāstu* of sixty-four feet is to be worshipped. In the middle, *Brahmā* occupies four feet and *Aryaman*, etc., are to have two feet each.

21. In the hypoteunse *Śikhī*¹ etc, are the Deities. Along with them the other deities shall have two feet each.

22. Thus it has been explained how the deities come to occupy sixty-four feet. *Caraki*, *Vidāri*, *Pūṭanā*² and *Pāparākṣasī*,

23. Shall be worshipped in the north-east and other corners. *Hetuka* and others are to be adored outside—*Hetuka*, *Tripurānta*, *Agni Vetālaka*, *Yama*,

24. *Agnijihva*, *Kālaka*, *Karāla*, and *Ekapādaka*. In the north-east *Bhimarūpa* (Terrific in appearances) is to be worshipped; in *Pātāla Pretanāyaka*.

later mythology he is referred to more as the preceptor of the deities than as a deity. It is also the name of the planet Jupiter. (CDHM, pp. 63-4).

1. Fire.

2. A demoness who was killed by Kṛṣṇa when he was still a child.

25. And in the sky *Gandhamālin*. Then Kṣetrapālas are to be worshipped. The length divided by the width—that number is considered to be the *Rāṣi*¹ of the *Vāstu*.

26. Divided by eight, the remainder is called *Āya*. Multiply it by eight and divide by seven. (*Rkṣabhāga*).

27-28. Consider what remains as *Rkṣa*. Multiply this by four. Then divide by nine. What remains is *Vyaya* according to Devala². If it is multiplied by eight it shall be *Pinḍa*.³ Divide it by sixty.

29. What remains is *Ĵiva*. The quotient is *Marāṇa* (death). No one shall build houses behind the *Vāstu*. They are to be built inside the *Vāstu*.

30. He shall sleep on his left side. No hesitation in this matter. For persons born in the zodiacal sign of *Siṃha*,⁴ *Kanyā*,⁵ and *Tulā*⁶ the main door is good if made in the north.

31. For the persons born of Vṛścika,⁷ etc. the door is advised in the east, south and west in order. The door shall have two units of length and one unit of width. There must be eight doors at least in a house.

32. If the bed is slanting to the south, death due to a serpent, issuelessness and impotency may result.

33. If it is slanting to the south-east, imprisonment is the result, if towards north-west, birth of a son and satisfaction; if it is to the north, harassment by the king, if towards west, sickness.

34-35. If the door is in the north then there is fear from king, death of infants, issuelessness, enmity, wealth, loss of wealth, faults, death of son. I shall now say about the eastern doors. Fear from fire, plenty of daughters, wealth and honour,

36. Death of king, sickness, these are the results if the door is in the east. In the north-east, etc., let it be in the east; in the south-east, etc., let it be in the south.

1. The numbers or figures put down for any arithmetical operation such as adding, multiplying, etc. (*SSED*, p. 469).

2. There are several men of this name. One was an astronomer. (*CDHM* p. 85).

3. Sum, total amount in arithmetic. (*SSED* p. 336.)

4. Leo.

5. Virgo.

6. Libra.

7. Scorpio.

37. In the south-west, etc. let it be in the west; in the north-west, etc. let it be in the north. When divided by eight, these are the results of doors.

38. If *Aśvattha*,¹ *Plakṣa*,² *Nyagrodha*³ and *Udumbara*⁴ are planted in the east and *Śālmali*⁵ (Silk cotton tree) in the north-east and they are worshipped, it shall be beneficent to the house and palace.

CHAPTER FORTYSEVEN

Characteristics of Palaces

Sūta said :

1-2. I shall now describe the characteristic features of palaces. O Śaunaka, listen to it. The plot shall be divided into sixty-four squares with the quarters distinctly marked. The doors are twelve in all. Fortyeight divisions are to be set apart for walls.

3. The *Jaṅghā* (calf), i.e. the height of the plinth, shall be equal to the length of the platform above the ground and beyond that it shall be twice that. The *Śukāṅghri*, the height of the inner vault, shall be as large as its base.

4. The depressions on either side shall measure a third or a fifth of the chord of the inner vault, rising upto the half of the entire height of the pinnacle.

5. The whole height of the pinnacle shall be divided into four parts. The super-structure is over the third part and the ornamental figure edging the entire height shall be on the fourth part.

1. *Ficus religiosa*. (GVDB, p. 29.)

2. *Ficus Lacor*. (GVDB, p. 264.)

3. *Ficus bengalensis*. (GVDB, p. 356.)

4. *Ficus racemosa*. (GVDB, p. 51.)

5. *Salmaalīa malabarica*. *Bombax ceiba*. (GVDB, p. 397.)

6-7. Or let the *Vāstu* be divided into sixteen equal parts and in the middle the inner vault be constructed over four parts. Over the remaining twelve parts, the wall shall be raised with the height well-proportioned.

8. The height of the pinnacle is twice the height of the wall. The circular verandah shall be one-fourth of the height of the pinnacle in width.

9-10. The outlets on the four sides shall be equal to a fifth of the vault in breadth. The *Mukhamāṇḍapa* or frontal edifice (protruding promontory) shall be equal to the inner vault from above.

11. This is the general feature of a palace (or a temple). I shall now mention the dimensions based on the size of the idol. The pedestal shall be as large as the idol.

12. O Śaunaka, the sanctum sanctorum shall be twice that all round. The wall shall be of the same size and the calf (the height of the plinth) shall be half of it.

13-14. The pinnacle is twice the calf, O Śaunaka; the vault covers the entire space occupied by the pedestal; the depressions and outlets as before. This is called *Līṅga-Māna* (dimensions in accordance with the size of the idol). I shall now mention *Dvāra-Māna* (where the dimensions are in accordance with the size of door-frames).

15. Multiply the total length upto the tip of the hand (of the idol) by four; and one-eighth of the same shall be the width of the door. If one wishes, it shall be twice that also.

16. Upto the half, the door is as usual and above that it contains holes. A part of the door is taken by the wall.

17. The plinth is equal to its width (width of the door); the pinnacle is twice that; the vault shall be made, as before, as high as the outlet.

18-19. I have described the *maṇḍapa-māna* (measurement is accordance with the platform). I shall mention another type. The space occupied by the idols shall be multiplied by twelve which gives the exterior dimensions. The inner rim shall be one fourth in area, all round the temple on the inner side.

20. The sanctum sanctorum shall be twice the area of

the rim. The same is the height of the wall and the pinnacle is twice.

21-22. I shall mention the origin and dimensions of temples. There are five types of temples: 1) *Vairāja*, 2) *Puṣpaka*, 3) *Kailāsa*, 4) *Mālikā*, 5) *Triviṣṭapa*. They are the sources (models) for all other temples. The first one is square in shape; the second is rectangular.

23. The third is circular; the fourth is oval and the fifth is octagonal in shape. All beautiful temples are built on the model of these). They are forty-five in all.

24-27. Temples built on the model of *Vairāja* are square in shape and consist of nine sorts, viz., *Meru*, *Mandara*, *Vimāna*, *Bhadraka*, *Sarvatobhadra*, *Rucaka*, *Nandana*, *Nandivardhana* and *Śrīvatsa*. Temples built on the model of *Puṣpaka* and rectangular in shape are nine :—*Valabhi*, *Gṛharāja*, *Śālāgrha*, *Mandira*, *Vimāna*, *Brahmamandira*, *Bharana*, *Uttambha* and *Śibikāveśma*.

28-30. Temples built on the model of *Kailāsa*, circular in shape, are nine: viz. *Valaya*, *Dundubhi*, *Padma*, *Mahāpadma*, *Mukulī*, *Uṣṇīṣi*, *Śaṅkha*, *Kalaśa* and *Guvāṛkṣa*. Temples built on the model of *Maṇikā Mālikā*, oval or globular in shape, are nine :—*Gaja*, *Vṛṣabha*, *Haṁsa*, *Garuḍa*, *Simha*, *Bhūmukha*, *Bhūdhara*, *Srijaya* and *Prthividhara*.

31-33. Temples built on the model of *Triviṣṭapa*, octagonal in shape, are nine:—viz. *Vajra*, *Cakra*, *Muṣṭika*, *Babhrū*, *Vakra*, *Svastikabhaṅga*, *Gadā*, *Śrīvṛkṣa* and *Vijaya*. *Maṇḍapas*¹ are made in the forms of Triangles, Lotus, Crescent, Quadrilateral and Bi-octagonal. If the *maṇḍapa* is triangular, the owner shall win a kingdom; if lotus-shaped, wealth; if crescent, longevity;

34. Quadrilateral, birth of a son and the bi-octagonal, women and prosperity. The banner shall be fixed, *Garbha-grha* or sanctum sanctorum shall be made at the entrance.

35. *Maṇḍapas* equal in number and befitting the quality shall be made. *Bhadra* shall be made one-fourth of the *maṇḍapa*.

36-37. It can have windows or not. In some places the *maṇḍapas* are made equal to one and a half times or twice the

1. The halls.

length of the wall. Ornamental cornices shall be made on temples,

38-39. With spaces of unequal length of various shapes in between and lines of different lengths. The temple *Meru* is the best, a base of four doors bedecked with four *maṇḍapas* and a hundred pinnacles or turrets. Cupolas can be constructed over them with three *Bhadras* (arches).

40. In structure, dimensions and shapes they differ variously. There are many with bases and some with no bases.

41-42. Due to the difference in images too, the temples differ. Due to the difference in consecration, structure, special characteristics of the deities, etc., there are varieties of temples. With regard to deities (images) of self-origin (not man-made) there is no rule governing the construction of temples.

43-44. They shall be made according to the dimensions set forth above. They can be square, rectangular, or quadrilateral with long terraces, turrets, etc. In front, small *maṇḍapas* shall be made for the vehicles of the deities.

45-46. Dance-halls (for religious dances) shall be constructed in the proximity of the main door of the temple. In the temples *Dvārapālas* (watch and ward) shall be installed collectively or separately. The rest-houses of those who serve in the temple are to be made a little away from the temple.

47. Covered *hedges* shall be made containing fruits and flowers and profusely watered. The devotee shall worship the deities to be installed in the temples. *Vāsudeva* is the god of all. Persons who *build* his temples enjoy everything.

CHAPTER FORTYEIGHT

Installation of idols

Sūta said :

1. I shall now succinctly explain the mode of installation of the idols of deities. On an auspicious day, the preceptor shall perform the installation rites.

2-3. Along with five or more *Ṛtviks* (sacrificial priests) a brahmin belonging to the central region shall be chosen as the main priest in accordance with the injunctions in his branch of Veda or simply by reciting the *Pranava*. They must be received with the offerings of *Pādya* and *Arghya*, *mudrikās*, garments, unguents, flowers, sandal pastes, etc.

4. The preceptor shall begin the rite after performing *mantra-nyāsa*. A *maṇḍapa* shall be made ten *hastas* square in front of the temple.

5. Some make *maṇḍapas* twelve cubits square. It must have sixteen pillars. In the middle there shall be the altar four cubits square. There shall be eight flags fitted to the pillars.

6-7. Sand taken from the confluence of two rivers shall be strewn over the altar. The sacrificial pits shall be made of various shapes—square, segment-shaped (bow-like), circular or in the form of a lotus. Or all of them shall be square. They must be five in all.

8. With the preliminary *Śānti rite* (for peaceful completion of the main task) and for the achievement of all desires, the priest shall begin the *homa* (ghee-offering in the fire) at the head of the image.

9-10. Some desire that this be performed in the north-east after scrubbing the floor and applying a coat of cowdung paste. Four main doors shall be made. For festoons, poles of *Nyagrodha*, *Udumbara*, *Aśvattha*, *Bilva*,¹ *Palāśa*² and *Khadira* tree branches, five cubits long, shall be fixed and decorated with coloured cloths and flowers.

11. In the four main quarters four pits shall be made each a cubit deep. In the eastern gate the figure of the lion shall be installed; that of *Uccaiṣṭravas* (the divine horse) in the south.

12. That of a bull in the west and that of divine tiger in the north. The installation of lion shall be with the Vedic *mantra*—*Agnimile*³, etc.

1. *Aegle marmelos*. (GVDB, p. 274.)

2. *Butea monosperma*. (GVDB, p. 241.)

3. RV. 1.1.1.

13. The installation of the horse in the south, shall be with the *mantra*—*Iṣe tvā*,¹ etc., the installation of the bull in the west shall be with the *mantra*—*Agna Āyāhi*², etc.

14. And the installation of the celestial tiger in the north shall be with the *mantra*—*Śanno Devi*³, etc. The flag in the east is cloud-coloured, that in the south-east is smoke-coloured.

15. That in the south is dark in colour, that in the south-west is dark-blue a greyish flag is to be hoisted in the west; that in the north-west shall be yellow.

16. The flag in the north is red-coloured and that in the north-east is white. In the middle, a flag of various colours shall be hoisted. The flag in the east is called *Indra-vidyā*.

17. The flag in the south-east shall be consecrated with *Samṣuṭi mantra*. The flag in the south is called *Yamo-nāga*. The flag in the west should be worshipped with the *mantra*—*Rakṣoḥaṇam*.⁴

18. In the north the consecration is either with the *mantra*—*Vāta*⁵ etc. or *Āpyāyasva*⁶ etc. In the north-east too is the same. In the middle—*Viṣṇorṇu kam*.⁷

19. Near every one of the gates two pots shall be placed. They shall be covered with two cloths; bedecked with sandal-paste,

20. And many varieties of flowers. They shall be inspired with *mantras*. The guardian deities of the quarters shall be worshipped in the manner laid down in the *Śāstras*.

21-22. The efficient devotee shall use these *mantras* for the invocation of the guardian deities :—*Trātāram Indram*,⁸ *Agnirmūrdhā*;⁹ *Asmin Vṛkṣe, Itaścaiva Pracārī; Kīñcedadhāt; Ā ca tvā*¹⁰ *Abhi tvā Deva*¹¹ and *Imā Rudrāya*.¹²

1. VS. 1.1.22.

2. RV. 6.16.10.

3. RV. 10.9.4. or AV. 2.25.1.

4. RV. 10.87.1.

5. RV. 10.186.1.

6. RV. 1.91.16 or 17.

7. RV. 1.154.1.

8. RV. 6.47.11 or VS. 8.46.

9. RV. 8.44.16.

10. RV. 3.43.4 (*ā ca tvām*).

11. RV. 1.24.3.

12. *Imā rudrāya* RV. 1.114.1 or 7.46.1.

23. The various articles for *homa* with other ancillary objects shall be placed in the north-west. As laid down in sacred scriptures, the preceptor shall cast glances on and purify the white *Śaṅkhas*.

24. There is no doubt in this that the sacrificial articles become purified by glances. Heart and other limbs shall be assigned by *Praṇava* with the *Vyāhrtis*.

25. *Astra-mantra* is also used in all assignments as is in vogue for all rites. Raw rice grains and other materials of sacrifice shall be inspired with *Astra mantra*.

26. The preceptor shall touch all the articles together with the *Yāgamaṇḍapa*¹ with the *Kuśa* seat inspired with *Astra mantra*. The rice-grains shall be scattered all around after the purificatory rite.

27-28. Beginning with the east and ending with north-east, the rice grains shall be scattered. Then the *maṇḍapa* shall be smeared with unguents. The preceptor shall assign the *mantras* to the *Arghya*-pot as well. With the water in the *Arghya*-pot he shall sprinkle the *Yāgamaṇḍapa*.

29. The *Kalaśa* (pot) of the deity to be installed shall be known after it and placed in the north-east and in the south the *Vardhani* (water jar with spout) shall be worshipped with *Astra-mantra*.

30. Just as *Kalaśa* and water jar so also the planets and *Vāstoṣpati* too shall be worshipped. All these shall be placed in their respective seats and the preceptor shall recite *Praṇava*.

31. And worship the *Kalaśa* with the sacred thread round it and covered with an excellent cloth and smeared with all medicinal herbs and unguents.

32. The deity shall be worshipped in the *Kalaśa* along with the *Vardhani* and the excellent cloth. Afterwards, let him whirl the *Kalaśa* and *Vardhani* (water pot with a spout).

33. With water dripping from the *Vardhani* (water-pot with a spout) he shall sprinkle and place it in front. After worshipping again the *Vardhani* and the *Kalaśa*, he shall worship the deity on the altarground.

1. The *maṇḍapa* prepared for the sacrifice.

34. Removing the *Kalaśa* to the north-west he shall worship *Gaṇeśa* in the north-east with the *mantra* *Gaṇānām tvā*¹. He shall then worship *Vāstupati* with the *mantra* *Vāstoṣpati*² for suppressing the defects in the plot. To the east of the *Kalaśa*, oblations shall be offered to the *Bhūtas* (living beings) and *Gaṇadevas*.

35. Let him read the *Vidyās* and perform *Ālambana* (splitting — evidently the twigs). With the *mantra* *Yogeyoge*³, etc. he shall spread the *Kuśa* grass.

36-38. The preceptor in the company of the *Ṛtviks* shall place the deity on the pedestal for bath. Vedic *mantras* shall be sung in chorus (*Brahmaghoṣa*) and the image shall be placed in the *Brahmaratha* (chariot) with the *Punyāha*⁴ and *Jayamaṅgala mantras*. The pedestal shall be brought to the north-east and placed in the *maṇḍapa* by the preceptor.

39. The image shall be bathed with the *mantra* *Bhadram karṇebhiḥ*⁵ etc. He shall then put the sacred thread on the image and make the entrance, bowing low from far.

40-41. The collyrium for the eye shall be placed in a bell-metal or copper vessel containing honey and ghee. Reciting *Agnirjyoti*⁶ *mantra*, the eyes shall be probed with golden probing twig and collyrium shall be applied. At this time the name of the deity shall be mentioned once by the *Sthāpaka* (the installer).

42. With the verse *Imam me Gaṇe*⁷ cooling operation of the eyes shall be performed and the dust from the Ant-hill shall be applied with the *mantra*—*Agnirmūrdhā*⁸ etc.

43-45. With the *mantra* *Yayñāyajñā*⁹ the *Kaśāya* (decoction) of the barks of five trees *Bilva*, *Udumbara*, *Aśvattha*, *Vaṭa*

1. RV 2.23.1

2. *Vāstoṣpate* RV. 7.54.1.

3. RV. 1.30.7.

4. Repeating 'this is an auspicious day' three times at the commencement of most religious ceremonies. (SSED p. 340.)

5. RV. 1.89.8.

6. SV. 2.1181.

7. RV. 10.75.5.

8. RV 8.44.16.

9. RV. 6.48.1.

and *Palāśa*, along with *Pañcagavya* (the medicinal mixture of five products of cow-milk, butter, curd, cowdung, urine) shall be poured over the image. These medicinal herbs—*Sahadevi*,¹ *Balā*,² *Śatamūlī*, *Śatāvartī*,³ *Kumārī*,⁴ *Gudūci*,⁵ *Simhi*⁶ and *Vyāghri* shall be soaked in water and the water shall be poured over the image with the *mantra* *Yā oṣadhi*⁷ etc.

46. Thereafter *Phala-snāna* (bathing with the fruit juice) is to be formed with the *mantra*—*Yāḥ phalini*⁸ etc. *Udvarṭana* (rubbing off) shall be done with the *Mantra*—*Drupadādivā*⁹, etc.

47. After placing gems, cereals and the herb *Śatapuspikā*¹⁰ in the *Kalāśas* beginning with the one in north.

48-49. The waters of the four oceans of pure water, curd, milk and ghee shall be assigned in the four quarters and the *Kalāśas* shall be inspired with the *mantras* *Āpyāyasva* etc. *Dadhikrāvṇo*¹¹ etc. *Yā oṣadhiḥ*, etc. and *Tejosi*¹², etc.

50. Then giving the names of the oceans to the *Kalāśas*, the image shall be bathed. After bathing and dressing, incense with *Guggulu* (gumresin) shall be shown.

51-52. For the final *Abhiṣeka* (bathing) different *Tirthas* (waters from the holy rivers) shall be put in pots separately. Whatever holy river there is in the world or whatever sea, the water from those shall be kept in different pots with the *Mantra* *Yā oṣadhi*, etc. those pots shall be inspired. Whoever takes his bath with that, water is freed from all sins.

53. After performing the *Abhiṣeka* with *Samudra-mantras*, *Arghya* shall be offered. Sweet scents shall be offered with the

1. Perhaps *Abutilon indicum*. (GVDB, p. 428, p. 11.)

2. *Sida cordifolia*. (GVDB p. 269.)

3. *Asparagus racemosus*. (GVDB, p. 389.)

4. *Aloe barbadensis*. (VN p. 134.)

5. *Tinospora cordifolia*. (GVDB, p. 141.)

6. *Solanum xanthocarpum*. (GVDB, pp. 68-69.)

7. RV. 10.97.1.

8. RV. 10.97.15.

9. AV. 6.115.3.

10. Perhaps *Śatapuspā*-*Peucedanum graveolens* or *Foeniculum vulgare*. (GVDB, p. 388.)

11. RV. 4.39.6.

12. AV. 7.89.4.

*Mantra—Gandhadvārām*¹ etc, and *Nyāsa* shall be performed with Vedic *mantras*.

54. Garments shall be offered with the *mantras—Yavam vastra* etc., in accordance with the injunctions of the scripture. Then the idol shall be taken to the *Maṇḍapa* with the *Mantra-Kavihau*, etc.

55. With the *mantra—Śam bhavāya* etc., the idol shall be laid on the bed. The *Sakala-Niṣkalam* rite shall be performed with the *mantra—Viśvataś-cakṣuḥ*.²

56. Staying in the Supreme Principle (God) *mantra-nyāsa* shall be done. As laid down in one's own branch of Vedas,

57. The deity is then covered with a sheet of cloth and worshipped. The *Naivedyas* (food offerings) shall be given at the foot.

58. The *Kalaśa* inspired by *Praṇava*, and covered with two cloths, along with the money (gold coin), shall be offered at the head.

59. Then the preceptor shall stand near the sacrificial pit and ignite fire, with the *mantras* laid down in his branch or general Vedic *mantras*.

60. He shall recite the following *Mantras* and hymns in the east:—*Śrisūkta*³, *Pavamāna*, *Vāsa*, *Dāśya*⁴ *Ajina*, *Vṛṣākapī*⁵, *Mitra* and *Bahurca*.

61. The *Adhvaryu* (The priest performing the sacrifice) shall recite in the south the following:—*Rudra*, *Puruṣasūkta*⁶, *Ślokādhyāya* (chapter of verses — prayers, *Brahmā* and *Pitṛmaitra*.

62. The *Chandoga* (Vedic School shall recite in the west, *Vedavrata*, *Vāmadevyā*,⁷ *Jyeṣṭhasāma*⁸, *Rathantara*⁹ and *Bheruṇḍa-sāmans*.

1. *Gandhadvārām* (RVkh. 5.87.9.)

2. RV. 10.81.3.

3. RVkh. 5.87.

4. AV. 6.71.3 (dāśyan)

5. RV. 10.86.2.

6. Ibid. 10.90.

7. MS. 4.9.11; 132.10.

8. SV. 1. 273.

9. VS. 10.10.

63. *Atharva* (scholar specially well—versed in *Atharva Veda*) shall recite in the north *Atharvasiras* (principal portion in that *Veda*) ; *Kumbha-sūkta Nilarudra* and *Maitra*.¹

64-65. The preceptor shall sprinkle the pit first with *Astra-mantra* and then bring fire in a copper-vessel or mudpot, according to his position, and place it in front. He shall ignite the fire with *Astra-mantra* and envelop it with *Kavaca-mantra*.

66. The preceptor then shall perform the *Amṛtikaraṇa* rite with all *mantras* and holding the vessel with both of his hands whirl it round the pit.

67-68. Put in it *Tejas* with the *Vaiṣṇava-mantra*. With the general *mantra* or that laid down in his own sacred literature he shall place the *Brahma* in the south and *Pranītā* (sacrificial vessels) in the north. He shall then spread the *Palāśa* twigs along with *Kuśa*² grass in different quarters.

69. *Brahmā*, *Viṣṇu*, *Hara* and *Isāna* shall be worshipped with common *mantras*. The fire shall be placed in the *Darbha*³ grass. Whatever is enveloped in *Darbha* grass,

70-71. Or sprinkled with *Darbha* water becomes pure even without *mantra*. Fire enveloped by uncut *Kuśa* grasses with their tips turned towards east, north and west, comes near of its own accord. Persons well-versed in *mantras* shall do everything for the protection of the fire.

72. Some preceptors maintain that installation of fire shall be after *Jātakarman* (the rite consequent to the birth of a child). Wearing *Pavitra*, the *Ājya* (ghee) shall be consecrated.

73. The preceptor shall see and inspire with *mantras* the *Nirājana* (waving of lights before the idol). The *Ājya* should be taken just enough to last till the final *Āhuti* is made.

74. For each *Āhuti* five drops are poured into the leaf with which the *Āhuti* is then made. All the rites that one has to perform from the time of *Garbhādhāna* (conception) to *Godāna* (cutting of the forelocks of a child for the first time),

1. VS. 39.5.

2. *Desmostachya bipinnata*. (GVDB, p. 111.)

3. *Kuśa*. (GVDB, p. 201.)

75. Are to be performed either in accordance with *Śāstraic* injunction with those *mantras*, or with *Pranava*. Thereafter *Pūrṇāhuti* (entire ghee poured into the fire) is performed and the devotee gets all his desires fulfilled.

76. A fire thus maintained is conducive to all success in all rites. After performing the worship the fire shall be transferred to the pits.

77. To Indra and other gods one hundred *Āhutis* each shall be given. At the end of hundred *Āhutis* the *Pūrṇāhuti* is performed for all gods.

78-80. The *Hotṛ* shall assign to the *Kalāśa* his own *Āhuti*. Keeping to one's side all the deities, mantras, sacrificial fire and himself the *Pūrṇāhuti* shall be given. After extricating himself the preceptor shall offer oblations to the guardians of the quarters, spirits, gods, and to serpents by means of due rites. Gingelly seeds and sacrificial twigs are the two essential ingredients.

81. *Ghee* is an auxiliary. The other articles are to be given after smearing them with *ghee*. *Puruṣasūkta* is to be used in the east. *Rudra* in the south.

82. *Jyeṣṭhasāman*¹, *Bhiruṇḍa* and *Tannayāmi* to the west. *Nilarudra* is a great *mantra*. *Kumbhasūkta* is an important part of the *Atharvaveda*.

83. Each of the *Devas* shall be worshipped with *Havana* a thousand times at the head.

84-85. Similarly in the middle and at the foot. Then with *Pūrṇāhuti*, on all those spots termed 'Head' of the image, the *Āhutis* shall be offered. The brahmin shall offer *Āhutis* in honour of the gods either with the principal *mantras* or the *mantras* of his own scriptural code or with the *Gāyatrī* or with *Gāyatrī*, *Vyāhṛti* and *Pranava*.

86. Having thus performed the rite of *Homa*, the preceptor shall perform *mantra-nyāsa* :—at the feet with *Agnimile mantra*, at the ankles with *Iṣe tvā mantra*.

87. At the calves the assignment is with the *mantra*

Agna dyāhi, etc. at the knee-joint *Sanno devi mantra*, at the thigh *Bṛhadrathāntara* and in the belly *Śvātīla mantra*.

88. For longevity the assignment is made in the heart *Śrīś ca te¹ galake*, at the chest *Trātāram Indram*, at the eyes *Triyugmaka mantra*.

89. At the top of the head *Mūrdhā bhuvo² mantra*. Thereafter, he shall raise the deity by saying "O lord of Brahman ! rise".

90. Then reciting the Vedic *Punyāha mantras* he shall go round the temple with the *mantra Devasya tvā³* he shall split the *Piṇḍikā*.

91. And place the images of gods, gems, minerals, medicinal herbs and *loha-bijas* behind the deity.

92. The image is not to be placed exactly in the centre of the sanctum sanctorum or far removed from it. It shall be placed slightly away from the centre. There is no attendant defect therein.

93. It should be brought a little to the north. "Om obeisance, obeisance, be stable, be beneficent to all people."

94. To the six deities he shall make assignments with the *mantra—Devasya tvā savitur vaḥ* and reciting—"All the principles, *Varnas*, and *Kalās* in the god having the world as his progeny.

95. After assigning all the six he shall inspire them with *mantras* with the *Sampātakalāśa* the installed deity shall be bathed.

96. With lamps, incense and scented sticks he shall worship. After performing *Arghya* and bowing he shall pray for forgiveness.

97. To the *Ṛtviks dakṣiṇā* shall be given according to the capacity and articles, such as a vessel, a pair of cloths, umbrella, good rings, etc.

98. The householder shall then perform the fourth *Homa*, with full concentration. After offering hundred *Āhutis*, the *Pūrṇāhuti* shall be offered.

1. *Śrīś ca te lakṣmīś ca* VS. 31.22.

2. *Mūrdhā bhuvo* RV 10. 88.6.

3. VS. 1.21 (Also DC. pp. 492-4).

99. The preceptor shall then come out and offer oblations to the guardians of the quarters. With flowers in his hands he shall say "Forgive" and scatter them.

100-101. At the end of the sacrifice, the householder shall give to *ācārya* a grey cow, chowrie, coronet, ear-rings, umbrella, bracelet, girdle, fan, villages, garments, etc., with all subsidiary things. He shall feed lavishly. By the god's grace he shall be liberated.

CHAPTER FORTYNINE

Four Varnas and āśramas

Brahmā said :

1. O Vyāsa, Hari is the creator of the world, etc. He has to be worshipped by Brahmā the self-created and others. He has to be duly adored by *Brāhmaṇas* and others according to their own *duties*. Please listen to those *duties*.

2. Six duties are assigned to the *Brāhmaṇa*; performing sacrifices for himself, performing them for others, giving gifts, accepting them, studying and teaching others.

3. The common *duty* of *Kṣatriya* and *Vaiśya* is giving gifts, studying and performing *yajñas*. The additional duty of a *Kṣatriya* is maintaining law and order and that of a *Vaiśya* is agriculture.

4. Service of the twice-born is the main duty of *Śūdras*. Maintenance by means of various arts and crafts and *pāka-yajña*¹ is also their duty.

5. The special duty of a *Brahmacārin* is begging for alms, service to the preceptor, study, sacrificial rites and renunciation.

6. There are two-fold conditions in all *āśramas*. *Brahmacārin* becomes *Upakurvāṇa* or *Naiṣṭhika*. This *Naiṣṭhika* is eager to realise *Brahman*.

1. A simple or domestic sacrifice.

7. After studying the Vedas if he becomes a householder he is called *Upakurvāṇa*. The *Naiṣṭhika* remains a *Brahmacārin* till death.

8. O best brahmin ! the duties of a house-holder are in brief — the preservation of the sacred fire, hospitality to the guests; performance of sacrifices, giving gifts, and worshipping gods.

9. The householder is of two kinds: *Udāsina* and *Sādhaka*. The householder who endeavours to maintain the house is called *Sādhaka*.

10. After repaying the three debts (to sages, to gods and to the manes) and renouncing wife and wealth, he who seeks salvation alone, is called *Udāsina*.

11. The duty of a *Vanavāsin* (dealer in a forest) is lying on the ground, sustenance on fruits and roots, study, austerities and sharing of whatever he gets with others.

12. He is the best of ascetics who performs penance in the forest, worships gods, performs sacrifices and is devoted to the study.

13. He is to be considered a sage stationed in *vānaprastha* order who is very much emaciated due to penance and is extremely devoted to meditation.

14. The *Bhikṣu* (mendicant) who is engaged in yogic practices always, aspires to rise up, controls his sense-organs and strives for knowledge is called a *Pārameṣṭhika*.

15. The sage delighting in communion with the soul, ever satiated, who practises yogic exercises and moves about with sandal paste applied all over his body is called *Yogin*.

16. In a *Bhikṣu* these are the essential characteristics :— beggary, Vedic study, vow of silence, austerities, special meditation, perfect knowledge and complete detachment from worldly affairs.

17. The *Pārameṣṭhika* is of three types:— Some renounce *jñāna*. Others renounce *Vedic Rites*. The third renounces all sorts of activities.

18. *Yogin* is of three types *Bhautika*, *Kṣatra* and *Antyāśramin* who relies on the *Yoga-mūrti*.

19. In the first *Yogin* the *Bhāvanā* (Imagination) is primary, in the second there is *Duṣkara* (difficult) *Bhāvanā* in salvation and in the third there is *Pārameśvari* (Godly) *Bhāvanā*.

20-24. From virtue, salvation is produced; from wealth, *love* issues forth. There are two types of Vedic rites—that which is pursued with knowledge is *Nivṛtti* (withdrawal of sense-organs), and *Pravṛtti* is the performance of fire rites and god-worship. These are the common characteristics of all *Āśramas*:—Forgiveness, self-restraint, compassion, charity, absence of greed, straight-forwardness, want of jealousy, following great religious leaders, truthfulness, contentedness, *theism*, control of sense-organs, worship of deities, respecting Brahmins, non-violence, pleasant speech, absence of backbiting and refraining from harshness. I shall now describe the goal of the four castes. The *Brāhmanas* who maintain their sacred rites attain *Prājāpatya* (Brahmā's) region.

25. The *Kṣatriyas* who never quit the battle ground in fear attain Indra's region. The *Vaiśyas* who strictly adhere to their duties attain the region of the *Maruts* (Wind gods),

26-27. The *Sūdras* who serve others attain the region of *Gandharvas*. The region attained by the eighty-eight thousand sages who have sublimated their sensual feelings can be attained by pupils who remain continuously with their preceptors. The region of the seven divine sages is obtained by forest-dweller.

28. The region from which the sage never returns, the the region of *Brahman*, the Blissful, is for the ascetics who control their minds, who renounce and who sublimate their base passions.

29. The region of *Yogins* is *Amṛtasthāna* which is imperishable either, the blissful, the divine, from which the liberated soul never returns.

30-31. Salvation is to be attained by the knowledge of the eight constituents [*yama* etc. hereinafter explained]. I shall describe them in brief. *Yama* (restraint) is of five sorts, i.e. 1) *Ahimsā* which is not injuring any living being; 2) *Satya* which is the narration of facts beneficent to others, 3) *Asteya*

is not taking anything (belonging to others) ; 4) *Brahmacarya* is refraining from sexual intercourse; 5) *Aparigraha* is the renunciation of all possessions.

32. *Niyama* (control) are of five sorts, *Satya* etc. It is both external and internal. 1) *Śauca* (purity) 2) *Satya* (truthfulness) 3) *Santoṣa* (contentment) 4) *Tapas* (penance) 5) *Indriyanigraha* (controlling sense-organs).

33. *Svādhyāya* is mastery of *mantras*. *Prāṇidhāna* is worship of God *Viṣṇu*. *Āsana* is the yogic posture *Padmaka*, etc. *Prāṇāyāma* is the mastery of breath.

34. In *Prāṇāyāma* the *garbha* is attended with meditation and repetition of *mantras*. *Prāṇāyāma* without this is *agarbha*. It is again of three varieties. Inhaling is *Pūraka*.

35. Retention is *Kumbhaka*. Exhaling is *Recaka*. *Laghu* or the simplest is of twelve seconds duration; the higher one is of twentyfour seconds' duration.

36. And the best is of thirty six seconds' duration. *Pratyāhāra* is the withdrawal of sense-organs from the objects. *Dhyāna* is the meditation over the identity of the supreme soul and the individual soul. *Dhāraṇā* is the steadying of the mind.

37. *Samādhi* is that state where one is conscious that I am *Brahman* and retains it. I am the *Ātman*, the supreme *Brahman*, the truth, the knowledge, the endless,

38. *Brahman*, the specific knowledge of the bliss that you are. I am *Brahman*, without the body, sense-organs,

39. And free from mind, intellect, Mahat, ego, etc. I am the Light free from the three states of wakefulness, dream and dreamless sleep.

40. The permanent, the pure, the intelligent, Truth, Bliss, without second. The soul within the Sun is I myself, the unsevered. A brāhmaṇa who meditates over this becomes liberated from the bondage of worldly existence.

CHAPTER FIFTY

Daily routine for the aspirant

Brahmā said :

1. The aspirant who undertakes the following routine daily, without break is sure to achieve enlightenment. He should wake up from bed in the fourth quarter of the night and review his progress in the way of righteousness and prosperity.

2-3. He should meditate upon the joyous and unageing Viṣṇu as seated in his heart on the filament of the lotus. After conducting the necessities by way of purging himself he should take bath in the pure waters of the river, as this act, viz. bath, absolves him of all his sins.

4. A morning bath should be taken without negligence. The wise proclaim that a morning bath causes fruition of one's acts both perceptible and imperceptible.

5. A person in sound sleep is liable to fall prey to various sorts of pollutions. He should not begin any activity without taking a bath.

6. A morning bath removes sins of poverty, indisposition, bad dream and evil thought. One should not entertain any doubt about it.

7. He should not commence any ceremonious acts without first taking bath. In the performance of the ritual such as sacrifice, or the recitation of mantras a bath is inevitable.

8. When he is indisposed and weak he shall take bath down the neck (without pouring water over the head) or wipe the body with a wet cloth.

9. Purificatory bath is of six types : 1) *Brāhma* 2) *Āgneya*, 3) *Vāyavya*, 4) *Divya*, 5) *Vārūṇa*, 6) *Yaugika*.

10. The *Brāhma* bath means sprinkling the body with drops of water through the holy *Kuśa* grass simultaneously chanting the holy *mantras* and rubbing the body. The *Āgneya* bath means purifying the body by smearing the divine ashes from head to foot.

11. Smearing the body with the dust of dried cow-dung is the excellent form in bath called *Vāyavya*. Taking bath

in the rain when there is simultaneous sunshine is called the *Divya* bath.

12. Plunging into water (of tank rivers, etc.) is called *Vāruṇa* bath. The *Yaugika* bath is the meditation on the *Ātman* by Yogic means and mental dedication.

13. It is known as the *Ātmatīrtha* (the holy water of the *Ātman*) and is resorted to by philosophers. Twigs for chewing (for cleaning the teeth) are excellent if they are of any of the following trees 1) *Kṣīravṛkṣa* (one of the four trees *Nyagrodha*, *Udumbara*, *Aśvattha* or *Madhūka*¹), 2) *Mālatī*²,

14. 3) *Apāmārga*³, 4) *Bilva*⁴ 5) *Karavira*.⁵ He shall face the north or the east while cleaning the teeth.

15. After chewing, the cleansing twig shall be washed and thrown carefully in a clean place. After duly finishing the *Ācamana* (the ritualistic drinking of water) and bath, *Tarpaṇa* (offering of water chanting Vedic *Mantras*) shall be performed for the gods, sages and the manes.

16-17. After that he shall silently perform *Ācamana* once again. Let him sprinkle his body with drops of water by means of *Kuśa* grass⁶ chanting the Vedic *mantras*, *Āpo hi s̥thā* etc. along with *Sāvitṛi mantras*⁷ and *Vāruṇa mantras*⁸. Let him then recite the *Gāyatrī mantra* prefixed with the mystic syllable *Om*. This *mantra* is the mother of all Vedic *mantras*.

18-19. He shall then fix his mind on the Sun and make water-offering unto him. The *Śruti* (Veda) has ordained that one should sit on the *Kuśa* grass with mental concentration, do *Prāṇāyāma* (hold the breath chanting the requisite *mantra*) and perform *Sandhyā* (repetition of Vedic *mantras*). This *Sandhyā* gives birth to the universe. It is free from taints. It is beyond *Māyā* (Illusion and ignorance).

1. *Madhuca indica* GVDB, p. 295.

2. *Jasminum grandiflorum* GVDB, p. 166.

3. *Achyranthes aspera* GVDB, p. 14.

4. *Aegle marmelos* GVDB, p. 274.

5. *Nerium indicum* GVDB, p. 77.

6. RV. 10.9.1.

7. ṛcs addressed to Savitr.

8. ṛcs addressed to Varuṇa.

20. It is the sole power of *Īsvara* (the Almighty). It has sprung from the three *Tattvas* (Principles). After meditating on (*Sandhyā*) the crimson-coloured, the white and the dark (respectively at dawn, midday and dusk), the learned man shall repeat the *Gāyatrī*.

21. The Brahmin shall always face the east when performing *Sandhyopāsanā*. The person who does not perform *Sandhyā* is impure and unfit for any other (holy) rite.

22-24. Whatever he does he shall not reap the fruit thereof. Brahmins who have mastered the Vedas and performed the *Sandhyā* with single-minded concentration have attained the highest goal. He may be the best of brahmins but if he neglects *Sandhyā* worship and exerts himself in other religious activities he goes to hell and remains there for ten thousand years. Hence, by all means *Sandhyopāsanā* should be performed.

25-27. Verily thereby the Almighty of yogic body, is being propitiated. A scholar, pure and controlling the senses, shall repeat the *Gāyatrī* everyday, facing the east, the maximum number of a thousand times, or a hundred times or at least ten times. Then with various kinds of essential *mantras* from *R̥gveda*, *Yajurveda* and *Sāmaveda* he shall propitiate the rising sun. After the worship of the sun, the god of gods, the giver of great fortune,

28. He shall prostrate the head touching the ground. He shall then recite this *mantra*. "Om obeisance to *Khakholka*, the quiet, the cause of three-fold causes.

29. I am dedicating myself unto you. Obeisance to thee in the form of knowledge. Thou art the great *Brahman*, the waters, the brilliant lustre, the essential juice, the nectar.

30. Thou art the earth; the upper region; the heaven; the *Oṅkāra*; all the eternal Rudras." Reciting this excellent prayer within the heart,

31. Prostrations shall be made unto the sun both in the morning and at midday. Then the brahmin shall return home and perform *Ācamana* duly.

32. Then let him duly kindle the sacrificial fire and offer oblations to it. The priest, his son, wife, disciple or brother, —

33. After being permitted, shall offer special additional offerings of oblations. A religious rite without *mantras* is not conducive to good results either here or hereafter.

34. All deities shall be bowed to and food offerings made unto them. The preceptor shall be revered and what is beneficent to him be performed.

35. Thereafter, the brahmin shall proceed with the study of Vedas to the extent of his ability. Let him recite words of prayer, teach his disciples, ponder over the subjects discussed and retain them in his mind.

36. He shall go through *Dharma-śāstras*¹ and other sacred texts, Vedas and the six *Vedāṅgas*² (ancillary subjects) entirely.

37. He shall then approach the king (or a rich man) for the sake of *Yogakṣema* (securing and preserving) and from him he shall receive different articles for the sake of his family.

38. Then at midday for the sake of his ablution he shall take with him a lump of clay, flowers, dry rice grains, gingelly seeds, kuśa grass and pure dry cowdung.

39. He shall take bath only in rivers, or natural lakes or tanks. He shall not bathe in another man's private tank.

40. Without offering the five rice balls (to the manes) the bath becomes imperfect. With one part of the clay lump the head shall be wiped, the portion above the navel with two parts.

41. The nether regions with three parts and the feet shall be wiped with six parts. The clay-lump shall be as big as a ripe *Āmalaka*³ (Myrobalan).

42. So also the cow-dung. The limbs are to be smeared with it. He then shall wash it and perform *Ācamana*. Let him then take bath with all senses fully controlled.

43. The smearing with clay shall be done sitting on the bank and chanting the *Liṅga-mantras* (of Viṣṇu). The water

1. *Dharma-śāstra* actually means the code-book of conduct. This encompasses the entire Hindu law. Generally the *Smṛtis*, or the sacred books ascribed to Manu, Yājñavalkya, etc. come under *Dharma-śāstra*, (Also CDHM, p.89)

2. The ancillary Vedic literature divided under the six headings—*Śikṣā*, *Chandas*, *Vyākaraṇa*, *Nirukta*, *Jyotiṣa* and *Kalpa*.

3. *Embllica officinalis* GDVB, p. 36.

also shall be infused with *Linga* and *Vāruṇa* mantras of very auspicious nature.

44. He shall remember God Viṣṇu at the time of bath. Verily the waters are the Lord Nārāyaṇa. Looking at the Sun that is *Oṅkāra* itself let him dip himself in water three times.

45. After performing an *Ācamana* (without *mantra*) let him do another *Ācamana* with this *mantra*, the *mantra*-knower that he is. [*Ācamana mantra*] : thou movest about in the inner cavities in the living beings facing all round.

46. Thou art the sacrifice, the mystic syllable *Vaṣaṭkāra*, thou art the waters, the lustre, the juice, the nectar. Or he shall repeat *Drupadā mantra* three times along with the *Praṇava* and the *Vyāhrtis* (*Oṃ Bhūḥ Bhuvah Svah*).

47. Or he, the scholar, can repeat the *Sāvitrī* or the *Aghamarṣaṇa mantra*. Then wiping shall be done with the mantras—*Āpo hi sṭhā*, etc.

48. Or *Idam āpaḥ pravahata*¹ along with *vyāhrtis*. Then the water shall be infused with the mantras—*Āpo hi sṭhā*.

49. Inside water, he shall silently repeat thrice the *mantra-Aghamarṣaṇa* or *Drupadā* or *Sāvitrī* or *Tad Viṣṇoḥ paramam padam*².

50. Or he shall repeat the *Praṇava* frequently. He shall remember *Hari*, the god of gods. If *Mārjana* (wiping) is done with water held in the palm and the *mantra* recited.

51. Or if that water is sprinkled on the head, he becomes free from all sins. After performing *Sandhyā* and *Ācamana* he shall always remember God.

52. Then he shall propitiate the Sun with lifted-up *Puṣpāñjali* (handful of flowers). Scattering (the flowers he shall look at the rising sun with the mantras *Na hanyate*.

53. *Udu tyam*,³ *Citraṁ devānām*,⁴ *Taccakṣuḥ devahitam*⁵ etc. Then he shall repeat the mantras *Haṁsaḥ śuciṣad* specially accompanied by the *Sāvitrī*.

1. RV. 1.23.22.

2. RV. 1.22.20.

3. RV. 1.50.1.

4. RV. 1.115.1.

5. RV. 7.66.16.

54. And other solar *mantras* mentioned in the Vedas and *Gāyatrī* too. Afterwards, sitting on a seat of *kuśa* grass on the eastern bank.

55. He shall repeat various *mantras* with concentrated mind and look at the sun. He shall repeat the *japas* with rosary of beads made of glass, *abjākṣa*, *Rudrākṣa* or *Putrañjiva*¹ in the interval.

56. If the devotee is wearing wet cloth he shall repeat the beads standing in water.

57. Or if he is wearing dry cloth he shall sit on the ground in a clean place on a mat of *kuśa* grass. The mind shall always be concentrated. After the circular perambulation he shall prostrate on the ground.

58. Then he shall perform *Ācamana* and proceed with the study of Vedas to his capacity. Then *Tarpaṇa* (water offering in propitiation) shall be made to *devas*, sages and the manes.

59. The deities, etc., shall be named with *Oṃkāra* prefixed to them and *Namaḥ* (obeisance) and *Tarpayāmi* (I propitiate) added in the end. In the water-offerings to *devas* and to Brahminical sages there shall be rice grains in the water [and not gingelly seeds as in regard to the manes].

60. The process of offering shall be in accordance with the injunctions in one's own *Sūtra* [the branch of scriptural code one follows].

61. So also offering should be made to *devarṣis*. While offering to deities the sacred thread is worn as usual; while offering to the sages it shall be worn like a garland.

62. While offering to the manes, the sacred thread shall be worn to the left side. After squeezing out the water from the cloth (worn at the time of bath) he shall perform *Ācamana* silently.

63-64. Then the gods shall be worshipped with their respective *mantras*, with flowers, leaves and water. He shall worship all favourite gods Brahmā, Śaṅkara, Sun, slayer of Madhu (Viṣṇu) and other approved deities. Hara (Śiva) is pleased with devotion. Or he shall offer flowers, etc. chanting *Puruṣa sūkta*.

1. *Putrañjiva* roxburgh *GVDB*, p. 252.

65. The deities of waters may also be worshipped well. With the mind fully concentrated he shall prostrate chanting the *Prāṇava*,

66. And offer the flowers separately. Without the *Ārādhanā* (propitiation), no vedic rite becomes meritorious.

67. Hence there, in the beginning, middle and the end, Hari shall be meditated upon. With the *mantra* *Tad viṣṇoḥ* and the *Puruṣa sūkta*,

68. He shall dedicate himself to *Viṣṇu* of pure effulgence. Repeating the *mantras* he shall remain meditating on God.

69. Then he shall perform the five *yajñas*, (sacrifices) to gods, to the living beings, to the manes, to men and to the *Brahman*.

70. If he has already performed *Brahma yajña*¹ before *Tarpana*, he can proceed with his study of Vedas after performing *manuṣya yajña*² (the sacrifice to men

71. *Vaiśva deva* (offering of oblations in the fire before meals, intended for all *deities* collectively) shall be performed—it is called *Devayajña*. The offering to *Bhūtas*—living beings or spirits is to be known as *Bhūtayajña*.

72. Food offerings are made to dogs, *Śvapacas* (degraded people; outcastes), fallen people, on the ground outside (the house) as also to the birds.

73. The *Pitryajña* is conducive to the attainment of *salvation*. The best man shall feed a single brahmin *bearing all the manes in mind*. It has to be performed every day faithfully.

74. Or in accordance with one's capacity, he shall take a small quantity of food and offer that with the mind fully concentrated to a brahmin who is a scholar fully conversant with the meanings and principles of Veda.

75. A guest shall be worshipped always. A brahmin who comes to the house and is perfect in mind, speech and actions shall be bowed to and worshipped with words of welcome.

1. One of the five daily *yajñas* or sacrifices to be performed by a householder; teaching and reciting the Vedas. *Adhyāpanam brahmayajñaḥ*, *Manu.* 3.70.

2. In practice, hospitality, reception of guests.

76. If a mouthful of food is given, it is called *Bhikṣā*. A handful is equivalent to four such mouthfuls and is considered sufficient for an *Atithi* (guest).

77. The guest shall wait for as much time as is necessary for milking a cow. The householder shall duly honour according to his ability, visitors and guests.

78. He shall duly give alms to a mendicant who is a *Brahmacārin* (unmarried student). Without *greed*, he shall give food to those who *request* for it, commensurate with his ability.

79. He shall partake of food along with kinsmen while taking food he shall be silent and by no means shall he criticise the food served. If a brahmin takes food without performing the five *yajñas*,

80. He is definitely foolish and shall be reborn as one of the low animals. He shall practise the study of the Vedas every day, even if he is unable to perform great sacrifices.

81. The worship of gods destroys all sins immediately. If he does not perform the worship of god out of delusion or lethargy,

82. And takes food, he goes to hell or is reborn as a boar. I shall now expound the special type of impurity called *Āśauca*. An impure man is ever a sinner.

83-84. Impurity is due to contact and purity by avoiding it. When people die or a child is born, all brahmins have to observe *Āśauca* for ten days. The duration of *Āśauca* when a child dies before its tonsure ceremony has been celebrated, is only one night.

85. If a child dies before the ceremony of investiture with the sacred thread, the duration of *Āśauca* is for three nights. For deaths thereafter the *Āśauca* is for ten nights. A *Kṣatriya* is freed of this impurity in twelve days; a *vaiśya* in fifteen days,

86. And a *Śūdra* in a month. An ascetic has no such impurity. If abortion or still birth takes place, the freedom from impurity is in as many nights as months. (Abortion in the third month—3 nights of *Āśauca*; Abortion in the fifth month—5 nights of *Āśauca* and so on).

CHAPTER FIFTYONE

Charity

Brahmā said:

1-2. I shall now describe the virtue of making charitable gifts than which there is nothing better. It has been mentioned by those who know it that charitable gift means handing over riches and articles with due faith to those who deserve the same. Charity yields enjoyment in this world and salvation after death. One shall acquire wealth by justifiable means. Its fruit shall be charity as well as enjoyment.

3. A brahmin's usual way of earning is by teaching, presiding over sacrifices and taking *Dakṣiṇās*. [If that is not possible] usury, agriculture and trade (shall be resorted to). Or he can earn by activities of a *kṣatriya* (fighting).

4. The charity given to deserving persons is *Sāttvika* (of pure quality). Charity is of four types 1) *Nitya* (Daily gift), (2) *Naimittika* (casual), (3) *Kāmya* (Desiring a special result) and (4) *Vimala* (free from dirt).

5. The *Nityadāna* is the gift of any article or cash to a Brahmin who does not do anything in return. It shall be given every day without wishing for any result thereof.

6. The *naimittika* charity is performed by all good people. Something is given to scholars for wiping off sins.

7. The charity given, desiring for progeny, success, prosperity or heaven is called *kāmya*¹ by sages who think about *dharma*.

8. The charity given to persons with the knowledge of the *Brahman* with a *Sāttvika* mind, just to please God is called *Vimala*². It is auspicious.

9. The person who gives a land of flourishing sugarcane plants or barley or wheat to a Vedic Scholar has no rebirth in the world.

10. There never was nor ever shall be a charity superior

1. With desire.

2. Pure.

to the gift of lands. By giving the gift of *Vidyā*¹ (by teaching) to a brahmin, the donor is highly revered in the *Brahmaloka*.

11. Everyday this shall be given to a *Brahmacārin* with sincerity. He shall then be freed of all sins and attain *Brahmaloka*.

12. A learned person should observe fast himself on the Full-moon day in the month of *Vaiśākha* and honour twelve brahmins with honey, gingelly seeds and ghee.

13. Having worshipped with fragrant incense, etc., he shall say through someone or himself, "O Dharmarāja, be pleased as you like."

14-16. He can have all sins, *committed throughout* life, wiped off immediately. The person who gives gingelly seeds placed in a deer-skin to a brahmin along with gold, honey and *ghee* to a brahmin crosses all evils. If a person gives cooked rice seasoned with *ghee*, and water to brahmins, after offering the same to *Dharmarāja*, is freed from fear. This is specially done in *Vaiśākha*. If after observing fast (*the previous day*) on the *Dvādaśī* day (12th day in the lunar fortnight) he worships Viṣṇu, the destroyer of all sins,

17. He becomes free from all sins. Whatever deity he may wish to propitiate,

18. It is necessary that he should honour brahmins with great effort and feed women and then worship the gods. A person desiring progeny shall worship Indra always.

19. A person desiring brahminical splendour shall worship brahmins decidedly firm in the *Brahman*. A man desirous of health shall worship the sun; a man wishing for riches shall worship fire.

20. A man eager for the fulfilment of his affairs shall worship *Vindāyaka*. A man who yearns for enjoyment shall worship the moon, a man wishing for strength shall worship the wind-god.

21. A man desiring freedom from the entanglement of worldly existence shall worship Lord Hari with sincere effort; a man desiring for all sorts of things or without desire at all shall worship Lord *Gadādhara*² (Viṣṇu).

1. Knowledge or instruction.

2. One who holds the club.

22. A man who gives cool water (to the thirsty) attains gratification. A man who gives cooked rice shall enjoy unending happiness. A man who gives gingelly seeds shall obtain wished-for progeny. A man who makes a gift of a lamp shall get keen vision.

23. A man who gifts away lands gets everything worth-having. A man who gives gold obtains longevity. A man who gives house attains excellent worlds. A man who gives silver secures comely features.

24. A man who gives garments attains the world of the moon. A giver of horses gets to the region of Śiva. A man who gifts away oxen obtains full scale prosperity and he who gives cows reaches the solar region.

25. The giver of vehicles and quilts secures a good wife. He who offers protection gets prosperity. The giver of grains gets permanent happiness. The giver of knowledge of the Vedas, attains the eternal *Brahman*.

26. He who imparts knowledge to Vedic scholars is honoured in heaven. He who gives grass to cows becomes free from sins.

27. He who gives fuels becomes brilliant like fire. He who gives medicines to remove the sickness of a patient and furnishes him with food and ghee,

28-29. Becomes happy, free from sickness and lives long. By giving umbrellas and sandals he will be able to cross *Asipatravana*—a forest in the hell where plenty of plants grow with leaves having edges as sharp as sword-edge and where the sunshine is fierce. Whatever is craved for in the world, whatever lovable thing he possesses in his house.

30. Shall be given to a man of good quality by a man who wishes an abundant supply of the same. What is given during any of the equinoxes, in solar or lunar eclipses,

31-32. Or during the migration of planets from one sign of zodiac to the other, becomes never-exhausting. There is no greater virtue to any of the living beings than the virtue of giving away (articles and cash) in holy places like Prayāga¹ etc.

1. The place where the Gaṅgā and the Yamunā meet is known as Prayāgā since ancient days.

or particularly at Gayā.¹ Giving of any gift by a person desiring non-severance from heaven is conducive to the destruction of sins.

33. A sinful person, who prevents the offerings made to brahmins, or in fire or at the time of sacrifices, becomes reborn as a lower animal.

34. A person refraining from giving food at the time of famine, when brahmins die, becomes as despicable as a slayer of Brahmins.

CHAPTER FIFTYTWO

*Prāyaścitta*²

Brahmā said :

1-2. O Brahmins, hereafter I shall expound the process of atonement for sin. There are five great sinners:—the slayer of brahmins, the drunkard, the thief, defiler of preceptor's bed, and a person associating with any of these. The deities have mentioned the slaughter of cows, etc. as *Upapāpa* (subsidiary sin).

3. The slayer of a brahmin shall stay in a hut in the forest for twelve years. He shall observe fast, fall from a great precipice,

4. Jump into fire, or drown himself into water. Or he shall cast off his body for the sake of a brahmin or a cow.

5. By giving food to a scholar he can wipe off the evils of the slaughter of a brahmin. A brahmin (slayer of another brahmin) becomes free from the sin by bathing at the ceremonial bath after the horse-sacrifice.

6-7. Or he shall give away everything he possesses to a brahmin knowing Vedas. A brahmin shall fast for three nights

1. A renowned place of pilgrimage in Bihar, sacred to the Hindus and the Bauddhas alike.

2. A religious act to atone for one's sin.

and take bath thrice a day in the famous confluence of River *Sarasvatī*¹. By taking bath at the *Setubandha*² (at *Rāmeśvara*³ in the south).

8. Or in *Kapālamocana* at *Vārāṇasī*⁴ a man is freed from the sin of slaughtering a brahmin. A brahmin guilty of drinking wine shall be freed from the sin by drinking hot boiling wine,

9. Milk, ghee or cow's urine. A thief stealing gold is freed from that sin if he is struck by the king with a pestle.

10. A brahmin guilty of stealing gold shall wear bark garments and perform the expiatory atonement of a slayer of brahmin. A brahmin who passionately embraces the preceptor's wife,

11. Shall expiate by embracing the redhot iron statue of a woman. All persons guilty of illegitimate intercourse with the preceptor's wife, shall perform the expiatory rites of a slayer of a brahmin.

12. Or he shall perform *Cāndrāyana* vow nine times [Taking fifteen mouthfuls of food on the full moon and decreasing it daily, taking nothing on the new moon day. This is a *Cāndrāyana Vrata*. This, he shall perform nine times]. A brahmin associating with any of the four sinners mentioned above,

13. Shall perform the due expiatory rites for the respective sins to ward off the evil results. Or he shall perform bodily mortification and austerity for a year without fail.

14. He shall offer all he possesses. He shall be freed from all sins. Due performance of *Cāndrāyana* or bodily mortification,

15. Or going to holy places like *Gayā* is destructive of sin. He shall propitiate Lord *Bhava* (Śiva).

16. After feeding brahmins on the new moon day he shall be freed from all sins.

1. An important river in the Ṛgveda, flowed between Śatadrū and Yamunā but, in later times, it was lost.

2. A bridge mentioned in the Rāmāyana; constructed by Rāma to cross the sea to invade Laṅkā.

3. According to the legends, Rāma worshipped the Śiva liṅga here. Now-a-days it is a place of pilgrimage situated on the island of Pāmbau.

4. The modern Vārāṇasī. It was also known as Kāśī.

In the dark-half of the lunar month one shall observe fast on the fourteenth day.

17-18. And on the next day in the morning he shall take bath in a river and offer water libations with gingelly seeds seven times saying *Yamāya* (to Yama), *Dharmarājāya* (to Dharmarāja), *Mṛtyave* (to Mṛtyu) *Antakāya* (to Antaka), *Vaiśvasvatāya* (to Vaiśvasvata), *Kālāya* (to Kāla) and *Sarvabhūtakṣayāya* (to Sarvabhūtakṣaya). He shall then be freed from all sins.

19. In all *Vratas* (sacred rites) he shall be quiescent, of controlled mind and shall observe *Brahmacarya* (celibacy), fast and worship of brahmins and shall lie only on the ground (not on a cot).

20. He shall observe fast on the sixth day in the bright half of the lunar month and on the seventh day he shall worship God Sun with mental concentration. He shall be freed from all sins.

21. Observing fast on the eleventh day in the bright half of the lunar month and worshipping *Janārdana* on the twelfth day he shall be freed from great sins.

22. Austerity, recital of prayers, visit to holy places and worship of gods and brahmins on the occasion of eclipses, etc. are destructive of great sins.

23. Even though a person is guilty of all sins, if he were to die in holy places after due performance of rites, he shall be freed from all sins.

24. A woman can redeem her husband guilty of slaughter of a brahmin, or any other great sin, ingratitude, etc. if she ascends the funeral pyre of her husband.

24. If a woman is chaste and is devotedly attached to her husband, she has no sin whatsoever here in this world or hereafter.

26. As it is said that Sītā, celebrated in the three worlds, wife of Rāma the son of Daśaratha, subjugated even the lord of Rākṣasas.

27. Persons taking a dip in the holy river "Phalgu"¹ (in Gayā), etc., shall reap the fruit of all good actions. Thus did Lord Viṣṇu speak to me, O sages observing due rites !

1. This river flows through the town of Gayā.

CHAPTER FIFTYTHREE

*Eight nidhis*¹

Sūta said:

1. After hearing from Hari, Brahmā described the eight *Nidhis*.¹ [These *nidhis* or treasures belong to Kubera. In the *Tāntrika* system they are described as attendants on Lakṣmī]. They are *Padma* (Lotus), *Mahāpadma*, *Makara*, (Crocodile), *Kacchapa*, (Tortoise),

2. *Mukunda*, *Nanda*,² *Nilā* and *Śakñha*.³ These *Nidhis* are conducive to the flourishing of qualities *Sattva*, etc. I shall now describe their special characteristics.

3. A man bearing the marks of *Padma* shall be *Sāttvika* in quality. He shall be chivalrous. He will gather together gold,

4. Silver, etc., and will be offering the same to gods, ascetics and sacrificial priests. A person having the marks of *Mahāpadma* will be liberal in giving wealth and other things to the pious.

5. The two *nidhis Padma and Mahāpadma* are *Sāttvika* in characteristics. A person having the marks of *makara* gathers together swords, arrows, javelins, etc.

6. He will be a donor unto well-read persons and friendly with kings. He will be wasting his wealth and his enemies will kill him in battle.

7. *Makara* and *Kacchapa* — these two *nidhis* are supposed to be *tāmasika* in characteristics. A person having the marks of *Kacchapa* does not have faith in any person. He neither enjoys his wealth nor gives it to anybody.

8. He will keep his wealth boarded in a deep pit in the ground. He will remain a single person (without any friend). The *nidhi Mukunda* is *rājasika* in characteristics. A person having the marks thereof collects realms.

9. He enjoys all good things in life and distributes wealth among musicians and courtesans. A person having the marks of

1. Treasures of Kubera, the god of Wealth. *Nidhis* are said to be nine also.

2. ~A lute. (*SSED*, p. 279).

3. Conch.

Nanda — both *tāmasika* and *rājasika* shall be the vital support of his family.

10. He will be pleased by flattery: He will have many wives. He will lose interest in old friends and contract friendship with others.

11. A person having the marks of the *nidhi Nīla* shall have *sāttvika* splendour. He will gather together garments, grains, etc:

12. He has the manliness and power of three persons. He will be making mango groves, tanks, etc. The *nidhi Śaṅkha* indicates selfcentredness. He spends all his wealth in his own enjoyment.

13. His servants and kinsmen eat wretched food and do not wear good garments. The *Śaṅkhin* (one bearing the marks of *Śaṅkha*) is assiduous in nourishing himself. If, ever he gives anything to anybody it shall go in vain.

14. When the markings of different *nidhis* are present the results are mixed. Lord Hari had thus expounded to Hara and others the characteristics of the *nidhis*. I am expounding now as Hari had expounded them previously.

CHAPTER FIFTYFOUR

Bhuvana-Kośa

Hari said :

1. Priyavrata¹ had ten sons. They were Agnīdhra, Agnibāhu, Vapuṣmān, Dyutimān, Medhā, Medhātithi², Bhavya, Śabala, Putra,

2. And Jyotiṣmān. Of these ten, the three, viz., Medhā, Agnibāhu and Putra indulged in yogic pursuits.

1. One of the two sons of Brahmā and Śatarūpā, or a son of Manu. (CDHM p. 244).

2. He is mentioned in the Veda as a sage. (CDHM p. 207).

3. They never cared for the realm. They were *Jātismaras* (i.e. they could know their previous births). The king (Priya-vrata) gave seven islands to the seven other sons.

4. The earth is situated like a boat floating on water. It is fifty crores of *Yojanas* in extent (i.e. 6000000000 kilometres).

5. The seven islands are Jambu,¹ Plakṣa,² Śālmala,³ Kuśa,⁴ Krauñca,⁵ Śāka,⁶ and Puṣkara.⁷

6. Each of these islands is surrounded by seven oceans; those of (1) Lavaṇa (salt) (2) Ikṣu (sugarcane juice), (3) Surā (wine), (4) Sarpis (ghee), (5) Dadhi (curd), (6) Dugdha (milk) and (7) Jala (water)

7. The ocean is twice the island in area it encircles. The mountain Meru⁸ extending to a hundred thousand *Yojanas* (i.e. one million two hundred thousand kilometres) is in Jambū-dvīpa.

8. Its height is eighty-four thousand *Yojanas* (one million and eight thousand kilometres). It goes sixteen thousand *Yojanas* underneath and the upper ridge is thirty-two thousand *Yojanas* in girth.

9. It is in the form of the pericarp of a lotus. The *Varṣaparvatas*—boundary mountains Himavān,⁹ Hemakūṭa¹⁰ and Niṣadha¹¹ are towards the south of Meru.

10-11. And Nīla¹², Śveta¹³ and Śṛṅgin¹⁴ are in the north. O Śaṅkara, there is no division of *Yugas* (Ages) among the people living in Plakṣa and other islands. Agnidhra, the king of Jambū-dvīpa had nine sons:

1. The island having Meru at its centre. It includes Bhāratavarṣa
2. Not identifiable.
3. Not identifiable.
4. Not identifiable.
5. Not identifiable.
6. Not identifiable.
7. Not identifiable. But, for the probable identification of the islands see S.M. Ali : Geography of the Purāṇas.
8. The modern Pāmīr-knot in Central Asia.
9. The Himalayas.
10. Not identifiable.
11. Not identifiable.
12. Not identifiable.
13. Not identifiable.
14. Not identifiable. But, for the probable identification of the mountains see S.M. Ali, Op. cit.

12. Nābhi, Kimpuruṣa. Harivarṣa, Ilāvṛta, Ramya, Hiraṇvān, Kuru, Bhadrāśva.

13. And Ketumāla the king gave each of his sons a division of the island which later on were known after them. Nābhi married Merudevī and had a son known Rṣabha¹.

14. His son was Bharata² who performed sacred rites in Śālagrāma. Bharata's son was Sumati and his son was Tejasa.

15. His son was Indradyumna. His son was Parameṣṭhin. His son was Pratīhāra and his son Pratihartr.

16. His son was Prastāra. His son was Vibhu. His son was Pṛthu. Next was Nakta. Nakta had a son Gaya.

17. Nara was the son of Gaya. His son was Buddhirāt. He had four sons very intelligent Dhīmān, Bhauvana,

18. Tvaṣṭṛ and Viraja. Rajas was his son. Śatajit was Raja's son and his son was Viśvakjyoti.

CHAPTER FIFTYFIVE

Bhuvana-Kośa

Hari said :

1. The Ilāvṛta-Varṣa is situated in the middle. Bhadrāśva is in the East. The Hiraṇvān-Varṣa is in the South-East.

2. Then Kimpuruṣa-Varṣa is to the South of Meru. Bhārata is also in the South. Harivarṣa is in the South-West.

3. Ketumāla-Varṣa is in the West and Ramyaka in the North-West. Kuruvarṣa is in the North. It is covered with *Kalpa* trees.

4-5. Except in Bhārata Varṣa *śiddhi* (achievement) is natural everywhere. The nine islands surrounded by ocean

1. According to the legend, Rṣabha gave his Kingdom to his son Bharata and himself led a life of penance.

2. According to the legend, he was a great devotee of Viṣṇu. Intent on devotion he abdicated his throne (CDHM, pp. 46-7).

are — Indradvīpa, Kaśerumān, Tāmravarṇa, Gabhastimān Nāgadvīpa, Kaṭāha, Simhala,¹ Vāruṇā² and this the ninth one.

6. In its Eastern parts are the *Kirātas*, the *Yavanas*³ are in the West, the *Āndhras*⁴ live in the South and the *Turuṣkas*⁵ in the North.

7. Brāhmaṇas, *Kṣatriyas*, *Vaiśyas* and *Śūdras* live in the middle. Mahendra⁶, Malava⁷, Sahya⁸, Śūktimān⁹, Rkṣa¹⁰.

8. Vindhya and Pāriyātra¹¹ are the seven *Kulaparvatas*. The sacred rivers are Veda-smṛti¹², Narmadā¹³ Varadā¹⁴ Surasā¹⁵ Śivā,¹⁶

9. Tāpī¹⁷, Payoṣṇī¹⁸, Sarayū¹⁹ Kāverī²⁰, Gomatī²¹, Godāvarī²², Bhīmarathī²³, Kṛṣṇavarṇā²⁴, Mahānadi,²⁶.

1. Modern Ceylon.

2. Modern Borneo.

3. Represents Greeks and other Europeans.

4. Modern Āndhras, perhaps here they represent the Dravidians.

5. The inhabitants of Central and South-Western Asia.

6. Modern Mahendra mountain in eastern coast of India and allied mountains.

7. Modern Nilgiri Hills in the South India.

8. The Western Ghats on the western sea-coast of India.

9. Not identifiable.

10. It is situated on the bank of Narmadā, according to Mallinātha (Raghuvaṃśa, 5.44). Most probably it represents the modern Satpura-mountain in Central India.

11. The modern Vindhya-ranges.

12. Not identifiable.

13. Not identifiable.

14. Modern Narmadā.

15. Modern Wardha river in Vidarbha.

16. Not identifiable.

17. Modern Śivanātha river in Chhattisgarh in Madhya Pradesh.

18. Modern Tāpti river in Central India. It falls in the Arabian Sea.

19. Not identifiable.

20. Modern Sarayū in Uttara Pradesh.

21. Modern Kāverī.

22. Modern Gomati in Uttara Pradesh.

23. Modern Godāvarī.

24. Modern Bhīmā.

25. Modern Kṛṣṇā.

26. Modern Mahānadi in Central Eastern India.

10. Ketumālā¹, Tāmraparṇī², Candrabhāgā³, Sarasvatī, R̥ṣikulyā⁴, Kāverī, Mattagaṅgā⁵, Payasvinī⁶.

11. Vidarbhā⁷, and Śatadrū.⁸ They are auspicious and they destroy sins. People in the central states drink the waters of these rivers.

12. The races that inhabit the central states are — Pāñcālas⁹, Kurus¹⁰, Matsyas¹¹, Yaudheyas¹², Paṭaccaras¹³, Kuntis¹⁴, and Śūrasenas¹⁵.

13. O *Viṣṇadhvaṇa* (Śiva) the people living in the east are Padmas¹⁶, Sūtas¹⁷, Māgadhas¹⁸, Cedis¹⁹, Kāṣāyas²⁰, Videhas,²¹ and Kosalas²².

1. Not identifiable.

2. Modern Tambervari in South India.

3. Modern Chenab in the Punjab.

4. Modern R̥ṣikulyā in Orissa.

5. Not identifiable.

6. Modern Payasvinī, a tributary of the Yamunā.

7. Not identifiable.

8. Modern Sutlaj in the Panjab.

9. Pāñcālas were the people who inhabited a region which roughly corresponds to the modern Rohilkhanda-division of Uttara Pradesh and also the region south of it. Later on, the region north of the Gaṅgā was called North Pāñcāla and its capital was Ahicchatra. The one to the South of the Gaṅgā was South Pāñcāla and its capital was Kāmpilya.

10. The Kurus inhabited roughly the region around Delhi on the west of the Yamunā, generally covered by the modern province of Haryana. Their two capitals Hastināpura and Indraprastha are well known.

11. The people who inhabited the modern territory around Alwar Jaipur and Bharatpur.

12. Not identifiable.

13. Not identifiable.

14. Perhaps the people who inhabited the territory north of Cambala.

15. The people who lived in the region around Mathura.

16. Perhaps those who lived around Padma-river in the East-Bengal.

17. Not identifiable.

18. Modern South Bihar.

19. The people inhabiting the central or the eastern Vindhya-ranges.

20. The people inhabiting the region around Kāśī, modern Vārāṇasī.

21. Modern North Bihar.

22. The people living around Ayodhyā.

14. People living in the South-East are Kaliṅgas¹, Vaṅgas², Puṇḍras³, Aṅgas⁴, Vaidarbhas⁵ Mūlakas⁶, and those who stay in the Vindhya ranges.

15. The people living in Dakṣiṇā-patha are those of Pulinda⁷, Aśmaka⁸, and Jīmūta⁹, Naya¹⁰, rāṣṭra regions as well as Karṇāṭas¹¹, Kāmbojas¹² and Ghāṭas.¹³

16. The people in the South-West are Ambaṣṭhas,¹⁴ Draviḍas¹⁵, Lāṭas¹⁶, Kambojas¹⁷, Strīmukhas¹⁸, Śakas¹⁹ and the people of Ānarta²⁰.

17. The people in the West are Strīrājyas²¹ (governed by women) Saindhavas²², Mlecchas²³, Atheists²⁴, Yavanas²⁵ Māthuras²⁶ and Naiṣadhas.²⁷

1. Modern Orissa.

2. Modern Bengal.

3. Not identifiable.

4. Modern North Bengal.

5. Modern Vidarbha (Berar).

6. Not identifiable.

7. Modern Chhatisgarh in Madhya Pradesh.

8. The region around modern Aurangabad-Hyderabad.

9. Not identifiable.

10. Not identifiable.

11. Modern Mysore.

12. Not identifiable.

13. The people inhabiting the sea-coast.

14. Not identifiable.

15. In modern days, the people believed to be of non-Aryan origin inhabiting the South India are called Draviḍas. The specific reference is perhaps to the modern Tamilnadu.

16. Modern Khandesh area of Mahārāṣṭra.

17. Not identifiable.

18. Not identifiable.

19. Not identifiable.

20. Modern Eastern Gujrata.

21. Not identifiable.

22. Modern Sindh.

23. Non-Hindus of the Western India.

24. Non-Hindus of the Western India.

25. Non-Hindus of the Western India.

26. The people inhabiting the region West of Mathurā. Śūrasenas have been mentioned before.

27. The region around modern Gwalior.

18. The regions in the North-West are Māṇḍavyas¹ Tuṣāras², Mūlikas³, Aśvamukhas⁴, Khaśas⁵, Mahākeśas⁶, and Mahānāsas.⁷

19. The people occupying the Northern region are Lambakas⁸ Stananāgas⁹, Mādras¹⁰, Gāndhāras¹¹, Bāhlikas¹², and the Mlecchas occupying the Himālayan ranges.

20. The people living in the North East are Trigartas¹³ Nīlakola¹⁴ Brahmaputras¹⁵, Sataṅkaṇas¹⁶, Abhīṣāhas¹⁷ and Kāśmīras.¹⁸

CHAPTER FIFTYSIX

Bhuvana-Kośa

Hari said :

1. Medhātithi, the king of Plakṣa-dvīpa, had seven sons :—They are :—the eldest Śāntabhava, Śīśira.

2. Sukhodaya, Nanda, Śiva, Kṣemaka and Dhruva. They ruled over Plakṣa dvīpa.

3. The seven mountains are Gomeda, Candra, Nārada, Dundubhi, Somaka, Sumanas and Vaibhrāja.

1. Not identifiable.
2. The people of Central Asia adjoining North-Western India.
3. Not identifiable.
4. Not identifiable.
5. The region North of Kashmir.
6. Not identifiable.
7. Not identifiable.
8. The modern Lamgan.
9. Not identifiable.
10. The region around modern Peshawar.
11. The region around modern Kandhar.
12. The region around modern Balakh.
13. Not identifiable.
14. Not identifiable.
15. The valley of the Brahmaputra.
16. Not identifiable.
17. Not identifiable.
18. Modern Kashmir.

4. The seven rivers there are Anutaptā, Śikhī, Vipāśā, Tridivā, Kramu, Amṛtā and Sukṛtā.

5. Vapuṣmān, the king of Śālmala-dvīpa had even sons. They are Śveta, Harita, Jīmūta, Rohita,

6. Vaidyuta, Mānasa and Saprabha. (The divisions over which they ruled are known after their names, Śvetavarṣa, Haritavarṣa etc). The seven mountains are :—Kumuda, Unnata, Droṇa, Mahiṣa, Balāhaka,

7. Krauñca and Kakudmān. The seven rivers removing sins are :—Yoni, Toyā, Vitṛṣṇā, Candrā, Śuklā, Vimocanī,

8. And Vidhṛti. Jyotiṣmān, the king of Kuśa-dvīpa, had seven sons. They are :—

9. Udbhida, Veṇumān, Dvairatha, Lambana, Dhṛti, Prabhākara and Kapila. (Here also the divisions ruled over by each is called respectively Udbhidavarṣa, Dvairathavarṣa, etc.).

10. The seven mountains are :—Vidruma, Hemaśaila, Dyutimān, Puṣpavān, Kuśeśaya, Hari and Mandarācala.

11. The seven sacred rivers removing sins are :—Dhūtapāpā, Śivā, Pavitrā, Sanmati, Vidyudabhrā, Mahī and Kāśā.

12. The noble-minded king of Krauñca-dvīpa, Dyutimān had seven sons. They are :—Kuśala, Mandaga, Uṣṇa, Pīvara, Andhakāraka,

13. Muni and Dundubhi. The seven mountains are Krauñca, Vāmana, Andhakāraka,

14. Divāvṛt, Mahāśaila, Dundubhi and Puṇḍarīkavān. The seven rivers in the seven divisions are :—Gaurī, Kumudvatī, Sandhyā, Rātri, Manojavā,

15. Khyāti and Puṇḍarīkā. The king of Śākadvīpa Bhavya had seven sons.

16. They are :—Jalada, Kumāra, Sukumāra, Maśīvaka, Kusumoda, Samodārki and Mahādruma.

17. The seven rivers are :—Sukumārī, Kumārī, Nalinī, Dhenukā, Ikṣu, Veṇukā and Gabhastī.

18. The king of Puṣkara, Śabala, had two sons Mahāvīra and Dhātaki. These are two Varṣas (divisions), one to the north of Mānasa and the other to the east.

19. This dvīpa is a high land fifty thousand *yojanas* high and as much wide too. (It was circular in shape, diameter being fifty thousand *yojanas*).

20. The Puṣkara-dvīpa is encircled by an ocean of sweet water known as Svādūdaka. In front of it are seen the people living.

21. The ground has golden colour twice as bright (as the gold here). It is devoid of all sorts of animals. Beyond that is the mountain Lokāloka, ten thousand *yojanas* wide. The mountain is pervaded by darkness which is on the side of Aṇḍakaśāha.

CHAPTER FIFTYSEVEN

Bhuvana-Kośa

Hari Said :

1. The height of the earth (from Pātāla) is said to be seventy thousand *yojanas* (about 840,000, Kilometres) and the seven nether worlds are each ten thousand *yojanas* from the other below.

2. The seven nether worlds are Atala, Vitala, Nitala, Gabhastimat, Mahākhyā, Sutala and the last Pātāla.

3. The grounds are respectively black, white, crimson, yellow, (in colour) and stony, rocky, and golden coloured [seven in order]. There Rākṣasas and Serpents live.

4. In the terrific Puṣkaradvīpa there are the hells. Their names are :— Raurava, Śūkara, Rodha, Tāla, Vinaśana,

5. Mahājvāla, Taptakumbha, Lavaṇa, Vimohita, Rudhira, Vaitaraṇī, Kṛmiśa, Kṛmibhojana,

6. Asipatravana, Kṛṣṇa, Nānābhakṣa, Dāruṇa, Pūyavaha, Pāpa, Vabnījvālobdhava, Aśiva.

7. Sadamśa, Kṛṣṇasūtra, Tama, Avīci, Śvabhojana, Apratiṣṭha, and Uṣṇavīci.

8. Sinners guilty of poisoning, inflicting injuries with weapons and arson are cooked and roasted here. O Rudra, the upper regions *Bhūh*, etc. are situated one above the other.

9. The *Aṇḍa* or the cosmic egg is encircled by water, fire, wind and ether. It is then encircled by *Mahat* (the great principle) and *Pradhāna* (the *mūla-prakṛti*).

10. Lord Nārāyaṇa pervades ten times the space occupied by the *Aṇḍa*.

CHAPTER FIFTYEIGHT

Description of the planets

Hari said :

1. I shall now expound the measurements and situation of the Sun and other planets. The chariot of the sun is nine thousand *yojanas* in length.

2-3. O Vṛṣabhadhvaja (Śiva), its shaft is twice that much long. The axle of the wheel is one and a half crores and seven million *yojanas* long. The wheel is fitted to it. It has three central joints (*Nābhi*), five spokes (*Ara*) and six *nemis* (encircling rims).

4. All these constitute one year (when the wheel takes one round). The second axle of the sun is forty thousand *yojanas* long.

5. The five other axles are sixty thousand *yojanas* long, each. The length of the axle is in proportion to that of the two ends of the yoke.

6. The short axle is fixed to the pole of the circular wheel along with the end of the yoke. The second axle is fixed in the *Mānasa* mountain.

7. The seven horses of the Sun are the seven metres (*chandas*) *Gāyatri*, *Bṛhati*¹, *Uṣṇik*², *Jagati*³, *Triṣṭup*⁴, *Anuṣṭup*⁵ and *Pañkti*.⁶

1. A metre with nine syllables in a quarter.
2. A metre with twentyeight syllables (total).
3. A metre with twelve syllables in a quarter.
4. A metre with eleven syllables in a quarter.
5. A metre with eight syllables in a quarter.
6. A metre with five syllables in a quarter.

8. In the month of *Caitra Dhātā*, (*Āditya*) *Kratusthalā*, (*Apsaras*) *Pulastya* (*Ṛṣi*) *Vāsuki* (Serpent), *Rathakṛt* (*Yakṣa*), *Grāmaṇi*, *Heti* (*Rākṣasagaṇa*) and *Tumburu* (*Gandharva*) reside in the solar zone.

9. In the month of *Mādhava* (*Vaiśākha*), *Aryaman* (Sun) *Pulaha* (*Ṛṣi*), *Rathañjas* (*Yakṣa*), *Puñjikāsthalā* (*Apsaras*), *Praheti* (*Rākṣasagaṇa*) *Kacchantra* (Serpent) and *Nārada* (*Gandharva*) (reside in the solar zone).

10. In the month of *Jyēṣṭha*, *Mitra* (Sun), *Atri* (Sage), *Takṣaka* (Serpent), *Pauruṣeya* (*Rākṣasagaṇa*) *Menakā* (*Apsaras*), *Hāhā* (*Gandharva*) and *Rathasvana* (*Yakṣa*) reside in the chariot of the sun.

11. In the month of *Āṣāḍha* *Varuṇa* (Sun), *Vasiṣṭha* (Sage) *Rambhā Sahajanyā* (*Apsaras*), *Kuhu* (*Gandharva*), *Budha* (*Bhāskara*), *Rathacitra* (*Yakṣa*) and *Śukra* (*Rākṣasagaṇa*) reside in the solar zone.

12. In the month of *Śrāvaṇa*, *Indra* (Sun), *Viśvāvasu* (*Gandharva*), *Srota* (*Yakṣa*), *Elāpatra* (*Bhāskara*), *Aṅgiras* (Sage) *Pramlocā* (*Apsaras*) and the serpents reside in the solar zone.

13. In the month of *Bhādrapada*, *Vivasvān* (Sun), *Ugraṣena* (*Gandharva*), *Bhṛgu* (Sage), *Āpūraṇa* (*Yakṣa*), *Anumlocā* (*Apsaras*), *Śaṅkhapāla* (Serpent) and *Vyāghra* (*Rākṣasagaṇa*) reside in the solar zone.

14. In the month of *Āṣvayuj* (*Āṣvina*), *Pūṣan* (Sun), *Suruci* (*Gandharva*), *Dhātṛ* (*Rākṣasagaṇa*), *Gautama* (Sage), *Dhanañjaya* (Serpent), *Suṣeṇa* (*Yakṣa*), and *Ghṛtāci* (*Apsaras*) reside in the sun.

15. In the month of *Kārttika*, *Viśvāvasu*, (*Gandharva*), *Bharadvāja* (Sage), *Parjanya* (Sun), *Airāvata* (Serpent), *Viśvāci* (*Apsaras*), *Senāji* (*Yakṣa*) and *Āpaḥ* (*Rākṣasagaṇa*) are rightful residents of the solar zone.

16. The rightful possessors of the *Mārgaśīrṣa* month are *Amṣu* (Sun), *Kāśyapa* (Sage), *Tārksya* (*Yakṣa*), *Mahāpadma* (Serpent), *Urvaśi*, (*Apsaras*) *Citrasena* (*Gandharva*) and *Vidyut* (*Rākṣasagaṇa*).

17. In the month of *Pauṣa* *Kratu* (Sage), *Bharga* (Sun), *Ūrṇāyu* (*Gandharva*), *Sphūrja* (*Rākṣasagaṇa*), *Karkoṭaka* (Serpent), *Ariṣṭanemi* (*Yakṣa*) and the excellent celestial damsel *Pūrvacitti* (*Apsaras*) these seven, reside in the solar zone.

18. In the month of *Māgha* *Tvaṣṭr* (Sun), *Ĵamadagni* (Sage), *Kambala* (Serpent), *Tilottamā*, (Apsaras), *Brahmāpeta* (*Rākṣasagaṇa*), *Ṛtājī* (*Yakṣa*) and *Dhṛtarāṣṭra* (*Gandharva*)—these seven reside in the solar zone.

19. In the month of *Phālguna*, *Viṣṇu* (Sun), *Aśvatara* (Serpent), *Rambhā* (*Apsaras*), *Sūryavarca* (*Gandharva*), *Satyajit* (*Yakṣa*), *Viśvāmitra* (Sage) and *Yajñāpeta* (*Rākṣasagaṇa*) reside in the solar zone.

20. O Brahman, in the solar zone the sages (mentioned above), whose power has been enhanced by Viṣṇu's *Śakti*, pray to the sun. The *Gandharvas* sing songs in front.

21. The celestial damsels dance. The demons walk behind the sun. The serpents bear the yoke. The *Yakṣas* catch hold of the reins.

22. The *Vālakhilyas*¹ sit surrounding him. The chariot of the Moon has three wheels. His horses are as white as the *Kunda* flower.

23. Five horses are yoked to the left and five to the right. The Moon moves about by this. The chariot of the son of the Moon (*Budha*—Mercury) is evolved out of the substances—wind and fire.

24-25. He has eight tawny-coloured horses as fast as the wind. *Śukra*'s great chariot has the fender and bottom pole. It is yoked with horses born of earth. It is adorned with banners. The chariot of the son of earth (Mars) is like heated gold in colour.

26. It has eight horses. It is huge in size.

27-29. The horses are crimson-coloured like *Padmarāga*-gem. They are evolved out of fire. *Bṛhaspati* (Jupiter) stays in each Zodiac for a year. His gold-coloured chariot is fitted with eight grey horses. Saturn moves very slowly seated on a chariot fitted with horses of variegated colours evolved out of the ether. The horses of *Rāhu* are eight. They are bee-coloured. The chariot is grey-coloured.

1. They are said to be pigmy in size and 60,000 in number. According to the legends they were born from the hair of Prajāpati or from Sumati, the wife of Kratu. They move with the sun.

30. They are yoked only once and they move constantly, O Śiva. The horses fitted to the chariot of *Ketu* are eight in number. They are as fast as the wind.

31. Some are smoke-coloured, some straw-coloured, and some as crimson as the lac-juice. The islands, rivers, mountains and the ocean, nay the whole universe (consisting of many worlds) is the body of Lord Viṣṇu.

CHAPTER FIFTYNINE

Astrology

Sūta said :

1. After having expounded the dimensions of the different planets, Lord Keśava explained the essence of Astrology that has fourfold aims, to Rudra, the giver of everything that he is.

Hari said :

2. *Kṛttikā* (Alcyone) (A group of six stars) has Fire-god as the Presiding Deity. *Rohiṇi* (Aldebaran) has *Brahmā*. *Ilvalā*—otherwise known as *Mṛgaśīras* (Orionis) has the moon as the presiding deity; *Ardrā* (Betelgeuse) has *Rudra*.

3. *Punarvasu* (Pollux) has *Aditi*, *Tīṣya* (Puṣya) (Cameri) has *Guru* (Jupiter), *Āśleṣa* (Hydrae) has *Sarpa* (Rāhu); *Maghā* (Regulus) has *Pitṛs* (Manes).

4. *Pūrvaphālgunī* (Lenis) has *Bhaga* (Śiva); *Uttaraphālgunī* (Denebola) has *Aryaman*; *Hasta* (Spica) has *Savitṛ* (Sun); *Citra* (Corvi) has *Tvaṣṭṛ*.

5. *Svāti* (Arcturus) has *Vāyu* (wind); *Viśākhā* (Libra) has *Indra* and fire.

6. *Anurādhā* (Scorpio) has *Mitra* (Sun); *Jyēṣṭhā* (Antares) has *Śakra* (Indra); the presiding deity of *Mūla* (Scorpio) is *Nirṛti* as explained by those who know it.

7. *Pūrvāṣāḍhā* (Sagittari) has *Apah* (water); *Uttarāṣāḍhā* (Sagittari) has *Viśvedevas*. *Abhijit* has *Brahmā*, *Śravaṇa* (Affair) has *Viṣṇu*.

8. *Dhaniṣṭhā* (Delphini) has *Vāsava* (Indra), as mentioned by scholars: *Śatabhiṣak* (Aquarii) has *Varuṇa*.

9. *Pūrvabhādrapada* (Monkele) has *Aja* (*Brahmā*): *Uttarabhādrapada* (Pegasi) has *Ahimbudhna*. *Revati* (Piscium) has *Pūṣan*. *Aśvini* (Arietis) has *Aśvinīdevas*.

10. *Bharāṇi* (Arietis) has *Yama*. Thus I have mentioned the different presiding deities of the different stars. *Brahmāṇi* stands in the east on the first and ninth day of the lunar fortnight.

11. *Maheśvarī* stands in the north on the second and tenth day. *Vārāhi* stands in the south on the fifth and thirteenth day.

12. *Indrāṇi* stands in the west on the sixth and the fourteenth. *Cāmuṇḍā* in the north-west on the seventh day and Full moon day.

13. *Mahālakṣmī* in the north-east on the eighth day and the new moon day. *Vaiṣṇavī* stands in the south-east on the third and eleventh day.

14. *Kaumārī* in the south-west on the fourth and twelfth days. No one shall travel in the direction of the *Yoginis*.

15. The following stars are auspicious for undertaking journeys :—*Aśvini*, *Revati*, *Mṛgaśīras*, *Mūla*, *Punarvasu*, *Puṣya*, *Hasta*, and *Jyēṣṭhā*.

16-18. For wearing new garments the following stars are auspicious :—*Hasta*, *Citrā*, *Svāti*, *Viśākhā*, *Anurādhā*, *Uttarāṣāḍhā*, *Uttarabhādrapada*, *Aśvini*, *Rohiṇī*, *Puṣya*, *Dhaniṣṭhā* and *Punarvasu*. The following stars are said to be *Adhvaktras* (face turned down) : *Kṛttikā*, *Bharāṇi*, *Āśleṣā*, *Maghā*, *Mūla*, *Viśākhā*, *Pūrvāṣāḍhā*, *Pūrvāṣāḍhā*, and *Pūrvabhādrapada*. All activities involving going down the earth such as digging tanks, wells, lakes,

19. Laying foundations of temples, digging treasures, going into mines, digging grass, ploughing can be done during these stars.

20-21. Other activities such as the study of Mathematics, Astrology etc. can also be undertaken. The following stars are said to be *Pārvamukha* (face sideways) *Revati*, *Aśvini*, *Citrā*, *Svāti*, *Hasta*, *Punarvasu*, *Anurādhā*, *Mṛgaśīras* and *Jyēṣṭhā*.

22. Taming of elephants, camels, horses, bullocks and buffaloes, sowing of seeds, paying visits, making of wheels, chariots and machines, floating of boats,

23-24. Can be done during these stars. The following nine stars are said to be *Ūrdhvamukha* :—*Rohiṇi*, *Ārdrā*, *Puṣya*, *Dhanīṣṭhā*, *Uttarāṣāḍhā*, *Uttarāṣāḍhā*, *Uttarabhādrapada*, *Śatabhiṣak* and *Śravaṇa*. During these stars a king can be crowned, and silk clothes can be worn.

25. All activities involving going up and all noble actions can be pursued. The following days of the lunar fortnight are inauspicious : fourth, sixth, eighth, ninth,

26. Twelfth, fourteenth, new moon and full moon. The following days are auspicious :—first day of the dark fortnight, second day of either fortnight if it is on Wednesday.

27. Third day on Tuesday; fourth day on Saturday; fifth day on Thursday, sixth day on Tuesday and Friday.

28. Seventh day on Wednesday; eighth day on Tuesday and Sunday; ninth day on Monday; tenth day on Thursday.

29. Eleventh day on Thursday and Friday; twelfth day on Wednesday; thirteenth day on Friday and Tuesday; fourteenth day on Saturday.

30. Full Moon and new Moon on Thursday are good. The sun burns the twelfth day of the lunar fortnight [*Dvādaśi* falling on a Sunday is burnt (*dagdha*)]. The moon burns the eleventh day.

31. Mars burns the tenth day [*Daśami* on Tuesday]; Budha (Mercury) (Wednesday) burns the ninth day; Jupiter (Thursday) burns the eighth day; Bhārgava (Friday) burns the seventh day.

32-33. The Sun's son (Saturn) burns the sixth day. During these burnt days, one shall not travel. The undertaking of long journeys shall be avoided on the first, eighth, ninth and the fourteenth days of the lunar fortnight and on Wednesdays. The sixth day when the *lagna* (Ascendant) is *Meṣa* (Aries) or *Karkaṭaka* (Cancer); the eighth day with the *lagna* *Kanyā* (Virgo) or *Mithuna* (Gemini).

34. The fourth day when the *Lagna* is *Vṛṣa* (Taurus) or *Kumbha* (Aquarius); the twelfth day when the *lagna* is *Makara* (Capricorn) or *Tulā* (Libra); the tenth day, when the *lagna* is

Vṛścika (Scorpio) or *Simha* (Leo) and the fourteenth day when the lagna is *Dhanuṣ* (Sagittarius) or *Mīna* (Pisces).

Hari said :

35-37. Times are also *dagdha* (burnt) and hence inauspicious for undertaking journeys. The following conjunctions are *Autpātika* (harmful). They may cause death, sickness, etc.: that of the Sun (Sunday) with *Viśākhā*, *Anurādhā* or *Jyēṣṭhā*; that of the Moon (Monday) with *Pūrvāṣāḍhā*, *Uttarāṣāḍhā* or *Śravaṇa*; that of Mars (Tuesday) with *Śatabhiṣak*, *Dhanīṣṭhā*, or *Purvabhādrapada*; that of Mercury (Wednesday) with *Revatī*, *Aśvinī* or *Bharāṇī*; that of Jupiter (Thursday) with *Rohiṇī*, *Mṛgaśīras* or *Ārdṛā*; that of Venus (Friday) with *Puṣya*, *Āśleṣā* or *Maghā* and that of Saturn with *Uttarāphālgunī*, *Hosta* or *Chitrā*.

38-39. The following conjunctions are *Amṛtāyogas* (Nectar-like) and hence conducive to the fulfilment of tasks undertaken:—The sun in *Mūla*, the moon in *Śravaṇa*, Mars in *Uttarabhādrapada*, Mercury in *Kṛttikā*; Jupiter in *Punarvasu*; Venus in *Pūrvāphālgunī*, and *Svātī* in Saturn.

40. Add together the letters in the names of husband and wife. Divide by three. If two is the remainder, wife is harmed; if one or zero, husband is harmed.

41-43. There are certain *yogas* (conjunctions) bringing death. All auspicious activities shall be avoided then. In *Viṣkambha*—five hours; in *Śūla*—seven hours; in *Gaṇḍa*—six hours; in *Atigaṇḍa*—six hours; in *Vyāghāta* and *Vajra* nine hours. In *Vyatipāta*, *Parigha* and *Vaidhṛta* the whole day.

44-45. The following are *Siddha yogas*—auspicious conjunctions when all evils are destroyed—the Sun and *Hasta*, Jupiter and *Puṣya*, *Anurādhā* and Mercury, *Rohiṇī* and Saturn, *Mṛgaśīras* and Moon, *Revatī* and Venus, *Aśvinī* and Mars.

46-47. The following are *Viṣayogas*—poisonous conjunctions. *Bharāṇī* with Venus; *Citrā* with Moon, *Uttarāṣāḍhā* with Mars, *Dhanīṣṭhā* with Mercury, *Śatabhiṣak* with Jupiter; *Rohiṇī* with Venus and *Revatī* with Saturn.

48-49. The stars auspicious for the performance of post-natal religious rites are:—*Puṣya*, *Punarvasu*, *Revatī*, *Citrā*, *Śravaṇā*, *Dhanīṣṭhā*, *Hasta*, *Aśvinī*, *Mṛgaśīras* and *Śatabhiṣak*. The following

stars are very inauspicious for journey and if journey is undertaken at that time it will result in death : *Viśākhā*, *Uttarāphālgunī*, *Uttarāṣāḍhā*, *Uttarabhādrapadā*, *Maghā*, *Ārdrā*, *Bharaṇī*, *Āśleṣā* and *Kṛttikā*.

CHAPTER SIXTY

Astrology

Hari said :

1. The *daśā* (duration of the period of special influence) of the Sun is for six years; that of the Moon fifteen years; that of the Mars eight years; that of Mercury seventeen years.

2. That of Saturn ten years; that of the Jupiter nineteen years; that of Rāhu twelve years and that of Venus twenty-one years.

3. The *daśā* of Sun yields misery and heart-burn and destroys kings. Moon's *daśā* yields prosperity, happiness and sumptuous food.

4. The *daśā* of Mars is miserable. It may cause deposition from the kingdom, etc. The *daśā* of Mercury gives women of divine charms and flourishing kingdom with ample treasury.

5. The *daśā* of saturn destroys kingdom and yields misery to kinsmen. The *daśā* of Jupiter provides happiness, virtue and flourishing kingdom.

6. The *daśā* of Rāhu causes destruction of kingdoms and produces sickness and misery. The *daśā* of Venus provides elephants, horses, flourishing kingdom and women.

7. *Meṣa Rāṣi* is the house of Mars; *Vṛṣa* that of Venus; *Mithuna* that of Mercury; *Karkaṭaka* that of Moon.

8. *Simha* is the house of sun. *Kanyā* that of Mercury; *Tulā* that of Venus; *Vṛścika* that of Mars;

9. *Dhanus* that of Jupiter; *Makara* and *Kumbha* both of Saturn and *Mina* that of Jupiter. Thus I have explained the houses of the planets.

10. If in the month of *Āṣāḍha* there are two full moons and two *pūrvāṣāḍhas*, it is called *Dvirāṣāḍha* (having two *Āṣāḍhas*). Viṣṇu sleeps in Cancer then.

11-13. Auspicious stars for wearing ornaments are *Aśvini*, *Revati*, *Citrā* and *Dhanīṣṭhā*. At the time of starting on a journey the following animals seen on the right are auspicious :—deer, serpent, monkey, cat, dog, boar, birds, mongoose, and mouse. Seeing a Brahmin girl, dead body, conch, bugle, earth, bamboo, woman, and a pot full of water, at the time of starting on a journey is auspicious. A jackal, a camel, a mule, etc. when seen on the left side while proceeding on a journey are auspicious.

14. Seeing cotton, medicine, oil, burning embers, snakes, a woman with dishevelled hair, a garland of red flowers and a nude person is inauspicious.

15. I shall explain the implication of *Hikkā* (the sound of hiccough when heard). If it is heard from the east it produces great results from the south-east—sorrow and anxiety; from the south—loss.

16. From the south-west—sorrow and anxiety; from the west—sumptuous feast: from the north-west—money; from the north—quarrel.

17. From the north-east—death. Draw the solar circle and inscribe in it the picture of the sun in the form of a man.

18-20. Find out the asterism on which the Sun presides (at the time of the birth of a child). Write the names of the three stars beginning with that star on the head. The next three stars shall be assigned to the mouth; assign one star to each of the shoulders, arms, and palms. Assign five stars to the heart; one to the navel; one to the genital; one to each of the knees. The remaining six stars to the feet.

21-23. If the star at the time of birth is one of those assigned to the feet, the child dies young; if it is one of those assigned to the knees—foreign travel; one at the genital—adulterer; one at the navel—he will be satisfied with what little he gets; one at the heart—he shall be a great lord; one at the palms—a thief; one at the arms he falls from high position; one at the shoulders—very wealthy; one in the mouth—gets sumptuous feast; one at the head—he gets silk-clothes,

CHAPTER SIXTYONE

Astrology

Hari said :

1. When the moon is on the ascendancy after the seventh day in the bright half it is always favourable. Similarly the second, fifth and ninth days are also auspicious.

2. Being honoured by the world like Jupiter it is considered (also like him). There are twelve Avasthās (stages) of the moon. Hear them.

3-6. I shall explain them as they are situated in sets of three stars beginning with *Aśvini* [$2\frac{1}{2}$ *Nakṣatras* for each *Avasthā*.] The results are :—*Pravāsa* (exile), *Punarnaṣṭa* (repeated loss), *Mṛtyu* (death), *Jaya* (success), *Hāsa* (being laughed at), *Kriḍā* (sexual sport) *Pramoda* (happiness), *Viṣāda* (sorrow), *Bhoga* (enjoyment), *Jvara* (fever and debility), *Kampa* (trembling), *Svastha* (being at ease). If the moon is in *Janma Rāśi* (the sign of zodiac at the time of birth) it gives satisfaction; in the second, absense of mental satisfaction.

7. In the third—royal honour, in the fourth—quarrels with others; in the fifth—acquisition of wife.

8. In the sixth—acquisition of wealth and grains; in the seventh—enjoyment of sexual pleasure and praise of others; in the eighth—risk of life, in the ninth—accumulation of wealth.

9. In the tenth—successful fulfilment of activities; in the eleventh—sure success; in the twelfth—death is certain.

10. Making a journey to the east during the seven stars from *Kṛttikā* is fruitful; journey to the south can be made during the seven stars from *Maghā*, making journey to the west during the six stars from *Anurādhā* is good.

11. And journey to the north during the seven stars from *Dhaniṣṭhā* is good. The stars *Aśvinī*, *Revatī*, *Citrā*, and *Dhaniṣṭhā* are auspicious for wearing ornaments.

12. For the performance of marriage, journey, installation of idols, etc. the auspicious stars are *Mṛgaśīras*, *Aśvinī*, *Citrā*, *Puṣya*, *Mūla* and *Hasta*.

13. Venus and Moon are auspicious when they are in the

Janma Rāṣī or in the second house; Moon, Mercury, Venus and Jupiter in the third house are good.

14. Mars, Saturn, Moon, Sun and Mercury in the fourth house are good; Venus and Jupiter in the fifth house aspected by Moon and Ketu are good.

15. Saturn, Sun and Mars in the sixth; Jupiter and Moon in the seventh; Mercury and Venus in the eighth are good. Jupiter in the ninth is good.

16. Sun, Saturn and Moon in the tenth; All the planets in the eleventh; Mercury and Venus in twelfth are beneficent.

17-18. The ṣaḍṣṭaka (being in the sixth and eighth mutually) is conducive to pleasure such as :—Simha with Makara, Kanyā with Meṣa, Tulā with Mīna, Kumbha with Karkaṭaka, Dhanuṣ with Vṛṣabha, Mithuna with Vṛścika.

CHAPTER SIXTYTWO

Astrology

Hari said :—

1. At sunrise every day the sun is in his own *Rāṣī*. Then he begins his transit to the other *Rāṣīs* (signs of zodiac). He covers six *Rāṣīs* in the day-time and six in the night.

2. In *Mīna-lagna* and *Meṣa-lagna* he spends five *ghaṭikās* each ($5 \div 24 = 120$ minutes = 2 Hrs.) In *Vṛṣa-lagna* and *Kumbha-lagna* he spends four *ghaṭikās* each (96 mts). In *Makara-lagna* and *Mithuna-lagna* he spends three *ghaṭikās* each (1 Hr.—12 mts.) ; In *Dhanur-lagna* and *Karkaṭaka-lagna* he spends five *ghaṭikās* each (2 Hrs.)

3. In *Simha* and *Vṛścika-lagnas* he spends six *ghaṭikās* each (2 Hrs. 24 mts.) and in *Kanyā-lagna* and *Tulā-lagna* he spends seven *ghaṭikās* each (2 Hrs. 48 mts.) Thus I explained the time spent in *lagnas*.

4. *Meṣa* and *Mīna lagnas* have six *ghaṭikās*; other *lagnas* have six or four *ghaṭikās*. Each and every *lagna* is circumscribed by its own *ghaṭikās*. [The second part is not clear.]

5. A woman born in *Meṣa-lagna* becomes barren; in *Vṛṣa-lagna* very passionate; in *Mithuna-lagna*—fortunate; in *Karakaṣa-lagna*—a prostitute.

6. In *Simha-lagna*—she will have very few children, in *Kanyā-lagna*—very beautiful and comely ; in *Tulā-lagna*—beauty and prosperity; in *Vṛścika-lagna*—harsh of speech.

7. In *Dhanur-lagna*—endowed with good luck; in *Makara-lagna*—she will marry a baseborn; in *Kumbha-lagna*—very few children; and in *Mina-lagna*—detachment from the world.

8. The *Rāśis* *Tulā*, *Karkaṣaka*, *Meṣa* and *Makara* are called *Cara rāśis* (moving).

9. The *Rāśis*—*Simha*, *Vṛṣa*, *Kumbha* and *Vṛścika* are *Sthira*; *Kanyā*, *Dhanus*, *Mina* and *Mithuna* are of both characteristics.

10. Undertaking a journey and other activities involving motion are to be in the *Cara Rāśis*. Entering a house and other affairs involving stabilisation are to be in *Sthira Rāśis*.

11. Installation of idols, marriage and other activities involving motion and stabilization are to be in *Dviṣvabhāva Rāśis*. The first, sixth and the eleventh days of lunar fortnight are called *Nandā*.

12. The second, seventh and the twelfth are called *Bhadrā*; the eighth, third and the thirteenth are called *Jayā*.

13. The fourth, ninth and the fourteenth are called *Riktā*, they are to be avoided; the fifth, the tenth and the full moon are called *Pūrṇā* and they are auspicious.

14. Mercury is called *Cara* (moving); Jupiter—*Kṣipra* (quick); Śukra— *Mṛdu* (soft); Sun—*Dhruva* (fixed); Saturn—*Dāruṇa* (terrific); Mars—*Ugra* (fierce); Moon—*Sama* (having equanimity).

15. Journey should be undertaken when *Cara* and *Kṣipra* planets are ascendant. Entry of house, etc. when *Mṛdu* and *Dhruva* planets are ascendant; war should be undertaken when *Dāruṇa* and *Ugra* planets are ascendant, if victory is wished for.

16. The anointing of a king and activities with fire should be performed on Monday. House-building activities can be started in the ascendancy of Soma and Tulā.

17. When Mars is ascendant, leading an army, war, practising of weapons can be undertaken; activities involving practice for yogic or mantra-siddhis and journeys can be undertaken when Mercury is ascendant.

18. When Jupiter is ascendant, study, worship of gods, wearing of garments and ornaments can be undertaken; marriage, riding an elephant, contract with women can be undertaken when Venus is ascendant.

19. An installation of idols, entry to a house, binding elephants, etc., are auspicious when *Saturn* is ascendant.

CHAPTER SIXTYTHREE

Physiognomy

Hari said :

1. I shall now describe in brief the prominent characteristic features of men and women, O Śaṅkara. If the palms are soft like the inner portion of a lotus and do not perspire.

2. If the fingers are close together; if the nails are copper-coloured, if the ankles are well shaped and free from protruding nerves: if the feet are plump and shaped like the back of a tortoise—the man is bound to become a king.

3. Rough and yellow-coloured nails, face lifted up with protruding nerves, feet shaped like winnowing sieves, toes dry and fleshless.

4. All these indicate sorrow and poverty. There is no doubt about it. The calf resembling the trunk of an elephant with sparsely grown hairs—is an excellent sign.

5. To those who are destined to become great men or kings each pore has a hair growing out of it. To those who are destined to become great scholars and Vedic interpreters, two hairs grow out of each pore.

6. To those who are destined to become poor three hairs grow out of each pore. A sickly person has knee caps

devoid of flesh. A man with a small penis is destined to be rich but without issues.

7. A man with a stout penis shall be poor. A man having a single scrotum will be miserable. A man having scrotums of different sizes shall become lecherous. If the scrotums are of equal size he shall be a king.

8. A man having scrotums hanging loose will not live long. A man having badly shaped scrotum shall be poor. Men become happy if the scrotums are pale coloured and dirty in appearance.

9. The man passing urine with a loud noise shall suffer from poverty. Men destined to become kings pass urine steadily without noise. Those destined to enjoy pleasures have even bellies. Pot-bellied persons are penurious.

10. A man destined to be poor has serpentine belly. Lines indicate the age of men. A man in whose forehead three straight parallel lines are seen,

11. Shall be happy with children and will live upto sixty years. Two lines indicate life-expectation upto forty years.

12. A single line extending upto the ears indicates a short life, say upto twenty years. Three lines extending upto the ears indicate a life expectation upto a hundred years.

13. A man having two such lines (extending upto ears) shall live upto seventy years. If the three lines are partly distinct and partly indistinct he shall live upto sixty years.

14. If the number of lines decreases, twenty years shall be reduced from the previous. If the lines are broken in the middle premature death is the result.

15. If the figure of a trident or a broad-edged spear appears on the forehead the man shall be endowed with children and wealth and shall live upto hundred years.

16. If the line of longevity comes upto the centre of the middle finger and index finger the man lives upto hundred years.

17. The first line from the thumb is the line of knowledge. The middle line goes upto the root (bottom) of the palm. Beyond that is the line of longevity.

18. If that line extends upto the little finger, broken or unbroken, he shall live a hundred years.

19. O Rudra, the line on the palm indicates the longevity as also the enjoyment of pleasures. There is no doubt.

20. Based on the little finger if the line of life reaches upto the middle finger the man shall live upto sixty years.

CHAPTER SIXTYFOUR

Physiognomy

Hari said:

1. The girl whose locks are curly, face circular in shape and the navel curling to the right makes the family flourish.

2. She whose complexion is golden and whose hands resemble red lotus is one in a thousand women famous for chastity.

3. The woman with uneven hair and rotund eyes shall be unhappy everywhere and becomes widowed soon.

4. A girl with a face like the full moon and shining like the rising sun, having wide eyes and lips red like the *Bimba* fruit shall always be happy.

5. If a woman has many linear marks over her body she will suffer much; a few lines like that indicate poverty; red linear marks indicate happiness in life and black lines denote slavery.

6. A real wife is like a minister for the personal affairs of her husband; a friend in executing his tasks; in affectionate dealings she is like his mother and in his bed she is like a courtesan to him. Such a wife is auspicious.

7. The woman having lines in her palm resembling a goad, a circle or a wheel marries a king and gives birth to a son.

8. If the sides of a woman or her breasts contain plenty of hair and if her lips are high the husband dies soon.

9. If the lines on the palm of a woman resemble a fort-wall or the entrance, she is destined to become a queen even if she is born of a poor family.

10. If a woman has brown hairs curling upwards over her body, she is destined to become a slave even if she is born a princess.

11. If the little finger and the thumb of a woman placed on the ground do not rest there, she is destined to be a widow and a woman of ill-repute.

12. A woman, who shakes the ground as she treads, kills her husband quickly and lives like a *mleccha* woman.

13. Smooth oily eyes indicate happy married life ; oily teeth denote pleasure of food; oily skin indicates sexual pleasure and oily foot denotes possession of conveyances.

14. If the feet are beautiful and raised up with copper-coloured nails; if the soles have the lines resembling fish, goad and lotus, wheel and ploughshare.

15. And they do not perspire, the woman leads a happy life. The calves shall be free from hair, the thighs shall resemble the elephant's trunk.

16. The vagina shall be broad like the leaf of an *Aśvattha* tree, the navel shall be deep curling to the right, the three curls of hair curling to the right, the chest and breasts shall be free from hair. These are all auspicious signs.

CHAPTER SIXTYFIVE

Physiognomy

Hari said :

1. I shall now describe the auspicious characteristics of men and women as narrated by Samudra¹ (the sage who originally propounded this) by knowing which one can understand the past and future without difficulty.

2. If the feet rarely perspire, have the soles as soft as the inner surface of a lotus, the toes adjoin one another, nails are copper-coloured, have sufficient warmth, are free from protruding nerves,

1. A legendary personality said to be the originator of *sāmudrika śāstra* (palmistry).

3. The instep is arched like the back of a tortoise, the ankles are concealed, and the heels are fine, the man is destined to be a king. If the feet are flat and spreading like a winnowing fan, harsh of surface, uneven, have many protruding nerves,

4. Dry, the nails are greyish and the toes are detached too much, the man is destined to be poor. If the feet have the ridges lifted up, the man is destined to be a wanderer; if the feet are reddish brown,

5. The man brings about split in the family; if they are dart-like the man may slay even a brahmin. If both the calves are of equal length and have soft sparsely grown hair,

6. The thighs are like the trunk of an elephant and the knees are fleshy and even, the man is destined to be a king.

7. If the calves are like those of a fox and there is only a single hair growing from each pore the man is destined to be poor. If there are two hairs growing from each pore the man is destined to be a king or a great scholar and very prosperous.

8. If there are three or more hairs growing from each pore the man is destined to be poor, miserable and despised. Persons with curly hair are likely to die in exile.

9. If the knee has no flesh at all he will be lucky; if there is a little of flesh and that is depressed he is loved by women; if the knee is deformed, the man becomes poor and if it is plump and fleshy he will win a kingdom.

10. Great men say that a man with a short penis lives long and becomes rich; the man with a stout penis has no son and will be devoid of wealth.

11. If the penis is slanting to the left the man shall be devoid of sons and wealthy; if it is a bit curved he shall have sons; if it is depressed below, he will be poor.

12. If the penis is small, the man will not beget sons; if it has protruding nerves he shall be happy; if the bulb of the penis is stout, he will be blessed with sons, etc.

13. If the scrotum is well-hidden he becomes a king; if it is long and curved he is devoid of wealth; a man with a short penis will be strong and spirited in fight.

14. A man with a single scrotum is weak; if the two scrotums are unequal in size, he will be running after girls; if

the scrotums are of equal size, he shall be a king; if the scrotums hang loose, he will live hundred years.

15. If the scrotums are lifted up the man shall be long-lived; if they are rough the man becomes a lord; if they are grey the man is poor; if they are dirty in appearance, the man enjoys happiness.

16. If the urine comes out noisily and silently by turns, the man becomes poor; if the urine comes out evenly, or in two, three, four, five or six spurts

17. Or if the urine comes out curling to the right, the man becomes a king; If the urine comes out in scattered drops, he is poor; if it comes out in a single continuous flow, it indicates happiness.

18. Persons passing urine in a single flow will enjoy women, persons having high, equal and oily scrotum will possess good women and riches; persons with scrotum depressed in the middle will beget daughters.

19. If the semen is very dry the man is destined to be poor and miserable; if the semen is fragrant like flowers, the man becomes a king; if the semen has the smell of honey the man will have plenty of wealth.

20. If the semen has the smell of fish the man begets sons; if the semen has no smell the man begets daughters; if the semen has the smell of meat the man will enjoy sexual pleasure: if the semen smells of ichor the man becomes a performer of sacrifices.

21. If the semen emits a salty smell the man is destined to be poor. A man who finishes coitus quickly, enjoys longevity; a man of prolonged coitus is short-lived; a man with stout buttocks is destined to be poor.

22. A man with fleshy buttocks is ever happy; a person with a lion's buttocks is destined to be a king. Similarly, if the hips are leonine the man becomes a king; a man with monkey-like *hips* is destined to be poor.

23. Persons with serpentine, pan-like or pot-like bellies are destined to be poor. Persons with broad sides are rich and those with depressed sides reddish in hue are poor.

24. Persons having arm-pits of equal size enjoy various objects of life; those with too depressed armpits are destined to

be poor; those of elevated arm-pits become kings and those of unequal armpits are crooked in character.

25. Persons having fishlike bellies are destined to be wealthy; those with large and capacious navel are destined to be happy; if the navel is depressed the man will lead a miserable life.

26. If the navel is within a curly wrinkle, the man will suffer much; if the wrinkle is curling to the left, the man will achieve something; if to the right he will be intelligent.

27. If the wrinkle is long and spreads on either side, the man shall be longlived; if it is above the ground, the man is destined to be wealthy; if it goes downwards, the man will possess cows; if it has the shape of the pericarp of a lotus he shall become a king.

28. A man with a single wrinkle lives for hundred years; with two wrinkles enjoys prosperity; with three wrinkles he becomes a king or a preceptor; if the wrinkles are straight he enjoys happiness.

29. If the wrinkles are awry he will have illicit union with women of base character. If the sides are fleshy, soft and of equal size with curly locks of hair turning right, the man is destined to be a king.

30. If otherwise, he will be a slave to others, devoid of wealth and happiness. If the nipples are not protruding up, men become lucky.

31. If they are uneven or long or yellow in hue, they are destined to be poor. If the chest is stout and fleshy, of *even* height and unmoving.

32. He is destined to be a king; if full of hard hair and protruding nerves, the man is destined to be base. If both the sides of the chest are equal, stout and firm, the man becomes rich.

33. If of unequal size, he becomes poor and is doomed to die by means of a weapon. If the clavicle is rugged or inter-woven by bones, the man is destined to be poor.

34. If it is raised up, the man will enjoy life; if it is depressed the man becomes poor; if it is thick he becomes rich. If the neck is thin and flat the man is poor; if the throat is dry and nerves protrude, the man becomes happy.

35. If a man is buffalo-necked, he is destined to be a warrior; if he has the neck of a deer, he masters sacred literature. A man with a conch-like neck becomes a king and he with a long neck becomes a glutton.

36. A back devoid of hair and not stooping indicates auspiciousness; otherwise it is inauspicious. The armpit shaped like the leaf of the *Aśvattha* (Holy fig) tree emitting sweet smell and having hair like those of a deer is an excellent sign.

37-38. Otherwise it indicates poverty. Plump, curling a little, and well joined hands are good. Well-rounded thick and long coming upto the knees indicate royalty. In poor people the hands are short and covered with hair. Good hands resemble the trunk of an elephant.

39. Fingers having ventilators are auspicious. Those of an intelligent person are short; those of servants are flat.

40. If the fingers are stout, the man is bound to be poor; if the fingers are very lean the man is sure to be humble. Persons with hands resembling those of a monkey are poor; with hands like those of a tiger are strong.

41. If the palm is depressed the ancestral property is doomed to be destroyed. If the wrists are well hidden and well knit, emitting sweet smell, the man is destined to be,

42. A king; persons destined to be poor have wrists that are noisy on being twisted. Persons destined to be rich have wrists depressed and well covered (with flesh).

43. If they are stretched the man pays taxes always; if the wrists are unequal they are not good indications. If the palms and hands have the colour of the lac (red), the man is bound to be a lord.

44. If they are yellow, he is sure to be an adulterer; if they are rough he will be poor. If the nails resemble husks, the man is sure to be impotent, if the nails are split, he is bound to be crooked.

45. With nails of stunted growth, he is sure to be indigent; if the nails are pale the man is bound to be fond of verbal disputes. If the thumb has lines in the form of a barley grain and is copper-coloured he is destined to be a king.

46. If the marks of barley grain are at the root of the thumb, he will beget sons; if the joints of the fingers are well

apart he will enjoy longevity and will be fortunate; if the fingers stand apart he will be indigent.

47. If they are close together he will be rich. If three lines start from the wrist and go up to the palm he will become a king.

48. If pictures of a yoke or a fish are formed by the lines in the palm, the man will perform sacrifices; lines resembling thunderbolt indicate wealth; those like the tail of a fish indicate scholarship.

49. Lines resembling *Śaṅkha*, umbrella, tent, elephant or lotus indicate royal glory; those resembling pot, goad, banner or lotus stalk indicate affluence.

50. Lines resembling rope indicate possession of cows and cattle; those like the *Svastika* indicate royalty and lordship and lines in the shape of a wheel, sword iron club, bow or lance indicate royalty.

51. Lines in the shape of a mortar indicate performance of sacrifices; those resembling altar indicate the performance of *Agnihotra*;¹ lines in the form of tank, temple or a triangle indicate virtuousness.

52. Lines at the foot of the thumb foretell happiness and birth of sons, small ones indicate wives. One starting from the foot of the little finger and going upto the index finger,

53. Indicates longevity for a hundred years; if it is broken in the middle the man over-comes danger.² Having many lines indicates poverty. If the chin is thin the man becomes devoid of possessions.

54. If the chin is fleshy and plump the man becomes wealthy. If the lips are red the man becomes a king. The lips of a king resemble the *Bimba*³ fruit. If the lips are split, rough,

55. And uneven, the man becomes poor. Oily (smooth and shining) adjoining teeth are auspicious. Sharp teeth of equal size are good; tongue reddish in colour is auspicious.

1. Maintenance of the sacred fire and offering oblations to it. *SSD* p. 4.

2. Variant : *chinnaḥ taruto bhayam*.

3. The same as *Coccinia indica*, (*GVDB* p. 274)

56. A long and fine tongue is also auspicious. A white palate indicates destruction of riches. If the palate is rough and dark in colour and if the mouth is finely shaped,

57-58. It indicates royalty; the opposite indicates misery. A round face indicates prosperity; if it is of a lady she will beget a son; a long face indicates poverty, misfortune and great sorrow. A square face indicates that he is a coward, sinner and a rogue.

59-60. A depressed face indicates issuelessness; a short face indicates miserliness. Persons with shining moustache enjoy all luxuries; smooth soft thickly grown moustache is auspicious, if its tip is not broken. A man with a reddish moustache is a thief. Persons with slightly red rough moustache may be like *Karna*¹ (very liberal) but may have tragic sinful death.

61. If the ears are flat and less fleshy he will enjoy all luxuries; misers will have short ears; kings will have spear-shaped ears; ears covered with hair indicate shortage of the span of life.

62. Persons with big ears become kings or rich men; ears smooth, hanging down, fleshy and not firm indicate royalty.

63. A man with depressed cheeks enjoys all luxuries; well-formed plump cheeks indicate that the man will become a minister. A man with nose like that of a parrot is happy, a man of dry nose lives long.

64. A person with a nasal edge looking as if chiselled and deep nostrils will have intercourse with unworthy women. Good luck is indicated by a long nose. A thief has a curved nose.

65. Flat nose indicates death and misfortune; a long straight nose with small nostrils and well defined curvature at the tip indicates royalty.

66. The nose bent towards the right indicates cruelty. A sudden spasm of sneeze indicates strength; if it is continual it indicates delight and if resonant it indicates long life.

1. The well known character of the Mahābhārata. He was born to Kuntī before she was married to Pāṇḍu : Indra, disguised as a *brāhmaṇa*, begged for his armour which he readily gave it to him. Hence he is known as a great donor.

67. If the eyes resemble petals of a lotus and are a little curved at the corners the men will be happy; A sinner has cat-like eyes and a wicked man has eyes tawny like honey.

68. Squint-eyed persons are ruthless; green-eyed men are sinful; valorous persons have oblique dim eyes and commanders of armies have eyes like those of an elephant.

69. Lordly persons have grave eyes, ministers have thick fleshy eyes; scholars have eyes like the blue lotus; good fortune is indicated by dark eyes.

70. Dark pupils and pupils protruding out and round eyes indicate a sinner, persons destined to be poor will have pitiable eyes.

71. Oily smooth skin indicates vast enjoyment of luxuries.¹ If the navel is elevated the man is short-lived. Persons having wide elevated eyebrows are happy; persons with uneven eyebrows are indigent.

72. Long unattached eyebrows indicate wealth, beautiful crescent-shaped eyebrows indicate richness; persons with broken eye-brows and with those depressed in the middle,

73. Are devoted to unworthy women and become devoid of children and wealth. If the forehead is high, wide conchlike and rugged,

74. The man becomes poor and those with crescent shaped foreheads become wealthy. Persons with foreheads wide like oystershells become preceptors: those with sinewy foreheads are sinful.

75. Persons with high foreheads with *Svastika*-shaped sinews become rich. Persons with depressed foreheads are fond of cruel deeds and deserve imprisonment.

76. Persons with foreheads covered (by hair on the head) are misers; high foreheads indicate royalty. Tearless gentle cry without piteous toes is auspicious.

77. Shrill cry with profuse perspiration is inauspicious. Untrembling mild laughter is excellent; laughter with the eyes closed indicates sin.

78. Frequent laughter indicates defect and the onset of madness. Three lines along the forehead indicate longevity upto hundred years.

1. The second part is not very clear.

79. If there are four lines, the man will become a king and live upto ninety-five years. If there is no line on the forehead, the man lives upto ninety years. If the lines are broken, the man will be guilty of sodomy.

80. If the lines reach the hair on the head, the man lives upto eighty years. If there are five, six, seven or more lines, the span of life is fifty years.

81. If there are curved lines, the man lives upto forty years; if the lines go to the eyebrows the span of life is thirty years; if the lines are curved towards the left the span of life is for twenty years; if the lines are short the man is short-lived.

82. If the head is umbrella-shaped, the man becomes rich or a king. A flat head indicates father's death; a circular head indicates richness.

83. A man having a pot-like head takes delight in sinful activities and is devoid of wealth. Black smooth slightly curled hairs,

84. Not too thickly grown with the ends, not snapped indicate royalty. Hairs having many roots, uneven in length, with gross tips, tawny-coloured,

85. Thickly grown, bent down, dark-blue in colour, indicate poverty. Whatever may be the limb, if it is very rough, sinewy and lacks in flesh,

86. It is a very inauspicious sign; otherwise it is auspicious. Persons destined to be kings have three which shall be wide, grave and long; five which are very fine; six which shall be high; four which shall be short,

87. Four which shall be red and seven which shall be even. Navel, voice and understanding—these shall be deep and grave.

88. Forehead, face and chest—these three shall be wide for a man. Eyes, sides, teeth, nose, mouth and back of the neck—these six shall be elevated.

89. Calves, neck, penis and back—these four shall be short. The hand, palate, lips and nails—these four shall be red.

90. The corners of the eyes, feet, tongue and lips shall be short. There are five which shall be fine—teeth, knots of fingers, nail, hair and skin.

91. There shall be long—the space between the nipples, hands, teeth, eyes and nose. I have mentioned the characteristic signs of men. I shall now describe those of women.

92. The queen's feet are smooth and even, the soles and nails are red; the toes are adjoining one another, the tips are raised; he who marries her shall surely be a king.

93. The heels shall be well hidden and plump. The soles shall have the lustre of lotus; they shall rarely perspire, are smooth and contain the lines of fish, goad or banner.

94. Thunderbolt, lotus and ploughshare—these signs indicate that a woman is destined to be a queen; otherwise not. The calves are devoid of hair, well-rounded and devoid of sinews—these are auspicious.

95. The joints shall not be manifestly clear and the knees are even. The thighs resemble the trunk of an elephant and are devoid of hair.

96. The vagina is of the shape of the figleaf and is very wide. Loins, forehead and thigh shall be high and arched like the back of a tortoise.

97-98. The clitoris shall be hidden. The hips shall be big and heavy. All the above limbs shall be large. The navel shall be fleshy, and curling to the right. The middle portion shall be bedecked by three circular wrinkles. The breasts shall be equally developed, devoid of hair and well-grown and firm.

99. The neck shall be firm, overgrown with hair soft and resembling conch. Red lips are auspicious; so also a circular fleshy plump face,

100. Teeth like the *Kunda*-flower (white) and a sweet voice like that of a cuckoo. Simplicity and consideration for others and absence of stubbornness in the speech pleasant to hear like that of a swan.

101. And a nose beautiful in appearance with symmetrical curves at the tip—all these are auspicious in women. The eyes shall be like the blue lotus close to the nose.

102. The brows should not be very thick. They must resemble the crescent moon. The forehead shall not be high.

It should resemble the semi-circular moon and be devoid of hairs.

103. The ears shall not be fleshy. They must be smooth and of equal size. The hair shall be glossy, dark-blue and soft and slightly curling.

104. Symmetrical well-formed head is auspicious for women. The following marks should be present either in the palm or soles—horse, elephant, *Śrivrkṣa* (the Sacred fig tree), sacrificial pole, arrow, barley grain, iron club.

105. Banner, *Chowri*¹, garland, a mount, earring, altar, *Śaṅkha*, umbrella, lotus, fish, *Svastika*, a good chariot,

106. Goad etc. Women with these signs shall become consorts of princes. The wrists shall be well-formed and well-hidden (by flesh), the hands shall be soft like the inner part of a lotus.

107. The palms shall neither be depressed nor elevated. Linear marks (as hereinafter mentioned) shall indicate continued matrimonial bliss in women. The line starting from the wrist and going upto the middle finger

108. Or in the palm or in the upper part of the instep is auspicious. The husband shall be very happy and even win a kingdom.

109. The line arising from the foot of the little finger shall make her live upto hundred years. If there is a line between the index finger and the middle finger it indicates chastity in women.

110. The line from the foot of the thumb, if short, makes the woman short-lived; if long, blesses the woman with sons; if faded the woman shall be proud.

111. If that line is broken in many places the woman is shortlived; if it is long and unbroken the woman enjoys longevity; all auspicious marks of woman have been mentioned; contrary signs are inauspicious.

112. If the palm is placed on the ground and the little finger and the ring finger do not touch the ground, she is

1. Bushy tail of *Cāmara* (*Bos Grunniens*) used as a fly-flap or fan, and reckoned as one of the insignia of royalty. *SSED* p. 206.

surely a whore. If the thumb goes beyond the root of the index finger that too is inauspicious similarly.

113. If the calves are elevated or have protruding sinews and are hairy and fleshy; if the belly resembles a pot.

114. And the private parts are curved to the left and a bit depressed the woman becomes unhappy. If the neck is short it indicates poverty; if it is very long—destruction of the family.

115. If it is very stout the woman becomes very fierce, there is no doubt about this. Squint in the eyes, dark blue or tawny in the eyes, roving eyes—these indicate absence of chastity.

116. If when she smiles two dimples are seen in the cheeks, she is surely one adultress. If the forehead hangs down the woman kills her brother-in-law.

117. If the belly hangs down she kills her father-in-law; and if the buttocks hang down, she kills her husband. A moustache-like growth of hair above the upper lip is inauspicious for the husband.

118. Hairy breasts are inauspicious and uneven ears too are inauspicious. Sharp and uneven teeth indicate misery.

119. If the gum is dark blue, she is a thief, if the teeth are long, she will bring about the death of her husband. If the hands resemble those of *Rākṣasas*, wolves or crows,

120. If they are sinewy, uneven and dry (wrinkled), the woman becomes poor. An elevated upper lip indicates quarrelsome nature and harshness in speech.

121. These defects are very great in ugly women. If there is beauty some of these defects can be ignored. I have mentioned the characteristics of men and women. Now I shall mention something informative.

CHAPTER SIXTYSIX

Astrology

Hari said :

1. An image without characteristic marks is better than worshipping one with circular signs thereon. The first image is *Sudarśana*; The next one is *Lakṣmi Nārāyaṇa*.

2. The image of *Acyuta* has three *Cakras*; *Caturbhuja* (four armed) image has four *Cakras*; the fifth, sixth and the seventh are *Vāsudeva*, *Pradyumna* and *Śaṅkarṣaṇa*.

3. *Puruṣottama* is the eighth. Then *Navavyūha* and *Daśātmaka*. The eleventh is *Aniruddha* and *Dvādaśātmaka* is the twelfth.

4. Beyond that is *Ananta*. These characteristics are the number of lines in the *Cakra* in order. If these *Sudarśanas* are duly worshipped they give all desires.

5. Where there is *Śālagrāma* stone, there Lord of *Dvāravati* (Viṣṇu) is also present. The coexistence of these two is conducive to salvation.

6. *Śālagrāma*, *Dvārakā*, *Naimiṣa*, *Puṣkara*¹, *Gayā*, *Vārāṇasī*, *Prayāga*, *Kurukṣetra*², *Śūkara*.

7. *Gaṅgā*, *Narmadā*, *Candrabhāgā*³, *Sarasvatī*, *Puruṣottama* and *Mahākāla*⁴ are the sacred places, O Śaṅkara,

8. That remove all sins and yield enjoyment and emancipation. 1. *Prabhava*, 2. *Vibhava*, 3. *Śukra* (*Śukla*), 4. *Pramoda*, 5. *Prajāpati*.

9. 6. *Aṅgiras*, 7. *Śrīmukha*, 8. *Bhāva* (*Bhava*), 9. *Pūṣā*, 10. *Dhātṛ* (*Dhātu*), 11. *Īśvara*, 12. *Bahudhānya*, 13. *Pramāthī*, 14. *Vikrama*, 15. *Vidhu* (*Viṣu*).

10. 16. *Citrabhānu*, 17. *Svarbhānu* (*Svabhānu*), 18. *Dāruṇa* (*Tāraṇa*), 19. *Pārthiva*, 20. *Īyaya*, 21. *Sarvajit*, 22. *Sarvadhāri*, 23. *Virodhī*, 24. *Vikṛta* (*Vikṛti*), 25. *Khara*,

1. A town about six miles to the north of Ajmer in Rajasthan. It has a lake considered to be very ancient and sacred. It is a place of pilgrimage.

2. The site of the Mahābhārata-war.

3. Modern Chenab.

4. The temple of Mahākāla at Ujjayini (modern Ujjain in Madhya Pradesh).

11. 26. *Nandana*, 27. *Vijaya*, 28. *Jaya*, 29. *Manmatha*, 30. *Durmukha* (*Durmukhi*), 31. *Hemalamba* (*Hemalambi*), 32. *Vilamba*, 33. *Vikāra*, 34. *Śarvari*, 35. *Plava*.

12. 36. *Śubhakṛt*, 37. *Śobhana*, 38. *Krodha*, 39. *Viśvāvasu*, 40. *Parābhava*, 41. *Plavaṅga*, 42. *Kilaka*, 43. *Saumya*, 44. *Sādhāraṇa*, 45. *Virodhakṛt*,

13. 46. *Paridhārī* (*Paritapi*), 47. *Pramādi*, 48. *Ānandī*, 49. *Rākṣasa*, 50. *Nala*, 51. *Piṅgala*, 52. *Kāla* (*Kālayukti*), 53. *Siddhārtha*, 54. *Durmati*, 55. *Sumati* (*Raudri*).

14. 56. *Dundubhi*, 57. *Rudhirodgāri*, 58. *Raktākṣa*, 59. *Krodhana*, and 60. *Akṣaya*. These are the names of the sixty-years according to Hindu calender. Whether they are auspicious or inauspicious can be inferred from their names. (There are some differences in the traditionally accepted names. They are given in brackets).

15. O Rudra, I shall now describe time for the sake of success by the rise of the *Pañcasvara* (five vowels). They are *Rājā*, *Sājā*, *Udāsā*, *Piḍā* and *Mṛtyu*.

16. With six lines drawn horizontally and vertically, make five squares of five rows. The vowels *Ā*, *I*, *Ū*, *Al* and *AU* are to be written in five squares in order. They are called *Agnikoṣṭhakas*.

17. The *Tithis* (days of the lunar fortnight) three in number, *Rājā*, *Sājā*, *Udāsā*, *Piḍā* and *Mṛtyu*, Mars, Mercury,

18. Jupiter, Venus, Saturn, Sun and Moon, the six stars from *Revati* to *Mṛgaśīras*—all these are written in order.

19. Then five stars are written in each square. The months *Caitra*, etc. are also written with their first letters, two months in one square.

20. The *Kalā*, *Liṅga* whatever stands fifth, it is his death. The time, *tithi*, day of the week, the star and the month,

21. Shall be before the rise of the name, not otherwise. *Om Kṣaum* obeisance to *Śiva*,

22. *Kṣāmā Dyaṅga Śivāmtkṣa* is the mystic mantra, O Hara, of this *Viśagrahamati*. The *bija* in the *Padma* which enchants the three worlds belongs to *Nṛsimha*.

23. The names of *Mṛtyuñjaya* (Śiva), *Gaṇa* and *Lakṣmī* shall be written with *Gorocanā* (yellow pigment) on the *Bhūrjā*¹ leaf. This shall be worn round the neck or on the arm. It yields success.

CHAPTER SIXTYSEVEN

Svarodaya or Pavana-vijaya

Sūta said :

1. After hearing it from Hari, Hara told Gaurī the knowledge of planets, etc. stationed in the body.

2. The planets Mars, Sun, Earth and the gods fire, Śauri and water god and *Rāhu*—all these permeate the body of a man through the vital airs and manifest through the pores on the right side.

3. Jupiter, Venus, Mercury and the Moon are stationed in the middle of the left *Nāḍi's* (nerves)

4. When the *Cāra* or movement is through the *Nāḍi Idā* auspicious actions shall be initiated such as occupying a resort, meditation, trade, visit to a king, etc.

5. When the right *Nāḍi* functions *Śani* (Saturn), Mars, and *Rāhu* reign supreme.

6. And at that time inauspicious actions are started. Finding out the auspicious and the inauspicious is based on the *Svarodaya*.

7-8. The *Nāḍis* or nerves functioning in the body are numerous and are of various forms. From the nerve-ganglion beneath the navel seventy-two thousand nerve-shoots come out and are coiled in the middle of the umbilicus. They carry the very vital existence of man.

9. Of them the one on the left, the one on the right and the one in the middle—these three are important. The one

1. *Betula attilis* GVDB, p. 287.

in the left is presided over by the moon and the one in the right resembles the sun.

10. The middle one is fire itself and is a great agent of destruction. The left one is nectar itself and saves the whole world.

11. The nerve on the right with the essence of *Rudra* dries up the whole world. If both the *Nāḍis* function death will result, all activities will be destroyed.

12. Activities involving going out are influenced by the left one and those involving entry are influenced by the one in the right. When the *Iḍā* or the left nerve presided over by Mercury, the moon and the sun is permeated by the Vital Air all auspicious activities are undertaken.

13. Cruel deeds are done when the vital air permeates the *Piṅgalā* or the right nerve. In journeys, big undertakings, removal of poison, etc. *Iḍā* is preferable.

14. In dinner, coitus, battle, etc. *Piṅgalā* is fruitful. In acts of ostracism, killing and other activities *Piṅgalā* is to be used.

15. In cohabitation, battle and dinner *Piṅgalā* is beneficent. In auspicious actions, journeys, poison undertakings,

16. Achievement of peace, salvation, etc. *Iḍā* should be followed by kings. If both the nerves function simultaneously both ruthless and gentle actions are avoided.

17. It shall be considered *Viṣuva* the equinox. A cautious man shall remember this. In gentle and auspicious activities in undertakings of profit and success in life,

18-19. In shifting, etc. the left nerve is *always favoured*. In war, etc., dinner, killing and sexual intercourse with women, the right nerve is good. In entries and minor activities too this is *favoured*. If one were to ask about auspicious and the inauspicious actions, profit and loss, success and failure, life and death,

20. The answer will not be correct, if the middle *nāḍi* is predominant. If the enquirer asks when the leader is in the *cāra* of the left or the right nerve,

21. There is no doubt about the *siddhi* (achievement). When the *nāḍis* *Vaicchanda* or *Vāmadeva* flow in the body,

22. The *siddhi* is fruitless. If the *Śivā nāḍī* flows either into the left or into the right,

23. The ruthless actions are fulfilled if the *nāḍī* is terrific and the results are neither good nor bad if it is gentle. If the *Hamṣa nāḍī* proceeds partially through the two *nāḍīs* it is called *svaravāhini*.

24-25. A yogin who is an expert in *yoga* shall understand that death will take place then. If the enquirer stands to the left and asks, the rise of the wind is from the left. If to the right, the rise of the wind is from the right. The left side is excellent if the enquiry is frontal and the right side is excellent if the enquiry is from behind.

26. When from the left, it is called *Vāmā*; when from the right, *Dakṣiṇā*. *Vāmā* is auspicious at left, *Dakṣiṇā* at right.

27. A life sustains itself by Jupiter. If any thing is devoid of its influence it is called *Svara*. If good signs of victory, etc. are aimed at,

28. They can be achieved in the *Pūrṇanāḍī* without exception. With respect to other *nāḍīs* three alternatives are possible.

29. If the enquiry is on the sixth day or a *pūrṇātithi* of the lunar fortnight the first man will be victorious. If it is on a *riktā-tithi*, the second man will be victorious. This can be mentioned unhesitatingly.

30. The wind on par with the movement of the left nerve yields success in actions. If it begins to blow along the path to the right, which is uneven, it brings about uneven result.

31. If it blows elsewhere to the left, it brings about uneven result. Then the warrior who is in the middle of the battlefield, becomes victorious.

32. In the movement of the wind to the right if it results in even results then there is no doubt it can be traced to the middle of the *nāḍī*.

33. If the vital air permeates *Piṅgalā*, he shall be victorious in the war that is to be tranquilised. If the movement is as long as the rise of the *nāḍī*, it shall be taken so far as that direction.

34. He will not be competent to give. No hesitation is

to be felt here. In the middle of a battle, where the nāḍī flows continuously,

35. That party shall be victorious. If it is void he can point out defeat. If the cāra (movement) has taken place success can be known; if it is extinct he can be pointed out as dead.

36-37. He who knows victory and defeat is a real scholar. To the right or to the left wherever the nāḍī moves, stepping in that direction one obtains benefit. His journey is always auspicious. A battle shall be fought when the nāḍī presided over by the sun and the moon flows.

38. If the person therein enquires, he shall be surely successful. Where the wind blows there success is sure,

39. Even if Indra were to stand opposite. The ten nāḍīs Meṣī, etc. are situated on the left and right.

40. If they are situated on a Cara (mobile) path they are also Cara. If they are situated on a Sthira (fixed) path they are also Sthira. If it comes out the nāḍī too comes out. If it is squeezed in, the nāḍī too is squeezed in.

41. After hearing the words of the enquirer, the diviner shall point out by means of the shape of the bell. O Gaurī, the five elements too are situated either to the left or to the right.

42. The fire element is above; the water element is below; the wind element is sideways; the earth element is to be known stationed in the middle; the ether element is everywhere and always.

43. If (the nāḍī) goes up, death is the result; if it is below—peace; if it is sideways—the scholar shall avoid it; if it is in the middle—it shall be understood as a stunning situation; if it goes everywhere there is salvation always.

CHAPTER SIXTYEIGHT

On the test of gems—Diamond

Sūta said :

1. I shall now expound the process of testing gems. There was a demon *Bala*. He conquered Indra and other gods. They could not reconquer him.

2. Under the pretext of choosing a boon the gods requested *Bala* to be the animal at sacrifice, and he conceded their request. Though very powerful, he was killed as the sacrificial animal.

3-4. Since he was bound by his pledged words, he had suffered himself to be tied to the sacrificial column. For the benefit of the world and for doing good unto the gods his limbs became seeds of gems. This was due to his meritorious deeds as he was pure with *Sāttvika* virtues.

5. A great tussle took place among gods, *yakṣas*, *siddhas* and serpents over the seeds of gems.

6-8. When they were speeding in their aerial chariots in the sky here and there the seeds fell in the oceans, rivers, mountains or jungles. Wherever the seed fell, those places became the storehouses of gems. On account of their intrinsic merit some of them imbibed the power of quelling obstacles accruing from the influence of demons, poison, serpents and sickness, and others were devoid of any quality.

9-10. These are the different kinds of gems :—*Vajra* (diamond); *Muktā* (pearl), *Maṇi* (gems), *Padmarāga* (ruby) *Marakata* (Emerald), *Indranila* (sapphire) *Vaiḍūrya* (Lapis Lazuli), *Puṣparāga* (Topaz), *Karketana* (?) *Pulaka*, *Rudhira* (Blood red stone), *Sphaṭika* (crystal) and *Vidruma* (coral). Persons who know gems have classified them thus.

11. First the shape and the colour are to be tested; then its merits and defects are to be understood; its influence must then be known; after consultation with experts in gems who have studied technical literature on them the price shall be decided on.

12. Gems bought or first used in a bad *lagna* or inauspicious day become defective and lose even their merits.

13. Collection or wearing of only well-tested gems should be undertaken by a king who wishes for prosperity.

14. Only those who have studied the technical literature concerning them, and who habitually deal in them can be deemed to be the proper persons to know the price and quality of gems.

15. Experts have spoken of diamond as highly influential, hence our description also starts with a detailed description of diamond.

16. Indra wielding thunderbolt while moving about dropped little particles of bones from his weapon. These particles acquired various shapes in the various places as they fell.

17. Diamond is found in eight different places. They are :—*Himālayas*, *Mātaṅga*¹ territory *Saurāṣṭra*, *Paṇḍra*², *Kāliṅga*, *Kosala*³, *Sauvira*⁴ and the banks of the river *Veṇvā*⁵

18. Diamonds found in the *Himālayan* region are slightly copper-coloured; those found on the banks of the river *Veṇvā* have the lustre of the moon; those from *Sauvira* land resemble blue lotus and cloud; diamonds found in *Saurāṣṭra* are light copper-coloured; those from *Kāliṅga* have the brilliant colour of gold; diamonds from *Kosala* are deep yellow in colour; diamonds from the *Puṇḍra* territory are dark-blue and the diamonds found in *Mātaṅga* land are not too deep yellow in colour.

19. Really the deities will grace it with their presence if anywhere in the world even if a bit of a diamond with very sharp edges can be seen, which has a clear light shade and the usual good features, which is quite light, symmetrical in the sides and is free from the defects, such as scratches, patches, dark spots, crows, foot and *Trāsa* (atom of dust found in a gem).

20. Idols of gods are prepared from diamonds of various colours. For different castes different colours in diamonds are

1. A *janapada* in eastern India.

2. The region around modern Santal Parganas.

3. The ancient region around Ayodhyā, the capital in the *Rāmāyaṇa* age.

4. The region around modern Multan.

5. Either the *Binā* river, or the *Waingangā* river in Central India, or *Veṇā* river in South India.

assigned. Diamonds are classified also according to their colours.

21. Green diamonds are assigned to Lord Viṣṇu; white diamonds to Varuṇa; yellow diamonds to Indra; brown diamonds to Agni; blue diamonds to Yama and copper-coloured ones to the Maruts. All these colours are naturally beautiful.

22. Brāhmaṇas shall use diamonds white like Śaṅkha, Kumuda¹ flower and crystal; Kṣatriyas shall use diamonds brown like the eyes of a rabbit; Vaiśyas shall use diamonds shining like the green leaves of a plantain tree and the Śūdras shall use diamonds refulgent like the fresh sharpened sword.

23. Two colours of diamonds are specially assigned to kings. They are not for the general public. One is the crimson colour of the Javā flower (China Rose) or freshly cut coral and the other yellow like the turmeric juice.

24. In his capacity as the lord of all castes a king can wear good diamonds of any colour as he pleases but not the others.

25. The improper use of colours in diamonds by the different castes is more baneful than the mixture of castes resulting from the improper pursuit of one another's avocation.

26. A scholar shall not wear a diamond merely because it is assigned to him in view of the path chosen by him. A diamond having good qualities yields weal and wealth; otherwise it becomes the source of sorrow.

27. A diamond with even one of its horns (angles) broken or withered, scratched or shattered shall not be retained in the house by people wishing for prosperity even though it may have all other good qualities.

28. The diamond of which the apex is mutilated or withered by fire and the centre is vitiated by dirty spots and marks will induce the goddess of fortune to resort to others even if it happens to be the diamond of Indra.

29. The diamond that has impressions of scratches in any part or is painted with stripes of red will bring about the destruction of a person even if he has attained mastery over death.

1. *Nymphaea alba*.

30. The qualities of a diamond springing from the place of its origin are as follows. It must have six elevated tips, eight equal sides and twelve sharp edges.

31. A perfect diamond with these features is not easy of access. It has six fine tips, it is pure, the edges are clear and sharp. It has fine colour. It is light. Its sides are well smoothed. It has no defects. It sheds lustre all around like the thunderbolt¹ of Indra.

32. He who, pure in body, wears a faultless diamond, bright and sharp-edged, shall flourish in life, blessed with wife, children, wealth, foodgrains and herds of cattle.

33. All sorts of fears arising from serpents, fires, poison, tigers, thieves and imprecatory and maledictory actions, the sorcery of the enemies shall not harass him.

34. Persons who know the science of diamonds and gems say that a man shall wear a diamond free from all flaws weighing twenty Tanḍulas (rice grains). Its characteristic, features and price are twofold.

35-36. The price of a diamond weighing twelve Tanḍulas is taken as the standard. When the weight is reduced by two Tanḍulas the price is reduced by one third. For further reduction in weight the reduction in price is gradually by $1/13$, $1/30$, $1/80$, $1/100$ and $1/1000$ upto a weight of one Tanḍula.

37. Diamonds are not weighed only by rice grains. Eight white mustard seeds constitute one Tanḍula.

38. If a diamond possesses all other qualities and floats in water, a man shall wear that alone although he may have all other precious gems in possession.

39. If a diamond is vitiated by a small defect visible or invisible to the eye, one shall get only one-tenth of its price.

40. If there are many defects small or great, not even one hundredth of its price need be offered.

41. A diamond, the defect of which is clearly seen is valued very low even if set in an ornament of gold.

1. As the legends record, it was fashioned out of the bones of the sage Dadhici.

42. A diamond may be flawless at the beginning; but while setting in an ornament it may acquire defects. A king shall not wear such an ornament. Defective diamonds are not to be used even in ornaments.

43. If a woman desires sons, she shall not wear even a flawless diamond. Otherwise she can wear elongated, flat and short ones, even devoid of good qualities.

44-45. Experts prepare imitation diamonds by using iron, Puṣparāga (topaz), Gomedaka, Vaiḍūrya (Lapis lazuli), Sphaṭika (crystal) and different kinds of glasses. They must be tested well by means of alkaline solutions and emery-wheel, etc.

46. A diamond can scratch all other gems and metals but it cannot be scratched by other gems or metals.

47. Weight is a criterion in the appraisal of other gems; but scholars say that in diamonds contrary is the case.

48. Vajra (diamond) and Kuruvinḍa (cyprus rotundus) can scratch similar or dissimilar materials. But Vajra alone can scratch another Vajra, nothing else.

49-50. Diamonds and pearls set in ornaments do not shed lustre upwards. If laterally cut, some diamonds may emit lustre upwards but then they do not emit lustre sideways.

51. A diamond scintillating with flashes of rainbow blesses the wearer with wealth, food grain, and good children although the tip may be mutilated, or the diamond may have faded colour or may contain dots and scratches.

52. A king wearing a diamond dazzling with lightning flashes will surely enjoy the whole earth asserting his sway over the vassal kings and over-powering his enemies by means of his exploits.

CHAPTER SIXTYNINE

On the test of Gems — pearls

Sūta said :

1. Pearls are found in lordly elephants, clouds, wild boars, shells, fishes, cobras, oysters and the bamboos. Pearls in oysters are more abundant.

2. Only these are valued as gems and only these and not the other ones can be bored through entirely—say the experts.

3. Pearls found in bamboos, elephants, whales, and wild boars are usually devoid of lustre though reputed to be auspicious.

4. Of the eight varieties of pearls as the experts say those obtained from shells and temples of elephants are the poorest in quality.

5. Pearls found in shells have the same colour as the central portion of shells. They have big angles and weigh about a pala. Pearls from the temple of elephants have a slight yellowish colour without lustre.

6. The well-known conch (of Viṣṇu) rendered yellow by its clash with Śārṅga (the bow of Viṣṇu) and elephants of good breed are the sources of yellowish circular pearls devoid of lustre.

7. Small light pearls are found in the mouths of the Pāṭhīna fish that usually frequent the middle of the vast ocean. They have the same colour as their back.

8. Pearls obtained from the curved teeth of wild boars having the same colour as their source are very rare and are prized like the Divine Boar (Viṣṇu).

9. Pearls found in the joints of bamboos resembling the hail stone in colour are very rare since these bamboos grow only in those places which noble virtuous men frequent and not in wild forests or public places.

10. Pearls found from the hoods of cobras are perfectly round like fish and have brilliant colour and lustre like a sword frequently sharpened and polished.

11. Only meritorious persons will have access to the cobra-pearl. Then they can get other gems of great brilliance, wealth, kingdom and grow brilliant.

12-13. The man possessing cobra-pearl should invite persons well-versed in sacred rites and perform Rakṣāvidhāna (Protection rites) during an auspicious hour and place it on the top of the mansion. Then the whole sky will be enveloped by rainbearing clouds hanging low. Sounds of thunder will be

heard as resonant as the sound of drums. Flashes of lightning will illuminate the quarters.

14. He who has a cobra pearl in his treasury is never harassed by serpents, evil demons, foul diseases and defects of evil associations.

15. The Pearl with cloud as its origin rarely comes to the earth. Gods take it away from the sky. By the lustre it emits all round it illuminates the quarters. No one can gaze at its dazzling brilliance as no one can gaze at the disc of the sun.

16. This pearl outshines the brilliance of fire, moon, stars and planets. It is equally brilliant in the day as in the night enveloped by pitch darkness.

17. I am sure that the whole earth surrounded by four oceans overflowing with waters sparkling like gems is not an adequate price for this pearl even if the earth, the most beautiful of all worlds, is filled with gold.

18. Even if an indigent man were to obtain it as a result of his previous merits he will enjoy unrivalled lordship as long as the pearl remains in his possession.

19. It is capable of bestowing good fortune not only upon the meritorious king but also upon the subjects as well. It is capable of dispelling evil thousands of yojanas all round.

20. Scattered all round from heaven, the rows of teeth of the great demon Bala shining with its pure colour like the milky way, fell into the waters of the ocean of various colours.

21. The seed of the pure gem of great quality, having the lustre of full moon, found a place in the oyster where other seeds born of other sources also were present.

22. Where the seeds of beautiful pearl fell, the water from the clouds too fell and both together entered the oyster shell and were converted into pearls.

23. Pearls found at eight different places are called (1) Saimhalika (of Ceylon), (2) Pāralaukika (Heavenly), (3) Saurāṣṭrika (of Gujarat), (4) Tāmraparṇa, (5) Pāraśava (of Persian gulf), (6) Kaubera, (7) Pāṇḍyahāṭaka (of the Pāṇḍya country in South India), and (8) Hemaka.

24. In size, shape quality and lustre, the oyster pearls from Vardhana, Pārasika, Pātāla and other worlds and Simhala are not inferior to any other pearl.

25. In the matter of pearls (from oyster) the source need not be taken into consideration. An expert shall note the features and the size. Pearls of all sizes and shapes can be found everywhere.

26. An oyster pearl ground well on the emery wheel can be priced five thousand three hundred silver pieces.

27. A pearl weighing half a Māṣaka¹ less shall be priced two fifths less ($5300 \times 2/5 = 2120$ i.e. 3180 silver pieces). The pearl weighing three Māṣakas is priced 2000 silver pieces as the maximum.

28. If the pearl weighs two and a half Māṣakas, its price is one thousand three hundred silver pieces. A pearl weighing two Māṣakas (if its quality is good) is priced 800 silver pieces.

29. A pearl weighing a Māṣaka and a half is priced three hundred and twenty five silver pieces. A pearl weighing six Guñjās² has the maximum price of two hundred silver pieces, thus say the experts. If it is ground well and has all merits, the price can be increased by a hundred and fifty silver pieces.

30. If there are not less than sixteen pearls in a Dharāṇa (ten palas) it is called Dārvika. Even a child will be paid a hundred and ten silver pieces for it.

31. If there are not less than twenty pearls in a Dharāṇa (ten palas) experts call it Bhavaka. It can fetch seventy nine silver pieces if the pearls are not deficient in quality.

32. If a Dharāṇa is complete with thirty pearls it is called Śikya. Its maximum price shall be forty.

33. Forty pearls together weighing a Dharāṇa can be termed Śiktha. Its price is thirty. Sixty pearls together weighing a dharāṇa can be termed Nikaraśīrṣa. Its price is fourteen.

34. Eighty or ninety pearls in a Dharāṇa is called a Kūpyā. Its price is eleven and nine.

35. Gather together the pearls in a rice bowl and cook them well in the juice of Lemon. Rub them well with finely chopped carrot. Now the pearls can be bored quickly.

1. A measurement for weight. Twelve māṣakas make one tolā and 86 tolās make one kilogram.

2. The fruits of *Abrus precatorius* used for weighing in ancient India.

36-37. Make a Matsyapuṭa covering the pearls with clay. [A puṭa is baking anything in a crucible]. Heat it well by means of the process Vitānapatti (covering the crucible, etc. with a canopy). Then cook the pearls, in milk first, then in water and then in lime water. Finally cook them in condensed milk, then rub them with a clean cloth. Now the pearls will begin to shine brilliantly. Vyāḍi¹, the great sage of wonderful powers, has mentioned this process of cleaning pearls out of consideration for the world and experts in gems.

38. A white pearl shining like glass together with gold one hundredth of it by weight shall be put in mercury for some time before using it as an ornament. Experts in Siṃhala do like this.

39-40. If there is a doubt to the artificiality of a pearl, put it in hot oil with a pinch of common salt. Then take it out and soak it in water for a whole night. The next day cover it with a dry cloth and rub it with grains of paddy. If the colour does not fade the pearl is genuine not artificial.

41. A white pearl of proper size smooth and heavy, pure and clean, circular in shape and brilliant is of good quality.

42. If a pearl delights even a person who does not want to buy it, if it is of proper size, if it sheds white rays, if it is white and circular, if the hole is of uniform width throughout we can say that it is of good quality.

43. If such a fine pearl with commendable features as described above is in one's possession he will be free from all evils and faults.

CHAPTER SEVENTY

On the test of Gems—Ruby

Sūta said :

1. Taking the blood of the mighty demon Bala, which contained seeds of excellent gems, the sun traversed the sky and shone blue like a sword.

1. He is also reputed as a grammarian somewhat later than Pāṇini.

2. He was thwarted suddenly half way by Rāvaṇa, King of Laṅkā, who appeared like another Rāhu, and was proud of his exploits such as the conquest of deities in battles many times before.

3. Thereupon the sun dropped the blood in the excellent river whose banks were overgrown with Areca-palms and whose deep pools are constantly agitated by the beautiful thighs of the Sindhala maidens.

4. Thenceforward the river became famous as Rāvaṇa Gaṅgā¹ since it acquired the same merits as the divine Gaṅgā.

5. Ever since, its banks are strewn over with precious gems during nights and they appear as though they are pierced by shafts of gold, blazing inside as well as outside.

6. On its banks and waters, rubies began to appear resembling those found in Saugandhika, Kuruvinda, and Sphātika territories. All of them had great merits.

7. Some of these rubies have the colours of the Bandhūka² flower, Guñjā, Indragopa (glowworm), Javā flower (China Rose) blood, pomegranate seeds and the Kimśuka³ flower. All of them have a shining lustre.

8. Some of the rubies have the colour of vermillion, red lotus and Saffron; some have the colour of Lākṣā juice; although the red colour is uniform throughout; their centre has a special manifest brilliance; the rubies are self-luminous.

9. Some of these rubies of the Sphaṭika (crystal) variety, endowed with all good qualities, reflect and refract the rays of the sun illuminating all the surrounding objects.

10. Some of these rubies of the brilliance of the fresh blown red lotus have a mixture of blue colour like that of Kusuṃbha⁴; others have the lustre of Aruṣkara⁵ and Kaṇṭakāri⁶ flower and still others have the colour of Hiṅgula (Asafoetida).

11. Some of the rubies have the colour of the eyes of the

1. Not identifiable.

2. *Pentapetes phoenicea*.

3. *Butea monosperma*.

4. *Carthamus tinctorius*.

5. *Semecarpus omacardium*.

6. *Solanum xanthocarpum*.

birds Cakora¹, Cuckoo or Sārasa;² others have the lustre of the Kokanada (Red Lotus) in full bloom.

12. In their influence, firmness and weight Saugandhika rubies are similar to crystalline rubies; but they have the colour of the fine red lotus with a slight bluish tinge.

13. The Kuruvindaja variety of rubies are red no doubt, but that redness is not akin to that of the crystalline variety. They are dull hued and the lustre remains within. Their influence too is not on par with that of the crystals.

14-15. In the beds of Rāvaṇagaṅgā some Kuruvindaka variety of rubies are produced which have the deep red hue of other varieties of rubies, but they have crystalline rays; in Āndhra they are not usually found; if at all some of them have the ruby colour they fetch only a less price.

16. Similarly, in the Tumburu³ territory too, some rubies akin to the crystalline variety are found but are priced very low.

17. In brief, the good features of gems are profusion of colour, heaviness, smoothness, evenness, transparency, iridescence and greatness.

18. Gems are not good if they are sandy, cracked within, and stained, if they are lustreless, rough and dull although they may have all the characteristic features of their family.

19. If any one wears a gem of many flaws out of ignorance, then grief, anxiety, sickness, death, loss of wealth and other evils torment him.

20. Inferior alien varieties of gems are usually substituted for the five genuine ones. The intelligent shall note this well.

21. The spurious ones alien to genuine rubies but akin to one another are (1) Kalaśapurodbhava, (2) Siṃhala, (3) Tumburudeśottha, (4) Muktapāṇīya and (5) Śrīpūrṇaka.

22-25. The first variety of Kalaśa has the peculiarity of husky aspect. The second Siṃhala variety can be detected by its darkness. The third variety of Tumburudeśottha has the tinge

1. The Greek Partridge. *SSED*, p. 200.

2. The Indian crane.

3. Probably the Vindhya-region. *GP.*, p. 158.

of copper colour. The Muktapāñīya type has the tinge of the sky and the Śrīpūrṇaka variety is devoid of lustre and brilliance. These characteristics show that they are alien. If one is called upon to distinguish between a genuine and a spurious ruby one shall note whether it has the copper tinge or husky aspect; whether it appears to be smeared with oil; whether on being rubbed it loses its lustre; or whether on placing two fingers on the top it casts dark shade on either side; or whether on being tossed up and caught hold of retains all the qualities. Of two gems put to test the one with more weight is genuine.

26. If the doubt is not removed, it shall be put on the emery-wheel or scratched with a similar gem and tested.

27. On ruby and sapphire no gem except diamond and Kuruvinda can make a scratch mark.

28. There are many spurious ones alien to the genuine ruby but of similar colour. Still here some are mentioned only to indicate their names and difference.

29. A gem belonging to an alien group devoid of virtue shall not be worn along with a genuine one endowed with all good points. Even with Kaustubha (the divine gem of Viṣṇu) an alien variety should not be worn by a scholar.

30. Even one Cāṇḍāla¹ can attack and kill a number of brahmins. Similarly a spurious alien gem can nullify the potency of many gems endowed with good qualities.

31. No evil can even touch the wearer of a Padmarāga of great potency even if he is caught amidst his deadly enemies or even if he errs habitually.

32. He who is mentally and bodily pure and wears Padmarāga whose crimson colour is heightened by its good qualities is never sullied by any sort of evil.

33. The price of a Taṇḍula of well-cut, well-polished diamond is equal to that of a Māṣaka of purified Padmarāga of great potency.

34. A gem is prized for its colour and brilliancy. Hence any defect in these two qualities lowers the value.

1. A low-caste person, a person doing wicked deeds.

CHAPTER SEVENTYONE

On the test of Gems—Emerald

Sūta said :

1. Taking away the bile of the chief of demons, Bala, Vāsuki the king of Serpents was speeding across the sky as though he was cutting it into two.

2. He appeared like a bridge of silver across the sky illumined by the gem on his head.

3. Then Garuḍa began to attack the Serpent-king by his wings as if eager to destroy heaven and earth.

4. Suddenly the Serpent dropped it on the ridge of the excellent Māṇikyā mountain, which is rendered fragrant by the Nalikā forest and where the Turuṣka¹ trees of good oozing juice grew abundantly.

5. The fallen bile immediately after the fall crossed the mountain Māṇikyā and reached the shore of the ocean near Ramā (Goddess Lakṣmī) because of its faith in her and became the source of Marakata (Emerald).

6. Garuḍa caught hold of some of the falling bile but became unconscious. He then let out the stuff through his nostrils.

7. Emeralds that got their line and lustre from the tender neck of parrots, Śirīṣa² flower, back of the glow-worm, grassy plain, moss, Kalhāra³ flower, grass-blade and the wings of Garuḍa are auspicious.

8. The place on the mountain where the bile let loose by the Serpent-chief fell is inaccessible though endowed with all virtues.

9. In the place of Marakata (i.e. near the sea where

1. 'Storax is the Turuṣka of Ayurveda, which is a balsam obtained from foreign trees of *Ligendamber* (L. *Orientalis* Miller and L. *Styraciflua* Linn. A similar sort of inferior quality of balsam is found from an Indian species *Attingia excelsa* Naronha.' *GVDB*, p. 188.

2. *Albizzia lebbeck* *GVDB*, p. 399.

3. A variety of *utpala*.

it finally came to) many things grow. Whatever is grown there is efficacious in subduing poison and sickness.

10. What cannot be cured by any mantras and medicinal herbs—the poison from the fangs of great cobras—is quelled by that.

11. Whatever grows there free from defects is considered to be the holiest of holy things.

12-15. Experts in gems are inclined to say that the following types of emeralds are of good potency : Emerald that has dark green colour, a soft glow, that is highly complicated, hewn in different ways and appears to be stuffed with gold dust; emerald that is endowed with qualities of shape, even shade all over it, sufficient heaviness and shoots diffusion of light when sun's rays fall on it; emerald the interior of which changes its natural shade and a dazzling light becomes infused making it appear like a green meadow where lightning flashes spread and emerald that delights the mind at the very sight.

16-17. The emerald within which a sheet of transparent rays appears to spread on account of the profusion of colour; the sheet of rays is of the hue of the tender feathers of a peacock, pure, smooth and thick set and seems to be a great diffusion of light—this emerald is not as virtuous as the preceding one.

18. The emerald of variegated hues, very firm and rough, stained and sand-grained and encrusted with Śilājatu (Bitumen) is of inferior quality.

19. The remnant of any gem other than emerald left over after fixture shall never be worn nor bought by those who wish for welfare.

20. Two spurious emeralds Bhallātaki and Putrikā have the colour of emerald but they are really alien to it.

21. The Putrikā substitute loses its brilliance when rubbed with a silken cloth. Glass substitute can be detected by its lightness alone.

22. The Bhallātaka is a very close imitation of emerald in features, qualities and colour but its colour fades and changes when air is blown over it.

23. Diamonds, pearls and other gems of the alien species do not shoot up rays upward when not set in an ornament.

24. Some of them do shoot upwards if kept straight but when held horizontally the rays disappear.

25-27. Emerald devoid of flaws and endowed with potency shall be worn after setting it in gold at the following specified occasions :—At the time of bath, Ācamana, recital of prayers, when charms and mantras are invoked; by those who give gifts of cow and gold; by those who practise austerities; when sacrificial rites are performed to gods, manes or special guests; when the preceptor is specially honoured; when the Tridoṣas (wind, bile and phlegm) are upset; when poisoned and when engaged in war.

28. An emerald endowed with virtues fetches more price than a ruby of equal weight.

29. Similarly, in case of defects, the depreciation in value of an emerald is more than that of ruby.

CHAPTER SEVENTYTWO

On the test of Gems—Sapphire

Sūta said :

1. Both the eyes of the demon Bala resplendent like the full blown lotus fell in a place where the Sindhala maidens were busy culling the tender shoots and flowers of the creeper Lavalī (Phyllanthus Longifolius) with their tender fingers resembling tender shoots.

2. The marshy foreshore of the ocean hedged by the plant Ketaka¹ on which waves from either side lash shines brilliantly due to the abundance of Sapphires.

3. There the sapphire gems of bluish shades are found, just as :—the blue lotus, ploughshare section, honey bee,

1. Pandanus tectorius.

Viṣṇu's body, Śiva's neck, Kaṣāya flower and the flowers of Girikarnikā¹ (those which are not white).

4. Some have the colour of the waters of the clear blue sea; others resemble a flock of peacocks; some have the refulgence of bubbles coming from blue juice of indigo plant; and some have the colour of the neck of intoxicated cuckoo.

5. There many sapphire gems of great potency can be found; they are of uniform size, clear lustre and fine colour.

6. Defective sapphires are those encrusted with clay, rockbits and gravels, those with holes, those having the flaw of Trāsa (tremulousness), and those impregnated with traces of mica. Some are defective in their colour.

7. Poets well versed in the sacred technical literature praise the genuine gems found there (Sinhala).

8. Virtues resulting from wearing sapphire are the same as in the case of rubies.

9. Three types of Rubies have been enumerated before based on their sources. The same applies to sapphires also without any difference.

10. The modes of testing the genuineness of sapphire are the same as those in the case of Rubies.

11. The sapphire stands the test of fire of a longer duration than the ruby. It can withstand a greater quantity of heat.

12. Still, under no circumstances, should any gem be subjected to the test of fire seeking more brilliancy.

13. While the test is being carried out some new defects due to the process of burning may enter the gems. This brings ill-luck to the owner, the man who conducts the test and the man who induced him to conduct it.

14. Spurious sapphires are akin to the genuine ones in colour but actually alien are glass, marble, Karavīra and crystals.

15. Heaviness and firmness increase in glass, etc. in order. This should be noted.

16. If a sapphire has a tinge of copper colour in it, it shall be preserved. So also Karavīra and Upala marble if they have the copper tinge.

1. ¹Probably *symphorema polyandrum*, *GVDB*, p. 138.

17. That sapphire which has a brilliant flash like the thunderbolt in its centre is of great potency and very rare. It is the real Indranīla.

18. The sapphire that turns milk hundred times its weight entirely blue is called Mahānīla. This is because of the profusion of the colour.

19. The price of a Māṣa of ruby is the same as that of four Māṣās of sapphire of great virtue.

CHAPTER SEVENTYTHREE

On the test of Gems—Lapis Lazuli

Sūta said :

1. The test of Vaidūrya (Lapis Lazuli) and Puṣparāga (Topaz), Karketana and Bhīṣmaka was first expounded by Brahmā and then repeated by Vyāsa.

2. From the loud shout of the demon Bala resonant like the shout of the ocean agitated at the end of a Kalpa¹ (the final dissolution after many a deluge²) Vaidūrya (Lapis Lazuli) was produced. It is of many colours and the brilliance of the different colours is pleasing and delightful.

3. Not far from the lofty mountain of Vidūra and very near the frontiers of Kāmabhūtika can be found the mine of the lapis lazuli gems.

4. Raised aloft by the loud shout of the demon, the mine of great virtues has virtually become an ornament for the three worlds.

5. Emitting the fine colours of the clouds of rainy season, lapis lazuli gems shot off flames as it were in tune with the shrill cry of the demon.

1. *ŚP (AITM)*, p. 2163.

2. According to the Purāṇas, the universe is destroyed at the end of a *Kalpa*, and a new creation starts. References to such a Deluge we find in the story of Manu and Fish in the Śatapatha Brāhmaṇa. The Bible also refers to the story of the Deluge and the Noah's Ark.

6. Lapis lazuli has the colours of all gems available on the earth, beginning from Ruby.

7. The chief of them is the blue one resembling the neck of a peacock or that which has the colour of the leaf of bamboo. Lapis lazuli gems that have the colour of the outer feathers of the Cāṣa (Blue jay) bird are not approved of by the experts in the technical literature of gems.

8 A lapis lazuli gem of commendable virtues brings good luck to its owner; if it has defects it brings ill-luck. Hence, it must be tested well (before buying and wearing).

9. There are spurious gems resembling lapis lazuli, such as Girikāca, Śiśupāla, and glass crystals affected by smoky colour.

10. A glass piece can be detected by its inability to scratch; a Śiśupāla by its light weight; a Girikāca by its lack of brilliance and a crystal by its great brilliance.

11. The price of two palas of lapis lazuli is equal to that of Sapphire of two gold pieces in weight and of very commendable virtues.

12. Although there are many spurious imitations of a gem of excellent quality, here some names can be indicated from which the varieties can be inferred.

13. An intelligent man can easily see the difference. A universal characteristic of alienness is glossy surface, lightness and softness of touch.

14. The price of lapis lazuli set in ornaments varies inasmuch as the purification and setting is executed by an expert or an incompetent person instilling it with virtue or defect as the case may be.

15. These gems set carefully by the jeweller, if free from defects, will outlive the present value and fetch even six times their price.

16. The price which the gems fresh from the mine or in towns on the sea-coast fetch is not current in other parts of the world.

17-19. According to Manu a Suvarṇa weight is equivalent to sixteen Māṣakas. One seventh of it is called a Sañjñā.

A Śāṇa is four Māṣas and a Māṣaka is five Kṛṣṇālas. A tenth of a Pala is Dharaṇa [According to others 10 palas make a Dharaṇa]. Thus the process of arriving at the price of gems has been explained.

CHAPTER SEVENTYFOUR

On the test of Gems—Topaz

Sūta said :

1. From the particles of the skin of demon Bala that fell on the top of the Himālaya mountain Puṣparāga (Topaz) gems of great virtue have come up.

2. A gem of this variety, yellowish grey in colour, is called Padmarāga (Ruby). If it is crimson-yellow it is called Kauruṇḍaka.

3. A transparent variety slightly red and yellow is called Kāṣāyaka; slightly blue and white in colour, glossy and commendable is called Somānaka.

4. That which is of deep red colour is indeed Padmarāga (Ruby); if it is of deep blue colour, it is called Indranīla (Sapphire).

5. The price of this gem is fixed like that of Vaidūrya (Lapis Lazuli) by experts in Gems. The result is also similar but it blesses women with sons.

CHAPTER SEVENTYFIVE

On the test of Gems—Karketana

Sūta said :

1. The wind in his delight gathered together the nails of the king of demons Bala and scattered them amid clusters of lotuses. Thereafter, Karketana¹ which is prized very much in the world cropped up.

1. What sort of gem it might be is not clear.

2. The best variety of Karketana has the copper colour of blood, the yellowish tinge of the moon, and burning fiery brilliance of honey. The other variety of rough surface bluish white in colour is not approved of since it brings about evils such as sickness, etc.

3. Those Karketanas are very auspicious which are glossy, pure, of uniform reddish hue, of yellowish tinge, heavy, of diverse colours and free from defects, such as *Tiāsa*, cracks, snakelike scratches, etc.

4. If, when it is set in an ornament of gold, it sheds brilliant rays as if heated in fire, Karketana removes sickness, dispels Kali defects and is conducive to longevity, flourishing family and general happiness.

5. Those who wear Karketana of auspicious and commendable virtues for the sake of embellishments are highly honoured, rich, surrounded by many kinsmen and they prosper always enjoying all kinds of happiness.

6. Some spurious Karketana gems of distorted untied aspect and pale blue colour and affected by pale red hue appear to have the shape of the genuine Karketana though devoid of brilliance and colourful effect.

7. If Karketana is scrupulously tested for its colour and features and found to be bright and brilliant like the rising sun, it is to be priced in accordance with its greatness. The price is based on weight, as expounded by experts in Gem-literature.

CHAPTER SEVENTYSIX

On the test of Gems—Bhīṣmamaṇi

Sūta said :

1. The Semen of the demon fell in the northern region of the Himālayas which became the source of the gems called *Bhīṣma*.

2. Bhīṣma stones, white like Śaṅkha and lilies or Syonāka¹ (the white fruit of the tree of that name) are lustrous. There are some Bhīṣma stones similar to a fairly big-sized diamond.

3. The man who wears a pure Bhīṣma stone with reverence and faith round his neck after setting it in gold acquires wealth.

4. Wild leopards, wolves, Śarabhas (the fabulous eight-footed monsters), elephants, lions, tigers, fly from him at the very sight.

5-6. He need not fear any one. He can wander like an unfettered elephant. Wearing this stone in the ring if one performs Pitṛtarpaṇa the manes will be satisfied for many years. Poisons of snakes, birds, mice and scorpion are ineffective. He has no fear from floods, fire, enemies or thieves.

7. An intelligent man must shun spurious Bhīṣma stones of the colour of moss or clouds, rough of surface, lustreless or yellowish in tinge, or faded and dirty-coloured.

8. Scholars shall fix the price of Bhīṣma stones after observing the place of origin and according to the reason. If the stone comes from far, its price is more than that of one of local origin.

CHAPTER SEVENTYSEVEN

On the test of Gems—Pulaka

Sūta said:

1. The Serpents publicly worshipped the chief of demons, Bala, in a famous place and scattered his claws over various holy mountains, and other places and in rivers flowing in the northern region.

1. *Oroxylum indicum.*

2. These famous Pulaka gems originated from those nails and claws in the territories : Dāśārṇa¹ (Eastern part of modern Mālvā), Vāgadava, Mekala², Kālaga. They have the colours of Guñja (a red-black berry), Añjana (collyrium), honey and lotus-stalk. They are brilliant like the musk-deer, fire and the plantain tree.

3. Pulakas of variegated colours of shell, lotus, honeybee and the Arka³ (Sun-plant) flowers free from scratches and lines are very holy and auspicious. They are conducive to increasing prosperity.

4. Pulaka stones carried here and there by crows, dogs, donkeys, jackals and fierce vultures in their mouths wet with blood and flesh bring about death and hence should be avoided. The price of a perfect Pulaka stone a pala in weight is five hundred silver pieces.

CHAPTER SEVENTYEIGHT

On the test of Gems—Bloodstone

Sūta said :

1. The fire god carried the features of the demon Bala and deposited the same in the low-lying marshes of the river Narmada.

2. From that did originate the gem Blood-stone of various forms and sizes, with colours like that of a glowworm, the beak of a parrot, etc, but of manifest uniform thickness throughout.

3. The Blood-stone which is grey like the moon in the centre is of the purest type with the same merits as those of Indranīla (sapphire). It is productive of prosperity and munificence, when boiled it assumes the colour of the lightning flash.

1. The region around Dhasāna in Central India.

2. The region around Mount Mekala the source of the Narmadā river also called Mekala-sutā.

3. *Calotropis procera* and *C. gigantea*. *GVDB*, p. 23.

CHAPTER SEVENTYNINE

On the test of Gems — Crystal

Sūta said :

1. Balarāma exerted himself and scattered the fat of the demon Bala over the mountains Kavera and Vindhya and the lands of Yavana, Chīna and Nepal.

2. Sphaṭika (crystals) of different types originated therefrom: Ākāśaśuddha (as clear as the sky), Tailākhyā (having the brilliance of oil) Mṛṇālaśaṅkhadhavalā (white as lotus stalk and Śaṅkha) and others of various colours.

3. A gem destructive of sins, like Sphaṭika, does not exist. Cut and polished well, it will fetch a little tidy sum immediately.

CHAPTER EIGHTY

On the test of Gems — Coral

Sūta said :

1. Śeṣa (the Serpent king) carried the entrails of the demon Bala and deposited the same in Kerala and other places; there corals of great virtue are produced.

2. The most important of them is the one coloured like the blood of a hare, the Guñjā-berry or the China-rose. The foreign lands where corals abound are Sunīlaka, Devaka and Romaka.¹ Corals found there are of deep crimson colour. Corals found elsewhere are not so important. The price of coral depends upon the efficiency of the artisan.

3. A coral of pleasing colour, soft and glossy, possessing deep crimson colour,

4. Is productive of wealth and food-grain in the world and dispels the fear of poison and sorrow. O Śaunaka, knowledge of crystals and corals is necessary for the knowledge of gems.

1. Modern Rome.

CHAPTER EIGHTYONE

Sacred Places

Sūta said :

1-2. I shall enumerate the holy places and sacred rivers. Gaṅgā is the holiest of the holy rivers. Gaṅgā is easy of access everywhere but in three places it is of very difficult access, viz., in Haridvāra¹ (at the source), Prayāga (at the confluence with Yamunā) and Gaṅgāsāgarasaṅgama (where it falls into the sea). Prayāga is a very holy place conducive of worldly enjoyments and salvation to those who die there.

3. By resorting to it (by taking a dip therein) it dispels sins; those to whom oblations are offered there enjoy all desires. Vārāṇasī is the holy place where Lord Keśava has taken the form of Viśveśa (Lord Śiva).

4. Kurukṣetra is a holy place. By acts of charity at this place it is conducive to worldly enjoyment and salvation. Prabhāsa² is a very holy place. Lord Somanātha is installed there.

5. Dvārakā is a beautiful city. It affords worldly pleasures and salvation. The eastern Sarasvatī is holy. The surrounding territories known as Saptasārasvata are very holy.

6. Kedāra³ dispels all sins. Śambhala⁴ village is an excellent holy place. Nārāyaṇa is a great holy place. For salvation Badarikāśrama is the most suitable place.

7. Śvetadvīpa, city of Māyānaimiṣa and Puṣkara are all great holy places. Ayodhyā, Āryatīrtha, Citrakūṭa⁵ and Gomatī are all holy.

8. The holy place of Vaināyaka, and Rāmāgiri-Āśrama⁶

1. Spelt Haradvāra now-a-days.
2. Prabhāsapattana in Gujrata. Recently the Somanātha temple has been re-built here.
3. Modern Kedāranātha in the Himālayas.
4. Modern Sambala in Uttara Pradesh.
5. A town in the Banda district of Uttara Pradesh.
6. The Ramtek-hill near Nagpur in the Maharashtra State.

are sacred most places. The city of Kāñcī¹, the river Tuṅga-
bhadrā, Śrīśailam² and Setubandhana are holy places.

9. Rāmeśvara is a great holy place, similarly Kārttikeya
is an excellent holy place. Bhṛgutūṅga, Kāmatīrtha, and Amara-
kaṇṭaka³ are equally holy places.

10. Mahākāla (Lord Śiva) is the deity in Ujjain; (Lord
Hari in the form of Śrīdhara is the deity in Kujjaka⁴;
Kujjāniraka is a great holy place; Kālasarpi⁵ yields all desires.

11. Mahākeśī⁶, Kāverī, Candrabhāgā along with Vipāśa
are great holy rivers. Ekāmra⁷, Brahmatīrtha⁸, Devakoṭaka⁹
are all great holy places.

12. Mathura is a beautiful city; Śoṇa is a great holy
river. Jambūsaras¹⁰ is a great holy pool;

13. Wherever the idols of Sun, Śiva, Gaṇeśa, goddess
and Lord Viṣṇu are installed shall be considered sacred
places. In all these and other similar sacred places, performance
of holy dip, giving of gifts, recital of prayers, austerities,

14. Worship, Śrāddha and food oblations become
everlasting in their efficacy. Śālagrāma is a holy place yielding
everything; Paśupati's (Lord Śiva's) Tīrtha¹¹ is a holy place.

15. Similarly, the Tīrthas of Kokāmukha¹², Vārāha¹³,
Bhāṇḍīra¹⁴ and Svāmitīrtha¹⁵ are holy places. Mahāviṣṇu in
Mohadaṇḍa¹⁶ and Madhusūdana in Mandāra¹⁷ are holy installa-
tions.

1. Modern Kanjeevaram in South India.
2. A sacred hill near Karnal, on the bank of Kṛṣṇā.
3. A place in Madhya Pradesh, the source of Narmadā river.
4. Modern Kannauja in Uttara Pradesh.
5. Not identifiable.
6. Not identifiable.
7. Not identifiable.
8. Not identifiable.
9. Not identifiable.
10. Not identifiable.
11. Not identifiable.
12. Not identifiable.
13. Not identifiable.
14. Not identifiable.
15. Not identifiable.
16. Not identifiable.
17. Not identifiable.

16. Kāmarūpa¹ is a holy place where goddess Kāmākhyā is the presiding deity. Puṇḍravardhanaka is a holy place where Kārttikeya is installed.

17. Virajas² is a great Tīrtha as well as Śrīpuruṣottama.³ Mahendra is a holy mountain and Kāverī is a holy river.

18. Godāvarī is a holy river; Payoṣṇī is a river that accords boons. Vindhya is holy mountain dispelling sins; Narmadā is an excellent holy river.

19. Gokarna⁴ is a holy place; so is the city of Māhiṣmatī⁵ a holy place; Kālañjara⁶ is a great Tīrtha; Śukratīrtha⁷ is a holy place than which there is no other more sacred place.

20. Lord Viṣṇu abides nearby, hence the place affords salvation even if a person defiles it. Viraja⁸ is a holy place that accords everything; Svarṇākṣa⁹ is an excellent Tīrtha.

21. Nanditīrtha¹⁰ accords salvation yielding fruits of a crore of holy places. Nāsikya¹¹ is a holy place and Govardhana¹² is beyond that.

22. Kṛṣṇā, Venī, Bhīmarathā, Gaṇḍakī¹³, Irāvātī¹⁴ are holy rivers. Bindusaras¹⁵ is a sacred pool where water from Lord Viṣṇu's feet flows.

23. The meditation on Brahman is on a par with sacred places; control of sense organs, subjugation of mind and purity of thought have also on a par with these places.

1. Modern Assam.

2. Not identifiable.

3. Modern Puri in Orissa.

4. A place in the North-Kanara district of Karnataka.

5. Identified in north Onkar Mandhata on the bank of Narmada river. Some identify it in north Maheśvara, south of Indore in Madhya Pradesh.

6. There is a hill and a fort of this name in Central India.

7. Not identifiable.

8. Not identifiable.

9. Not identifiable.

10. Probably the same as the famous Nandigrāma of the Rāmāyaṇa. It is now known as Nandgaon, South of Fyzabad in Uttara Pradesh.

11. Modern Nāsika in Maharashtra.

12. Most probably some other Govardhana than the one near Mathura.

13. Modern Gaṇḍaka.

14. Modern Ravi.

15. Not identifiable.

24. He who takes a holy dip in the Tīrtha of Mānasa that has the eddy of Jñāna (pure knowledge) and the pure water of Dhyāna (meditation) that removes the dirt of Rāga (passion) and Dveṣa (hatred) attains the supreme goal.

25. The demarcation of places particularly holy or otherwise is for only those people who differentiate things and places saying "This is a holy place; this is not." He who identifies everything with Brahman will not find a place not holy.

26. All rivers and all mountains are holy places frequented by gods and others. Taking a holy dip, making gifts and performance of Srāddha and Piṇḍadāna in these places have endless benefit.

27. Śrīraṅga¹ is a holy place of Lord Viṣṇu; Tāpī is an excellent pious river. Territories surrounding Godāvarī called Saptagodāvara are holy places and Koṇagiri² is a great sacred place.

28. The great river Prañītā flowing from Sahyādri with the shrines of Mahālakṣmī³, Ekavīra⁴, the lord of lords and Sureśvari⁵, are the holiest of holy.

29. He who takes a holy dip in Gaṅgādvāra⁶, Kuśāvarta⁷ and Kanakhala⁸, in the mountains of Vindhya and Nīlaparvata⁹ is not born again.

Sūta said :

30. After hearing the details of the Tīrthas from Lord Hari, Brahmā addressed Vyāsa, Dakṣa and others.

31. After mentioning the Tīrthas he spoke about Gayā the foremost among Tīrthas which affords to the devotee the attainment of Brahmaloḥka for ever.

1. The same as Shri-ranga-patanam near Tirichinapalli in Tamilnadu.
2. Probably the place known as Koṇārka in Orissa.
3. Probably the temple of Mahālakṣmī in Kolhāpur in Maharashtra.
4. The temple of the Goddess in Goa.
5. Not identifiable.
6. Modern Haridvār.
7. Not identifiable.
8. Situated in Saharanpur District of Uttara Pradesh.
9. Modern Nilgiri.

CHAPTER EIGHTYTWO

Greatness of Gayā

Brahmā said :

1. O Vyāsa, listen. I shall narrate, in brief, the details of the greatness of Gayā.

2. There was a demon Gaya of great vitality. Once, he performed a terrible penance which scorched all living beings.

3-5. Devas, scorched extremely by his austerity, took refuge in Lord Viṣṇu.

Lord Viṣṇu said :

“When my great body is felled, all of you shall be experiencing welfare within.” The gods said “So be it.” Thereafter, one day, he culled lotuses for worship of Śiva from the Milk-ocean and brought them to Kīkaṭa. The demon was deluded by Viṣṇu’s Māyā and instead of proceeding with his worship he lay down and slept. Then Viṣṇu killed him with the mace.

6-7. Thenceforward, Lord Viṣṇu has been staying there with the mace lifted up, ready to offer salvation. Over the purified mortal remains of that demon, Lord Śiva, in the form of a liṅga (phallic emblem) and Viṣṇu and Brahmā too presided there. Lord Viṣṇu the primordial deity demarcated the boundaries of the place and proclaimed that it would be a holy place.

8. A man who performs sacrifices, Śrāddha, Piṇḍadāna and ceremonial baths there will attain heaven and the world of Brahmā, never the hell.

9. Understanding the holy character of Gayā, Brahmā himself performed a sacrifice there and honoured the brahmins who came there as Ṛtviks.

10. The Lord created a great stream of juice (of milk and milk products), ponds, etc. and different types of foodstuffs fruits, etc. He then created the divine Kāmadhenu¹.

11. The land 15 kilometres all round constituting the holy site of Gayā was given as gift to the Brahmins.

1. The divine cow who fulfils all desires.

12. The easy acquisition of the land gift made the brahmins complacent. Then the brahmins were cursed.

13. Your learning will not extend even to three generations. Your riches will not survive your successive third heir. The river will flow with water not milk. The mountains will be mere rocks (not fruits and other edibles).

14. The cursed brahmins pleaded and the lord relented and said : “Those who perform Śrāddha here, will attain holy worlds and Brahmā’s abode. I will consider myself worshipped if they worship you.”

15. Knowledge of the supreme Brahman, performance of Śrāddha at Gayā, death in a cowshed and residence in Kurukṣetra—these are the four ways of attaining salvation.

16. Holy oceans, rivers, sacred ponds, wells and eddies go unto Gayātīrtha for a holy dip. There is no doubt about this.

17. The five great sins, viz. the murder of a brahmin, drinking wine, stealing, illicit intercourse with the preceptor’s wife and association with sinners are removed by performing Śrāddha at Gayā.

18. Those who die and are not cremated duly, those who are killed by animals and dacoits, and those who die due to snake-bite attain salvation if Gayāśrāddha is performed unto them.

19. It is difficult to explain in detail the greatness of the benefits accruing from offering food oblations at Gayā even in twenty crores of years.

CHAPTER EIGHTYTHREE

Greatness of Gayā

Brahmā said :

1. In the land of Kīkaṭa, Gayā is a great holy place: the forest of Rājagṛha and the places frequently watered by the river are very holy.

2-3. To the east of Gayā is the place Muṇḍapṛṣṭha. In the west, south and north it extends to $4\frac{1}{2}$ kilometres. The whole expanse of Gayākṣetra is 15 kilometres. The gift of oblations to the manes satiates as well as grants salvation. Even a visit to this place frees a person from the obligation to the manes. The Gayāśiras (the head of Gayā) is three kilometres long.

4. From the mount Janārdana and the well known mānasa is Gayāśiras. It is called Phalgu-tīrtha.

5. By offering piṇḍa there, the manes are freed. Simply by going to Gayā one is freed of mane's debt.

6. The lord of lords Viṣṇu presides over Gayā in the form of Manes. By visiting his shrine one is freed of three debts (to gods, manes, sages and guests).

7. Seeing the main highway at Gayā and visiting the shrines of Rudra, Kāleśvara and Kedāra a man becomes free from the debts to the manes.

8. By visiting the shrine of Brahṇā one becomes free from all sins. By seeing the Prapitāmaha (the primordial deity) one attains region free of sickness.

9. After kneeling devoutly before the lord Gadādhara, Mādhava and Puruṣottama, the man is not born again.

10. O Brahmin Sage (Vyāsa) ! By visiting silently the shrines of Maunāditya and Kanakārka the noble, a man becomes free from debts to the manes. By worshipping Brahmā one attains Brahmā's world.

11. Getting up early in the morning if one performs Sāṇḍhyā and visits the shrine of Gāyatrī, one gets the fruit of visiting the shrines of all gods.

12. By visiting the shrine of Sāvitrī in the midday, one gets the fruit of all sacrifices.

13. By visiting the shrine of Sarasvatī in the evening one gets the fruits of charitable gifts. By visiting the shrine of Īśvara on the top of the mountain, one becomes free from debts to the manes.

14. By visiting lord Dharma in Dharmāraṇya the material debts are wiped off. Who is not freed from bondage by visiting the shrine of lord Gṛdhreśvara?

15. By visiting the shrine of Cow in Dhenuvana one enables one's ancestors to attain Brahmaloḥa. By visiting lord Prabhāseśa in the shrine Prabhāsa one attains the highest goal.

16. By visiting the shrines of Koṭīśvara and Aśvamedha the material debts are wiped off. By visiting the shrine of Svargadvāreśvara one is freed from the bondage of worldly existence.

17. By visiting the lord with the mace in the shrine of Rāmeśvara one attains to heaven. By visiting the shrine of Brahmeśvara one is freed from the sin of murdering a Brahmin.

18. By visiting the shrine of Mahācaṇḍī in the mountain Muṇḍapṛṣṭha one attains all desires. By visiting the shrines of Phalgviśa, Phalgucaṇḍī, Gaurī, Maṅgalā, Gomaka and lord Gopati one becomes free from debts to the manes.

19. Similarly, by visiting the shrines of Aṅgāreśa, Siddheśa, Gayāditya, Gaja and Mārkaṇḍeysvara one becomes free from debts to the manes.

20. A ceremonial bath in the holy pond of Phalgutīrtha and a visit to the shrine of Gadādhara,

21. Are these not sufficient for men of meritorious deeds? He makes his ancestors upto the twentyfirst remove attain Brahmaloḥa.

22. The holy rivers, oceans and lakes of the world will be coming to Phalgutīrtha, once every day.

23. In the whole world, Gayā is the holiest; in Gayā, Gayāśīras is the holiest spot and in gayāśīras the Phalgutīrtha is the holiest since it constitutes the mouth of gods.

24. To the north of Kanaka river is Nābhitīrtha and in its middle is the holy Tīrtha called Brahmasadas. A bath therein enables one to attain Brahmaloḥa.

25. After offering Piṇḍa (food-balls) etc. in the well one becomes free from indebtedness to the manes. Śrāddha at Akṣayavaṭa takes ancestors to Brahmaloḥa.

26. By taking the ceremonial bath in Hamsatīrtha a man becomes free from all sins. A person who performs Śrāddha in Koṭitīrtha, Gayāloḥa, Vaitaraṇī and in Gomaka takes ancestors upto the twenty first remove to the Brahmaloḥa .

27. A person who performs Śrāddha in Brahmatīrtha, Rāmatīrtha, Āgneyatīrtha, Somatīrtha or in Rāmahrada takes all ancestors to Brahmaloaka.

28. A man who performs Śrāddha in the Uttara-Mānasa is not born again; and in the Dakṣiṇa Mānasa takes his ancestors to the Brahmaloaka.

29. A man who performs Tarpaṇa on the top of the hill Bhīṣma makes the manes cross hell. A person who performs Śrāddha in Gṛdhreśvara becomes free from debts to the manes.

30. A person who after taking his bath, gifts away gingelly seeds and cows, visits the shrine of cow and performs Śrāddha in Dhenukāraṇya, takes his ancestors to the Brahmaloaka.

31. A person who performs Śrāddha in the Tīrthas Aindra, Nara, Vāsava and Vaiṣṇava and also in Mahānadi takes his ancestors to the Brahmaloaka.

32. A person who performs ceremonial bath, Sandhyā, Tarpaṇa and Śrāddha in the Tīrthas—Gāyatra, Sāvitra (and Sārasvata takes his ancestors upto the hundred and first remove to the Brahmaloaka.

33. With the mind absorbed in contemplating his ancestors the devotee shall pass through the cleft Brahmayoni. Then by performing Tarpaṇa to the manes and gods he will be freed from the pangs of birth (i.e. he will not be born again).

34. By performing Tarpaṇa in the Tīrtha Kākajaṅghā he satiates manes forever. A person who performs Śrāddha in the holy pond of Mataṅga in Dharmāraṇya attains heaven.

35. By performing Śrāddha, etc. in Dharmayūpa and Kūpa one becomes free from debts to the manes.

36. He shall invoke gods by saying "O Gods ! ye be the witness unto this. I have performed Śrāddha for my ancestors today."

37. By taking the ceremonial bath in Rāmatīrtha and performing Śrāddha on a rock in Prabhāsa, the manes though long departed can be made liberated.

38. A person who performs Śrāddha in the holy Tīrtha Svapuṣṭā shall uplift his ancestors upto the twentyfirst remove. A person who performs Śrāddha on the hill Muṇḍapṛṣṭha shall lead his ancestors to the Brahmaloaka.

39. There is no spot in Gayā which is not a holy Tīrtha. A person who offers Piṇḍa anywhere in Gayākṣetra, shall reap everlasting benefit and take his ancestors to Brahmaloḥa.

40. The pilgrim shall place the Piṇḍa in the hand of Janārdana (the idol) saying

41. "O Janārdana, I have offered the Piṇḍa in thy hand. When I go to the other world let everlasting liberation bless me."

42. It is certain that he will attain Brahmaloḥa along with his manes. The oblations offered to the manes in Dharma-prṣṭha, and Brahmasaras, in Gayā and in

43. Akṣayaṇa in Gayāśīrṣa shall be everlasting. The act of visiting Tīrthas, Dharmāraṇya, Dharmaprṣṭha and Dhenukāraṇya,

44. And performing Arghya to the manes uplifts twenty generations. Brahmāraṇya is to the west of the river Maya while in the east are Brahmasaras, Nāgādri and Bharatāśrama.

45-47. Śrāddha shall be performed in the region of Mataṅga in the Āśrama of Bharata. There is the holy place called Campakavana to the south of Gayāśīrṣa and to the west of Mahānadī. There Pāṇḍuśīlā is situated. If one performs Śrāddha there in the zone of Niścira on the third day of the lunar fortnight or in the sacred eddy of Kauśikī everlasting benefit is secured.

48. To the north of Vaitaraṇī is the sacred pond called Tṛtīya. There the sacred spot Krauñcapāda is situated. One who performs Śrāddha there shall take his ancestors to the Heaven.

49. To the north of Krauñcapāda is the sacred pond Niścira. Even a single visit to Gayā and offering of Piṇḍa once is rarely secured, then what of those who stay there permanently?

50. If the pilgrim performs Tarpaṇa in Mahānadī for the manes and gods he shall attain everlasting worlds and uplift his family.

51. If Sandhyā is performed in the Sāvitratīrtha the benefit of performing the same for twelve years shall be acquired.

52. He who stays for two fortnights (the bright and the

dark) in Gayā purifies his family upto the seventh generation. There is no doubt in this.

53. By seeing the three mountains Muṇḍapṛṣṭha, Aravinda and Krauñcapāda, the pilgrim is freed from all sins.

54. When solar or lunar eclipse occurs in the month of Makara (January—February) Piṇḍa shall be offered in Gayā. It bestows rare merits and is highly beneficent to the people.

55. A Śrāddha performed in Mahāhrada (great-eddy) of Kauśikī, in Mūlakṣetra and in the cave of Gṛdhrakūṭa is seven times fruitful.

56. A person who performs Śrāddha where the river Māheśvarī flows shall be freed from material debts. By visiting the holy river Viśālā famous in the three worlds a man obtains the fruits of Agniṣṭoma sacrifice. By performing Śrāddha he shall go to heaven.

57. A person who takes bath and performs Śrāddha in Somapada shall derive the fruits of Vājapeya sacrifice.

58. By offering Piṇḍas in Ravipāda the fallen souls shall be uplifted. The manes consider themselves blessed with a son if he goes to Gayā and offers food oblations.

59. Fathers desire for sons in their fear of falling into Hell thinking, "One of them will go to Gayā and uplift us". On seeing the son who has reached Gayā the manes are excessively jubilant.

60. They will think like this : "Either the son or some one else at some time or other shall offer us water at least by wading through it in Gayākūpa."

61. A pilgrim takes any one with that name to the eternal Brahman by repeating which he offers the Piṇḍa. A person who visits Koṭitīrtha shall attain the Viṣṇuloka called Puṇḍarīka.

62. The river which is renowned in the three worlds as Vaitaraṇī has incarnated in Gayākṣetra for the uplift of the manes.

63. There is no doubt in this that a person who performs Śrāddha, offers Piṇḍa and makes a gift of a cow uplifts his ancestors to twenty one generations.

64. If a son goes to Gayā sometime (after the death of

his father) he shall feed the local brahmins who had been allotted that right by Brahmā.

65. Their post is Brahmasadas. The same is the post of Somapas (drinkers of Soma juice).

66. The worship, Śrāddha, etc. shall be in the place assigned by Brahmā and the Brahmins also shall be those mentioned by Brahmā. If they are honoured, honoured shall all the deities be along with the manes.

67. The pilgrim shall propitiate the Brahmins at Gayā according to Śāstraic injunctions by means of Havyas and Kavyas (sacrificial foodstuffs). The best place for shedding the mortal body is Gayā.

68. There is no doubt in this that he who makes the gift of a bull in Gayākṣetra, the unrivalled holy place, derives the merit of a hundred Agniṣṭomas.

69. An intelligent man can offer Piṇḍa unto himself as unto others at Gayā but without using gingelly seeds.

70. O Vyāsa, Piṇḍas shall be offered to all at Gayā, whether cousins, ancestors kinsmen or friends in accordance with Śāstras.

71. By taking the ceremonial bath at Rāmatīrtha a man obtains the benefit of a gift of hundred cows. By taking the bath at Mataṅga pond he shall get the benefit of the gift of a thousand cows.

72. By taking the ceremonial bath at the confluence of Niścirā a man takes his ancestors to Brahmāloka; at Vasiṣṭha's hermitage — the benefit of Vājapeya.

73. And by staying in Mahākośī for a year he gets the fruit of Aśvamedha (Horse sacrifice).

74. There is a holy river flowing from Brahmasaras which sanctifies the whole world. It is famous as Agnidhārā and is on a par with Kapilā (the divine cow that grants all boons). A person performing Śrāddha here derives the fruit of Agniṣṭoma and by taking bath here one feels as if one has fulfilled all tasks.

75. By performing Śrāddha in Kumāradhārā one gets the fruit of Aśvamedha. Having reached Lord Subrahmaṇya he will attain salvation.

76. By taking the ceremonial bath in Somakuṇḍa a man goes to the moon's world. A person giving Piṇḍas in the sacred pond of Samvarta shall be highly lucky.

77-78. A man offering Piṇḍas in Pretakuṇḍa shall wash off all his sins. Those who offer Piṇḍas in the Tīrthas, Devanadī, Leliḥāna, Mathana, Jānugartaka and others shall uplift all ancestors. By bowing to lord Vasiṣṭheśa all accumulated material debts shall be liquidated.

CHAPTER EIGHTYFOUR

Greatness of Gayā

Brahmā said :

1-2. If a person wishes to proceed to Gayā, he shall first perform Śrāddha according to Śāstraic injunctions. He shall then disguise himself and go round his village. Then proceeding to another village he shall take in only what is left over after Śrāddha. He shall go round that village as well. During his journey to Gayā he shall never take Pratigraha (money by way of charity).

3-4. Every step that he takes after leaving his house towards Gayā enables his ancestors to ascend a step towards heaven. With regard to other holy places the injunction of tonsure and fasting holds good; but in the case of Kurukṣetra, Viśālā, Virajā and Gayā it does not. Śrāddha can be performed at Gayā during the day or night.

5-6. A person performing Śrāddha in Vārāṇasī, Śoṇanada and frequently in Mahānadī shall take his ancestors to heaven.

7. By going to Uttaramānasa unrivalled achievement is acquired. The pilgrim who takes bath and performs Śrāddha there shall acquire all his desires mundane and divine and also the means to achieve salvation.

8. After reaching the Dakṣiṇamānasa he shall offer Piṇḍa, etc. silently. At that place he shall wipe off the three-fold debts.

9-10. To the north of Muṇḍapṛṣṭha there is the holy place named Kanakhala famous in the three worlds, frequented by devas and sages and infested by illustrious serpents pleasing to the Siddhas and terrific to the sinners, horrible in appearance and putting out their unsplit tongues.

11. By taking bath there one goes to heaven; the Śrāddha performed there is everlasting. After bowing to the Sun and performing Piṇḍadāna and other holy rites he shall say like this :

12-13. "O ye deities of manes, Kavyavāha, Agniṣvāttas, Barhiṣads, Somapas, Soma, Yama and Aryaman, do come, you noble Sirs; with your protection I have come here to Gayā desiring to offer Piṇḍas to all of my ancestors and to all kinsmen born in the family."

14. After offering Piṇḍas in Phalgutīrtha he shall visit lord Pitāmaha and then Gadādhara. He shall be freed from indebtedness to the manes.

15. By taking bath in Phalgutīrtha and visiting lord Gadādhara the devotee shall immediately save himself, ten generations gone before and ten generations yet to come.

16. I have mentioned the programme for the first day. On the second day he shall go to Dharmāraṇya and perform Piṇḍadāna, etc. in the sacred pond of Mataṅga.

17. By visiting Dharmāraṇya he will derive the fruit of Vājapeya.

18. In the holy Tīrtha of Brahmā he will derive the fruit of Rājasūya and Aśvamedha.

19. Śrāddha and Piṇḍodaka in the middle of Kūpa and Yūpa shall be done with the water of the well. What is offered to the manes shall be endless.

20. On the third day he shall go to Brahmasadas, take bath and perform Tarpaṇa, Śrāddha and Piṇḍadāna in the middle of Kūpa (well) and Yūpa (Sacrificial stake).

21. The brahmins ordained by Brahmā are staying near Gopracāra. By honouring and serving them the manes shall

attain salvation. After going round the sacrificial stake he shall derive the fruit of Vājapeya.

22-23. On the fourth day he shall take bath, perform Tarpaṇa and Śrāddha in Gayāśira in the temple of Lord Rudra etc. Then O Vyāsa, he shall offer Piṇḍas in Pañcāgni (five fires) and worship the three gods Sūrya, (Sun) Indu (Moon) and Kārttikeya. The Śrāddha thus performed shall be everlasting.

24-25. The Śrāddha may be for nine deities or twelve deities. During the Anvaṣṭakā days (i. e. the ninth day of the lunar fortnights in Pauṣa, Māgha and Phālguna months), during Vṛddhi (i. e. in the bright fortnights) or on the day of death separate Śrāddha is performed here for the mother. At other places the Śrāddha has to be performed alongwith father's.

26. By taking bath in Daśāśvamedha and visiting Lord Pitāmaha and touching the feet of Rudra a man is not born again.

27. By performing Śrāddha in Gayāśira a man obtains the same as obtained by making a gift of a land endowed with the three kinds of wealth (fertility, nearness to water, and good soil).

28. At Gayāśira, the balls of oblation shall be of the size of a Śamīpatra (the leaf of Śamī tree). Then the manes become gods. No one need worry about this.

29. Lord Mahādeva of great intellect has set foot on the hill Muṇḍapṛṣṭha. By performing even a small penance he shall acquire great merit.

30. Those who are in hell will go to heaven and those in heaven attain liberation if he names them and offers Piṇḍas in Gayāśira.

31. On the fifth day he shall take his bath in Gadālola and offer Piṇḍas at the foot of the Banyan tree. He shall thereby enable the entire family of his ancestors to cross hell.

32. At the root of the Banyan tree even if a single brahmin is fed with vegetable dishes and hot water it is as good as feeding a crore.

33. At Akṣayavaṭa he shall perform Śrāddha and see the

Primordial deity. He shall attain everlasting worlds and uplift a hundred generations.

34. Many sons are to be wished for. At least one of them may go to Gayā or perform Aśvamedha or make a gift of a dark bull.

35. A ghost once addressed a certain merchant—"Please offer Piṇḍas in my name at Gayāśira. I shall be liberated from the state of a ghost and the giver of the Piṇḍas shall attain heaven."

36. The merchant on hearing that offered Piṇḍa to the chief of ghosts and thereafter offered the same to his manes alongwith the younger brothers.

37. All of them were liberated and Viśāla the offerer of Piṇḍas was blessed with a son. There was a prince in the country of Viśālā named Viśāla. He addressed the Brahmins.

38. "How can I have sons?" The brahmins replied, "By offering Piṇḍas in Gayā you will have sons". The prince Viśāla offered Piṇḍas in Gayā and was blessed with sons.

39. He saw in the sky three human shapes white, red and black in colour and said "Who are you?". The white one from among them replied to Viśāla.

40. "I am the white one, your father. I attained Indra-loka due to meritorious deeds. My son, this red one is my father. He is a great sinner, a murderer of a Brahmin.

41. This black one is my grandfather. Some sages had been killed by him. Both of them had fallen into the hell Avīci (Rayless). Now that you have offered the Piṇḍas both of them have been liberated.

42. Now that we have been liberated, we are proceeding to Heaven." Viśāla who was satisfied ruled the kingdom (for some time) and attained heaven.

43-48. [The devotee shall repeat thus]. "Let all the manes in our family who had been deprived of Piṇḍa and Udaka (water) rites, who died in infancy without the rite of Cūḍā (ceremonial cutting of forelocks), who had been still born, who had not been duly cremated and who had died in flames, be satisfied with the Piṇḍas offered in the Earth and attain salvation. Let these Piṇḍas deliver everlastingly all these :— Father, grandfather, great grandfather, mother, paternal

grand mother, paternal great-grand mother maternal grand-father, maternal great grandfather maternal great-great grand father, maternal grand mother, maternal great grandmother, maternal great great grandmother and other kinsmen.

CHAPTER EIGHTYFIVE

Greatness of Gayā

Brahmā said :

1. After taking bath in Pretaśilā, etc., with the nectar (holy water) of Varuṇatīrtha the pilgrim shall invoke the manes with the following mantras and offer Piṇḍas.

2. “With gingelly seeds and holy water, I invoke on this Darbha grass all those in our family who have not attained salvation after death.

3. I offer this Piṇḍa to uplift all those who died in my father’s family and mother’s family.

4. I offer this Piṇḍa to uplift all those in my maternal grandfather’s family who have not attained salvation.

5. I offer this Piṇḍa to uplift all those who died in infancy without cutting the first tooth or who were still born.

6. This Piṇḍa is assigned to those kinsmen whose names and Gotra (spiritual clan) are forgotten whether in my gotra or others.

7. I offer this Piṇḍa to those who committed suicide by hanging themselves or by other means or poisoned to death or killed with any weapon.

8. I offer this Piṇḍa to those who died in an incident of arson, or were killed by lions or tigers or sharp-teethed animals or horned beasts.

9. I offer this Piṇḍa to those who were cremated or not, who were electrocuted or killed by dacoits.

10. I offer this Piṇḍa to uplift those who have been consigned to the hells—Raurava, Andhatāmisra and Kālasūtra after death.

11. I offer this Piṇḍa to uplift those who have been confined to the terrible hells Asipatravana and Kumbhīpāka after death.

12. I offer this Piṇḍa to uplift those who are being tortured and tormented (by Yama) in the Pretaloka (Infernal region).

13. I offer this Piṇḍa to those who have been born as beasts, birds, worms, reptiles or trees.

14. I offer this Piṇḍa to uplift those who are being tortured and tormented in innumerable ways at the bidding of Yama.

15. I offer this Piṇḍa to those to whom birth in human society has become difficult of access due to their actions and who are born and reborn in countless other species.

16. Let all those be satiated with this offer of Piṇḍa forever whether kinsmen or not or whether they were kinsmen in my previous birth or not.

17. Let all those ancestors of mine be satiated forever by this offer of Piṇḍa and those who are still in the state of Ghosts.

18-20. Let this Piṇḍa offered by me go for endless benefit unto all those who were born in my father's family, mother's family or those of preceptor's, father-in-law or kinsmen or other kinsmen who are dead, those who have been deprived of Piṇḍadāna, those who had no sons or wives, those who had not performed any rites, those who had been born blind, those who were lame, those who were deformed or those who died in the womb whether known to me or not.

21-22. Let Devas bear witness, let Brahmā, Īśāna and others bear witness. I have come to Gayā and have performed the obsequies. O Gadādhara, for performing the rites for manes I have come to Gayā. Be my witness today. I am now absolved of my three debts."

23. In Gayā, the sanctity of Mahānadī, Brahmasaras Akṣayaṇa Prabhāsa, Gayāśiras, Sarasvatī, Dharmāranya, Dhenuprṣṭha, of all these holy spots, is equal to that of Kurukṣetra.

CHAPTER EIGHTYSIX

Greatness of Gayā

Brahmā said :

1-2. The spot famous as Pretaśilā has three sections in Prabhāsa, Pretakuṇḍa and Gayāsuraśiras. This rocky promontory is held aloft by Dharma and is called Pretaśilā because it is conducive to the prosperity and uplift of those men, their friends or kinsmen who become ghosts. It is presided over by all devas.

3. Hence, here sages, kings and queens perform Śrāddha on that rock. They have attained Brahmāloka too.

4. The rock at the place where the skull of the demon Gayāsura fell is known as Muṇḍapṛṣṭha. It is also presided over by all devas.

5. At the foot of the mountain Muṇḍapṛṣṭha there are ponds Brahmasaras etc. overgrown and partially hidden by Aravinda forest.

6. The hill in Aravinda forest marked by the feet of a Krauñca bird (akin to heron) is called Krauñcapāda which enables the pilgrim to attain Brahmāloka.

7. The primordial deities Gadādhara and others are latent in the stone idols. Hence, the rock is saturated with divine presence.

8-9. The idol of Gadādhara buried under its heavy weight the head of the demon Gaya and gradually the beginningless and endless lord Hari in the company of Mahārudra and other devas became manifest in it for the preservation of virtue and destruction of evil.

10-11. The Lord Viṣṇu took the incarnations of Matsya (fish), Kūrma (tortoise), Varāha (boar) Nṛhari (Man-lion), Vāmana (Dwarf) the powerful Paraśurāma, Rāma son of Daśaratha Kṛṣṇa, Buddha and Kalki for the destruction of demons and ogres. In the same way the manifest and unmanifest form of the primordial Gadādhara.

12. The deity Gadādhara is called Ādi (primordial) because he had been worshipped by lords Brahmā and others with Pādya, fragrant flowers in the beginning.

13-18. He who, after visiting the shrine of the primordial Gadādhara along with the other gods, makes an offering of Arghya, Pādya, fragrant flowers, incense, lamp, Naivedya (food offerings) of the highest sort, different sorts of garlands, clothes, crown, bell, chowries, mirrors, ornaments, Piṇḍa and various foodstuffs, is sure to get wealth, grains, longevity, health, blessings of sons and children, all kinds of riches, learning, all desires, good wife, enjoyment in heaven and after the return from heaven a flourishing kingdom, nobility of birth, Sāttvika qualities, defeat of enemies in the battle, freedom from murder and bondage and finally will attain liberation. Those who perform Śrāddha and offer Piṇḍa will go to Brahmaloḥa along with their ancestors.

19. Those who worship Balabhadra and Subhadra shall acquire strength, welfare, knowledge, wealth and children and attain Puruṣottama.

20. Offering of Piṇḍa to the manes in front of Puruṣottamarāja, the Sun and Gaṇeśa yields Brahmaloḥa to the ancestors.

21. By bowing down to Kapardin (Śiva), and Vighneśa (Gaṇeśa) one is freed from all obstacles. By worshipping Kārttikeya he shall attain Brahmaloḥa.

22. By worshipping twelve suns one is freed from all sickness. By worshipping Vaiśvānara one gets an excellent brilliance.

23. By adoring Revanta the pilgrim obtains excellent horses; by worshipping Indra—great riches and by worshipping Gaurī—good fortune.

24. By worshipping learning, Sarasvatī, Lakṣmī, Śrī and Garuḍa one is extricated from numerous obstacles.

25. By worshipping Kṣetrapāla one is freed from evil planets and by worshipping Muṇḍapṛṣṭha one shall obtain all desires.

26. By worshipping the eight serpents one will not be affected by serpent bite; by worshipping Brahmā one shall attain Brahmaloḥa.

27. By worshipping Balabhadra one shall get strength and health: by worshipping Subhadra one gets good luck.

28. By worshipping Puruṣottama one obtains all desires. By worshipping Nārāyaṇa one becomes lord of men.

29. By touching the idol of Narasiṃha and worshipping it one becomes victorious in battle. By worshipping Varāha (the divine Boar) one acquires suzerainty over the whole Earth.

30. By touching idols of two Vidyādharaḥ whoever one may be, becomes a Vidyādhara. By worshipping the primordial Gadādhara one attains all desires.

31. By worshipping Somanātha one obtains Śivaloka. By bowing Rudreśvara one is honoured in Rudraloka.

32. By bowing to Rāmeśvara a man becomes delightful to others like Lord Rāma. By worshipping Brahmeśvara and reciting prayers one becomes competent to be in Brahmaloḥa.

33. By worshipping Kāleśvara a man conquers the god of death; by worshipping Kedāra one is honoured in Śivaloka. By worshipping Siddheśvara one shall become a Siddha and go to Brahmapura.

34. By visiting the Primordial Gadādhara along with the primordial Rudra and others a man is able to uplift a hundred generations and lead them to Brahmapura.

35-36. By worshipping the primordial Gadādhara a man desirous of Dharma (virtue) shall acquire it; a man desirous of wealth shall acquire wealth; a passionate man shall acquire love; a man desirous of salvation shall acquire salvation; a man desirous of a kingdom shall acquire a realm and a man desirous of tranquillity shall acquire it.

37. By approaching and worshipping the primordial Gadādhara a woman desirous of sons shall get sons; a woman desirous of blissful married life shall acquire it and a woman desirous of a flourishing family shall attain it.

38. By worshipping the primordial Gadādhara one obtains the Brahmaloḥa even as by Śrāddha, Piṇḍadāna, gift of food and gift of cool water.

39-40. Just as Gayāpurī is the most excellent of all Tīrthas in the world so also Gadādhara is the most excellent of all sacred idols. Since Gadādhara is the entire world if Gadādhara is seen the entire sacred spot and all idols are virtually seen.

CHAPTER EIGHTYSEVEN

The fourteen Manus

Hari said:

1. I shall enumerate the fourteen Manus and their sons such as Śuka. Svâyambhuva Manu is the first among the Manus. Agnīdhra and others are his sons.

2. The seven sages are Marīci, Atri, Āṅgiras, Pulastya, Pulaha, Kratu and the brilliant Vasiṣṭha.

3. These four are called Somapāyins (drinkers of Soma juice) : Jaya, Amita, Śuka and Yāma. The foregoing twelve are collectively called Dvādaśaka Gaṇa.

4. Vāmadeva who enjoyed the entire universe was elected Indra (during this Manvantara i.e. period of regime of Manu and his dynasty). The demon Bāṣkali was his enemy. He was killed by Viṣṇu with his Sudarśana discus.

5-7. The second Manu was Svārociṣa. His sons were Maṇḍaleśvara, Caitraka, Vinata, Karṇānta, Vidyuta, Ravi, Bṛhadguṇa, and Nabha of great strength and exploit. The seven sages were Ūrja, Stamba, Prāṇa, Rṣabha, Nicula, Dambholi and Arvavīra. The Tuṣitas and Pārāvatas together constituted the Dvādaśaka Gaṇa.

8. Vipāścīt was elected as Indra of the devas. His enemy was the demon Purukṛtsara whom Lord Madhusūdana killed in the guise of an elephant.

9. The sons of the third Manu, Auttama were : Āja Paraśu, Vinīta, Suketu, Sumitra, Subala, Śuci, Deva, Devāvṛdha, Mahotsāha and Ajita, O Rudra.

10. The seven sages during his regime were : Rathaujas, Ūrdhvabāhu, Śaraṇa, Anagha, Muni, Sutapas and Śaṅku.

11. The Five Deva gaṇas were Vaśavarti, Svadhāmāns, Śivas, Satyas and Pratardanas. These with the seven sages constituted the Dvādaśaka Gaṇa.

12. Svaśānti was elected Indra during this regime and his enemy was the demon Pralamba. Lord Viṣṇu in his incarnation as fish killed him.

13-16. The sons of the fourth Manu named Tāmasa were :—Jānujaṅgha, Nirbhaya, Navakhyāti, Naya, Priyabhṛtya,

Vivikṣipa, Havuṣkadhi, Prastalākṣa, Kṛtabandhu and Kṛta. The seven sages were Jyotirdhārā, Dhṛṣṭakāvya, Caitra, Cetāgni, Hemaka, Surāga and Svadhiya. The four Haris together with others constituted the twentyfive Devatāgaṇas. Śibi was elected Indra and his enemy was the giant Bhīmaratha. This giant Bhīmaratha was killed by Lord Viṣṇu in His incarnation as Tortoise.

17-18. The sons of the fifth Manu Raivata were Mahāprāṇa, Sādhaka, Vanabandhu, Niramitra, Pratyāṅga, Parahā, Śuci, Dṛḍhavrata and Ketuśṛṅga.

19. The seven sages were Vedaśrī, Vedabāhu, Ūrdhva-bāhu, Hiraṇyaroman, Parjanya, Satyanāman and Svadhāman.

20-21. The four Devatā gaṇas were Abhūtarajas, Devāśvamedhas, Vaikuṇṭha and Amṛta. These were altogether fourteen in the Gaṇa. Vibhu of great exploits was elected Indra. The demon Śāntaśatru was killed by Viṣṇu in the guise of a Swan.

22-23. The sons of the sixth Manu Cākṣuṣa were :—Ūru, Pūru of great strength, Śatadyumna who performed penances, Satyabāhu, Kṛti, Agniṣṇu, Atirātra, Sudyumna and Nara. The seven sages were: Haviṣmān, Sutanu the glorious, Svadhāman, Viraja, Abhimana, Sahiṣṇu and Madhuśrī.

24. There were five gaṇas each with eight deities. They were — Āryas, Prasūtas, Bhāvyas, Lekhas and Pṛthukas.

25. Manojava was elected Indra and his enemy was Mahākāla of long arms. He was killed by Lord Viṣṇu in the guise of a horse.

26-28. The sons of the seventh Manu Vaivasvata who were great devotees of Viṣṇu were : Ikṣvāku, Nābha, Viṣṭi, Śaryāti, Haviṣyanta, Pāṁśu, Nabhas, Nediṣṭha, Karūṣa, Pṛṣadhra and Sudyumna. The seven sages were Atri, Vasiṣṭha the dignified, Jamadagni, Kaśyapa,

29. Gautama, Bharadvāja and Viśvāmitra. There were fortynine Maruts.

30. The Ādityas, Vasus and Sādhyas together constituted the Dvādaśaka Gaṇa.

31. The Rudras were eleven in number, Vasus were eight; the Āśvins are stipulated as two and Viśvedevas were ten in number. The Āngiras were also ten and nine Devagaṇas.

32. Tejasvin was elected Indra. Hiraṇyākṣa was his enemy. This demon was killed by Lord Viṣṇu in His incarnation as the Boar.

33. I shall now enumerate the future Manus (and their sons and followers). The sons of the eighth Manu named Sāvarṇi will be Vijaya, Arvavīra, Nirdeha, Satyavāk, Kṛti, Variṣṭha, Gariṣṭha, Vāca and Saṅgati.

34. The seven sages will be : Aśvatthāmā, Kṛpa, Vyāsa, Gālava, Dīptimān, Ṛṣyaśṛṅga and Rāma.

35. The chief deities will be Sutapas and Amṛtābhas; their gaṇas are twenty in each.

36. Virocana's son Bali will be elected Indra.

37. After giving his realm to Viṣṇu who will be begging for three steps, he will forsake his Indra-hood and achieve salvation.

38. Listen to the names of the sons of Dakṣasāvarṇi descendant of Varuṇa. He will be the ninth of Manus. The sons will be : Dhṛṣṭiketu, Dīptiketu, Pañcahasta, Nirākṛti, Pṛthuśravas, Bṛhaddyumna, Ṛcīka, Bṛhata and Guṇa.

39-40. The seven sages will be — Medhātithi, Dyuti, Sabala, Vasu, Jyotiṣmān, Havya and Kavya. Vibhu, Marīci and Garbha will be elected Indra. The three will be strictly observing their duties. Kālakākṣa will be the enemy of gods. Lord Padmanābha will kill him.

41-42. Listen to the names of the sons of the tenth Manu, Dharmaputra. They will be Sukṣetra, Uttamaujas, Bhūriśreṇya the virile, Śatānīka who will have no enemies, Vṛṣasena, Jayadratha, Bhūridyumna and Suvarcas. Śānti will be elected Indra. He will be valorous.

43. The seven sages will be :—Apomūrti, Haviṣmān, Sukṛta, Avyaya, Lābhaga, Apratima and Saurabha.

44. The hundred Prāṇas will constitute the Devatāgaṇas. Bali will be the enemy whom lord Hari will kill with his mace.

45-48. I shall tell you the names of the sons of Rudraputra the eleventh Manu. They will be — Sarvatraga, Suśarman, Devānīka, Puru, Guru, Kṣetravarṇa, Dṛdheṣu, Ādraka and Putraka. The sages will be — Haviṣmān, Haviṣya, Varuṇa, Viśva, Vistara, Viṣṇu and Agnitejas. Vihaṅgamas (skywanderers) Kāmagamas (Going as they pleased) Nirmāṇarucis and

Ekaikarucis will constitute the Gaṇas. Vṛṣa will be elected as Indra. Daśagrīva will be the enemy. The lord Śrīrūpin will kill him.

49-50. Listen to the names of the sons of Dakṣaputra, the twelfth Manu. They will be Devavān, Upadeva, Devaśreṣṭha, Vidūratha, Mitravān, Mitradeva, Mitrabindu the virile, Mitra-vāha and Pravāha.

51. The seven sages will be Tapasvin, Sutapas, Tapo-mūrti, Taporati, Tapodhṛti, Tapodyuti and Tapodhana.

52. Sutapas who will be observing the duties, Harita, Rohita, and Surāris constitute the gaṇas each consisting of ten.

53. Ṛtadhāman will be elected as their noble Indra. Tāraka will be their enemy. Lord Hari assuming the form of a eunuch will kill him, O Śaṅkara.

54-57. Know from me the names of the sons of Raucya the thirteenth Manu. They will be Citrasena, Vicitra, Tapo-dharmarata, Dhṛti, Sunetra and Kṣetravṛtti. The seven sages will be Dharmapa the firm or steady, Dhṛtimān, Avyaya, Niśārūpa, Nirutsuka, Nirmāṇa, and Tattvadarśin. The gaṇas will be constituted by Svaromans, Svadharmans, Svakarmans and Amaras consisting of thirtythree sections. Divaspati will be elected Indra and the enemy will be Iṣṭibha the great demon.

58. Lord Mādhava will kill him in the guise of a peacock. Listen to the names of the sons of Bhautya the fourteenth Manu from me.

59. They will be :—Ūru, Gabhīra, Dhṛṣṭa, Tarasvin, Grāha, Abhimānin, Pravīra, Jīṣṇu, Saṁkrandana, Tejasvin, and Durlabha.

60. The seven sages will be :—Agnīdhra, Agnibāhu, Māgadha, Śuci, Ajita, Mukta and Śukra.

61. These five constitute the gaṇas Cākṣuṣas, Karmaniṣṭhas, Pavitras, Bhrājins and Vācāvṛthas, each having seven sections.

62-64. Śuci will be elected Indra. His enemy will be the demon Mahādaitya. Lord Hari will Himself kill him. Lord Viṣṇu though single by Himself will assume the form as Vyāsa

and write the Purāṇas and propagate them. Eighteen lores constitute the six Aṅgas, the four Vedas, Mimāṃsā, Nyāya-vistara, Purāṇas, Dharmaśāstras, Āyurveda, Arthaśāstra, Dhanurveda and Gāndharva (musicology).

CHAPTER EIGHTYEIGHT

Story of Ruci

Sūta said :

1. Lord Hari narrated the Manvantaras to Lord Śiva, Brahmā and others. The sage Mārkaṇḍeya narrated to Krauñcuki the hymn of the Manes. Listen to that.

Mārkaṇḍeya said :

2. Formerly, Ruci, an elderly sage, free from attachment to the world, devoid of egotism and for whom Māyā (Ignorance) was well-nigh put to rest, was roaming about in the world here and there.

3. Seeing the sage not nursing the sacrificial fires, not staying in a permanent abode, not fulfilling the duties of (householder's) Āśrama (stage in life) and satisfied with a single meal (anywhere), his ancestors addressed him.

The Manes said :

4-5. "Dear Son, wherefore has the holy wedlock not been entered into by you? Of course it is a binding fetter since it is the bridge that unites Heaven and earth. Hence, a householder performing due and deserving hospitality to deities, manes, sages and suppliants without meat, shall attain the higher worlds.

6. By repeating Svāhā, the householder propitiates the deities; by repeating Svadhā he propitiates the manes, by gifts of food he propitiates servants and guests.

7. O mortal Sage ! You too have fallen into a bondage by incurring debts to gods, to us and to all living beings day after day.

8. Without begetting sons, without performing 'Tarpaṇas to the manes and without shaving off your head (in Sannyāsa) how can you wish for heaven ?

9. O son, know that only pain will befall you and that too by your unjustifiable act. If you die, either you go to hell or suffer pain in the next birth.

Ruci said :

10. Wedlock is conducive to greater distress, sin or fall. Hence I did not marry sire.

11. One is held in suspense by a momentary consultation; there seems to be no way out for salvation; this will be the result if I enter into matrimony.

12-13. The soul which is tarnished by the multifarious acts of innumerable births has to be washed by the water of knowledge of reality with a full curb on the sense-organs. A soul free from the ties of wedlock may still be tainted with the feeling of "my-ness"—an obsession of possession. Yet it is better and easier to wash it off by the water of learning.

The Manes said :

14. "Dear son, no doubt, the soul has to be scrubbed of its impurities by curbing the sense-organs. Yet the path you have chosen as the remedy is not the suitable one.

15-16. Dispelling the effects of good and bad actions of the previous births by means of five sacrifices (Pañca-yajñas) austerities and charitable gifts and performing the duties (enjoined by sacred circles) one is not fettered by that action like the one resulting from transgressing the same. There will never be any obstacle.

17. Dear son, sin, or merit accumulated by previous actions is wasted away steadily when one experiences the fruits thereof whether pleasure or sorrow.

18. It is thus that intelligent men wash off their souls and save them from bondage. If they protect themselves with discretion they are not sullied by the taint of sin.

Ruci said :

19. Noble sires ! The paths of activities are condemned in the Vedas as the sequel of ignorance. Still, wherefore do you enjoin the same on me ?

The Manes said :

20. It is wrong to say that everything is the result of ignorance and actions constitute the cause of the same. But there is no doubt that action is the cause of extension of learning (or true knowledge).

21. The good never invite trouble by not doing the rites mandatorily enjoined. A self-restraint coupled with it is conducive to salvation, otherwise it leads to fall.

22. What you consider to be the excellent way out with the attitude "O I am washing off" (is wrong); you will be burnt by the sins of dereliction of duty.

23. Even the illusion, like poison (which nullifies other poisons and helps) is conducive to good; as a means for the performance of duties it is not fettering though capable of it.

24. Hence, dear son, find out a suitable girl and marry her. Let not your life be in vain without the assurance of attaining the other world and its benefit.

Ruci said :

25. O sires, I am now an old man. Who will provide me with a wife ? It is difficult for a poor wretch to go in for marriage.

The Manes said :

26. O son, If you do not appreciate our advice, our degradation and your fall is certain. You should render our advice into practice.

27. After saying this, O noble sage (Krauñcuki), the manes suddenly vanished like lamps blown out by the wind, even as Ruci stood gazing at them.

28. Thus Mārkaṇḍeya narrated to Krauñcuki the entire episode of Ruci involving his conversation with the manes.

CHAPTER EIGHTYNINE

Story of Ruci

Sūta said :

1-2. When requested by Krauñcuki Mārkaṇḍeya continued the story : Ruci became worried and anxious on hearing the last utterance of the Manes. In his search for a wife the brahmin sage wandered over the world. He could not get any girl. The utterance of the manes kindled him. He became agitated and excited and began to ruminate.

3. “O what shall I do ? Where shall I go ? How can I secure a wife ? How is it possible to uplift myself and my ancestors quickly ?”

4. Thus ruminating he thought of an idea. “O I shall propitiate Brahmā the lotus-born god by means of penance !”

5. He stayed in a forest for a long time leading a disciplined life and propitiating (Brahmā). With a concentrated mind he performed divine austerities for full one hundred years.

6. Brahmā the patriarch of worlds revealed himself to the sage and said—“I am pleased. Let me hear what you desire.”

7. Thereupon the sage bowed down and told Brahmā the ultimate refuge of the universe what he was desirous of doing at the bidding of the manes.

Brahmā said :

8-9. You shall be a Prajāpati (a progenitor of children). O Brahmin, after begetting children and performing sacred rites, you shall achieve the desired results. Hence, go ahead in your attempt to secure a wife as advised by the manes.

10. With desire in your mind worship the manes who being duly propitiated, will bestow upon you what you desire. Won't they, your grandfathers when propitiated provide you with a wife and sons ?

Mārkaṇḍeya said :

-11. After hearing the words of Brahmā born of the un-

manifest, the sage Ruci performed Tarpaṇa unto the manes on the sacred banks of a river.

12. With reverence he thought of the manes with pure and concentrated mind and stooping his shoulders with due devotion the brahmin adored the manes by means of the following verses in prayer.

Ruci said :

13. "I bow unto the manes with devotion—the manes who reside amidst the deities and who are propitiated by the deities during Śrāddhas, with mantras ending with 'Svadhā.'

14. I bow unto the manes who are propitiated by the sages in the heaven desirous of devotion and salvation by Śrāddha performed mentally with great devotion.

15. I bow unto the manes whom the Siddhas in heaven propitiate during Śrāddhas by means of unrivalled divine offerings.

16. I bow unto the manes who are worshipped with devotion by the Guhyakas¹ in heaven who desire an identical prosperity that is the utmost possible.

17. I bow unto the manes who are worshipped by men in the world during Śrāddhas with perfect faith and who bestow full nourishment of the desired world.

18. I bow unto the manes who are worshipped by the brahmins in the world for the acquisition of the object of desire as they are the bestowers of Prājāpatya (State of being a Progenitor).

19. I bow unto the manes who are propitiated by the dwellers in the forest who exercise full control over their diet and who have dispelled their sins by penance, in their Śrāddhas with articles produced in the forest.

20. I bow unto the manes who are propitiated by Samādhis (mystic trances) by brahmins of great self discipline, righteous activities and self-control over the senses.

21. I bow unto the manes whom the great kings propitiate during Śrāddhas with every kind of Kavyas (food oblations) as they are the bestowers of fruits of both the worlds.

1. Attendants of Kubera and guards of his treasury.

22. I bow unto the manes who are worshipped by Vaiśyas devoted to their special functions and who use flowers, incense, foodstuffs and water for the worship.

23. I bow unto the manes famous throughout the world as Sukālins and worshipped by even Śūdras with great devotion.

24. I bow unto the manes who have nectar for their diet and who are propitiated in Pātāla by the demons who have forsaken their haughtiness and pride.

25. I bow unto the manes who are worshipped in Rasātala during Śrāddhas by the Nāgas desirous of attaining cherished wishes, by means of offerings not leaving anything.

26. I bow unto the manes who are duly propitiated there itself (in Rasātala) by Sarpas (Serpents) fully equipped with riches, mantras and all food offerings.

27. I bow unto the manes directly who reside either in heaven or on the Earth or in Ether worthy of being worshipped even by Rākṣasas. Let them accept what is offered by me.

28. I bow unto the manes who retain their reality and who stay in their aerial chariots in airy unembodied forms and whom the Yogīśvaras (great yogins) worship in their unsullied minds — the manes who cause the removal of all pains.

29. I bow unto the manes in heaven the Svadhā-dieted embodied ones, who are capable of bestowing all wishes in case the devotee has any cherished desire and who are competent to bestow salvation if the devotee has no special desire.

30. Let the manes be propitiated with the Tarpaṇa ceremony. The manes bestow the desired objects upon those who desire the lordship of deities, devahood or even greater things or elephants, horses, gems or great mansions.

31. Those who stay in the rays of the moon, or in the disc of the sun or in a white aerial chariot for ever shall be propitiated by this. Let those manes be nourished by the food oblations, water and fragrance.

32. May the manes be propitiated by food and water in sacred rite — the manes who are satiated when the Havis is offered in the fire, who take in food by staying in the bodies of the brahmins and who are delighted by the offerings of Piṇḍa.

33. By this sacred rite delighted may the manes be who are sought to be pleased by gods with the flesh of the Rhinoceros, the black gingelly seeds, of divine origin and pleasing appearance, and by great sages with Kāla Śāka (Black vegetable).

34. Let those Kavyas (food offerings) which delight the manes worthy of my respect, be present, in their entirety, in these flowers, fragrant water and food offerings prepared by me.

35. Let this sacred rite offer satisfaction to the different manes — who receive worship daily, who are to be worshipped at the end of every month, or on Aṣṭakās (the 7th, 8th and 9th days of the lunar fortnight), or at the end of a year or on special occasions of prosperity or victory.

36-37. Some manes white like the moon or the Kunda flower are to be worshipped by brahmins; the manes coloured like the fire and the Sun are to be worshipped by the Kṣatriyas; the manes of golden hue are to be worshipped by the Vaiśyas and the manes coloured like the indigo are to be worshipped by the Śūdras. Let these manes be delighted and satiated by my offerings of flowers, incense, water and foodstuffs as well as by Agnihoma. I bow unto those manes always.

38. Let those manes be delighted with this rite — the manes who partake of the Kavyas, auspiciously offered for their satiation after giving precedence to the deities and who when delighted create prosperity. I bow unto them.

39. Let the primordial manes of the deities worthy of worship even by Indra, be satisfied with this sacred rite and let them remove all evil spirits, bad ghosts, goblins of fierce type and miseries of the people. I bow unto them.

40. Let the different types of manes, viz. — Agniṣvāttas, Barhiṣads, Ājyapas and Somapas be propitiated by this Śrāddha. I have offered Tarpaṇa unto them.

41. Let the groups of manes Agniṣvāttas, protect the eastern side; let the manes, Barhiṣads, protect the southern side; Ājyapas — west and Somapas — the north.

42. Let the manes accord me protection from evil spirits, ghosts, geni, goblins, all round.

43-48. Let the thirty one sets of manes by whom the entire universe is pervaded be satisfied with what I have offered. The sets are as follows :—The nine sets are these :—Viśvas, Viśvabhukts, Ārādhyas, Dharmas, Dhanyas, Śubhānanas Bhūtidas, Bhūtikṛts and Bhūtis. The six sets are these :—Kalyāṇas, Kalyadas, Kartṛs, Kalyas, Kalyatarāśrayas and the sinless Kalyatāhetus. The seven sets are these :—Varas, Vareṇyas, Varadas, Tuṣṭidas, Puṣṭidas, Viśvapātṛs, and Dhātṛs. The five sets dispelling sins are :—Mahāns, Mahātmans, Mahitas, Mahimāvāns and Mahābalas. The four sets are :—Sukhadas, Dhanadas.”

Mārkaṇḍeya said :

49. As he (Ruci) was repeating this prayer, a high column of brilliant light came into view suddenly spreading over the sky.

50. On seeing that column of brilliant light enveloping the world, Ruci knelt on the ground and sang this hymn.

Ruci said :

51. I offer my salutations to the manes who are worshipped, disembodied, of brilliant splendour, endowed with divine vision and engaged in meditation.

52. I offer my salutations to the manes who bestow cherished desires and who are the leaders of Indra and other gods, Dakṣa and Mārīca and of the seven sages and others.

53. I offer my salutations to the manes who are the leaders of Manu and others, the sun and the moon. He (Manu) uplifted even the manes ?

54. With palms joined together I offer my salutations to the manes of stars, planets, wind, fire, sky, heaven and Earth.

55. With joined palms I offer salutations unto Kaśyapa Prajāpati, Soma, Varuṇa and all Yogeśvaras.

56. I make obeisance to the seven gaṇas in the seven worlds. I offer salutations to Brahman the self-originated and endowed with yogic vision.

57. I offer salutations to the groups of manes called Somādhāras, Yogamūrtidharas, and the moon the father of worlds:

58. I make obeisance to the manes who have assumed the form of fire and others as well. The universe is permeated by fire and the moon and it is meet that I make my obeisance to them.

59-60. Those who are in the Cosmic fire, those who have assumed the forms of the moon, sun and fire, those who have assumed the form of the Universe and those who have assumed the form of Brahman — obeisance, obeisance, obeisance unto all those Yogins and manes. I have purified my mind. Let manes, whose diet is Svadhā, be delighted.”

Mārkaṇḍeya said :

61. Thus glorified by him (Ruci) those excellent sages, the manes, came out of that brilliant column of light illuminating the quarters.

62. He saw them standing in front smeared and embellished with flowers and fragrant unguents offered by him.

63. Kneeling and then with palms joined in reverence the devout Ruci said like this with respect “Obeisance to you all, obeisance to you all.”

64. The delighted manes said to the sage, “Choose your boon”. Ruci with stooping shoulders said :

Ruci said :

65. “Brahmā has entrusted me with the task of initiating the creation of a new set of people. I wish for a wife satisfactory in every respect, divine in origin and capable of conceiving.”

The manes said:

66. “O noble sage, presently, here itself a very comely maiden shall be your wife. You will beget of her a son too.

67. O Ruci, he will be renowned as Raucya. He will be the founder of a Manvantara named after him.

68. Many sons will be born to him who will be endowed with strength and valour. They will be noble souls reigning over the world.

69. You will become a Prajāpati and create four sorts of people. When your power wanes you will achieve the final goal, well versed in Dharma that you are.

70-71. We will be pleased with the man who will adore us with devotion with this hymn. We will bestow on him the gift of sons, enjoyments, interest in meditation, longevity, health, wealth and a flourishing family. Hence, we are to be adored with this hymn for ever by those who wish for these.

72-73. If any one recites this hymn that delights us in Śrāddhas in front of excellent Brahmins taking food we shall be present there delighted by hearing this hymn. Then, undoubtedly the Śrāddha shall be everlasting in benefits.

74-76. Even if a Śrāddha were to be Aśrotriya (not presided over by a Vedic Scholar), even if it be defective, or performed with the money acquired by illegal means, even if the materials used are unworthy of Śrāddha, if it is performed untimely, if it is performed in an unworthy place, if it is performed breaking the rules and canons, if it is performed without faith or if the persons performing it are haughty (in spite of all these defects) the Śrāddha shall be delightful to us if this hymn is recited.

77. Our satisfaction will last for twelve years if in a Śrāddha this hymn pleasing to us is recited.

78-79. This hymn will delight us for twelve years if the Śrāddha is in the season of Hemanta (early winter) and for twentyfour years—in Śiśira (late winter). It will give us satisfaction for sixteen years if the recitation is in Vasanta or Grīṣma (spring and summer).

80. O Ruci! even if the Śrāddha is incomplete our satisfaction will be endless if in the rainy season this hymn is recited.

81. If this hymn is read by men at the time of Śrāddha in the season of Śarad (autumn) it will give us delight lasting for fifteen years.

82. We will grace with our presence that house in which this hymn is written and preserved, whenever Śrāddha is performed.

83. Hence you, O fortunate one, shall recite this hymn elevating us, at the time of Śrāddha, in front of brahmins taking food there."

CHAPTER NINETY

Story of Ruci

Mārkaṇḍeya said :

1. Then from the middle of the river rose up Manoramā (a comely maiden). The celestial damsel Pramlocā was nearby.

2. Making obeisance to Ruci again and again the celestial damsel Pramlocā addressed Ruci the noble soul in sweet words.

3. The noble soul Puṣkara, son of Varuṇa, begot a beautiful girl due to my favour.

4. Accept this beautiful girl for wife. Your son will be born of her who will become a Manu of great intellect.

Mārkaṇḍeya said :

5. Ruci accepted the offer by saying "so be it" and it was as it were he lifted up a woman of good body and mind out of the river.

6. On the banks of that river the noble sage took the hand of the girl duly.

7. The son of Ruci was born of that lady. He became famous as Raucya as narrated by me before.

CHAPTER NINETYONE

Worship of Hari

Sūta said :

1. Sages Svāyambhuva Manu and others meditated on Hari. They became devoted to regular rituals, worship, good conduct, meditation, prayer and recital of names.

2. Hari who is devoid of body, sense organs, mind, intellect, vital breath, ego. (Hari) who is devoid of Ether and fiery essence.

3. Free from water and its attributes, free from Earth, devoid of all living beings.

4. The presiding deity of all living beings, the enlightened, the controller, the lord, the extensive, the sentient, presiding deity of everything, the unsullied.

5. Free from attachment, the great lord, worshipped by all deities, the brilliant, free from Sattva quality, devoid of Tamas quality.

6. Free from Rajas; aloof from three qualities, devoid of all colours, devoid of Kartṛtva (the state of being the doer) etc.

7. Free from Vāsanās (impressions and evil propensities) the pure, free from all defects devoid of thirst, free from sorrow and delusion.

8. Free from old age and death, the steady, devoid of delusions, having no birth, having no dissolution.

9. Devoid of all conduct of life, the true, the untainted, the supreme lord, free from the states of wakefulness, dream, sound slumber, devoid of names.

10. Presiding deity of the states of wakefulness, of tranquil form, lord of gods, stationed in wakefulness, the everlasting, free from causes and effects.

11-12. Observed by all, the embodied, the subtle, still subtler, endowed with the vision of knowledge, knowing through the ears, the blissful in form, free from the three cosmic forms of Viśva, Taijasa and Prājña, the fourth imperishable entity.

13. Protector of all, destroyer of all, having the form of the soul of all living beings, free from the attributes of intellect, devoid of support identical with Śiva and Hari.

14. Free from disintegration, known and realised through Vedānta (metaphysics), of the form of Vedas, the supreme living being, the auspicious beyond the sense organs.

15-16. Devoid of primary attributes of Sound, Taste, Touch, Colour essence, Colour and Smell, the beginningless, the Brahman, the end of the hole — I am the Brahman.

17. O Mahādeva, a man of controlled sense-organs shall meditate thus. He who meditates thus becomes identical with Brahman.

18. O Vṛṣadhvaja, thus I have expounded the meditation of the supreme god, what else shall I expound to you now ?

CHAPTER NINETYTWO

Meditation on Viṣṇu

Rudra said :

1. O the bearer of Śaṅkha, Cakra and Gadā, please expound again the process of meditation of Viṣṇu, a knowledge whereof makes a man happy in having fulfilled his task.

Hari said :

2. I shall expound the meditation on Hari that suppresses the machinations of Māyā. O Hara, the meditation is of two kinds, one on the embodied and the other on the unembodied.

3-4. The one on the unembodied has already been explained. I shall expound the one on the embodied. By those who seek salvation Hari has to be meditated as refulgent like a crore of suns, the victorious, uniformly resplendent, white as the Kunda flower and cow's milk, endowed with the large gentle Śaṅkha.

5. Endowed with the discus resembling a thousand suns, fierce with a series of shooting flames, the tranquil, of auspicious face, having the mace in his hand.

6. Equipped with the priceless crown brilliant with gems, having weapons, the omnipresent, the shining, holding the lotus.

7. Wearing the garland of wild flowers, the pure, of even shoulders, having golden ornaments, good garments, of pure body, having good ears, stationed in the lotus.

8. Of golden body having good necklaces, good bracclets, the armlet, equipped with the garland of wild flowers.

9. Having the mark Śrīvatsa and the gem Kaustubha, Lakṣmī's eyes fixed on him, equipped with the qualities such as Aṇimā, the originator and the destroyer.

10. Worthy of meditation of the sages, the deities and the asuras, extremely beautiful, stationed in the hearts of living beings from Brahmā to a blade of grass.

11. The eternal, the imperishable, the pure, the lord blessing all, Nārāyaṇa the great God with his earrings shaped like the Makara fish shining profusely.

12. Destroyer of all harassments, worthy of worship, the auspicious, destroyer of the wicked, the immanent soul of all, omniformed, omnipresent, destroyer of evil influence of planets.

13. Having beautiful rings, and shining nails, worthy of being approached as refuge, the pleasing, of gentle form, the great lord.

14. Having all ornaments, smeared with sweet sandal paste, accompanied by all Devas, the doer of what is pleasant to the gods.

15. Seeking the benefit of all worlds, the lord of all, conceiver of all, stationed in the sphere of the Sun, Fire, and Water.

16. Vāsudeva, the sole meditator of the universe, should be meditated upon by those who seek salvation "I am Vāsudeva", thus shall the soul be meditated upon Hari.

17-18. Those who meditate like this on Viṣṇu attain the final goal. Formerly, the sage Yājñavalkya meditated on the supreme lord of gods Viṣṇu, attained the position of the law-giver and finally the supreme region. O Śaṅkara, lord of gods, you also contemplate over Viṣṇu.

19. Those who recite this Viṣṇudhyāna attain the final goal, viz., liberation

CHAPTER NINETYTHREE

Teachings of Yājñavalkya¹

Maheśvara said :

1. O Hari, the destroyer of Keśin, how was virtue expounded by Yājñavalkya formerly. Please explain to me as the facts are, O Mādhava.

Hari said :

2. After making obeisance to Yājñavalkya who was staying in Mithilā, the sages asked him about the various duties of different castes. With due meditation on Viṣṇu the sage of controlled senses expounded the same to them.

Yājñavalkya said :

3-6. The virtue expounded hereafter is current in that country where the black deer roam about fearlessly. The Vedas in addition to Purāṇas, Nyāya, Mīmāṃsā, Dharmaśāstra, etc. are the basic lore for all kinds of learning and virtue. They are fourteen in number. The expounders of law are :—Manu, Viṣṇu², Yama³, Aṅgiras⁴, Vasiṣṭha⁵, Dakṣa, Saṁvarta, Śātātapa⁶,

1. A famous personality in Indian Literature. He is said to be a sage present in the court of King Janaka of Mithilā. He is also mentioned in the Mahābhārata. His name is closely connected with the Śukla-Yajurveda. Some hold that the Vājasaneyi Saṁhitā of the Śukla Yajurveda is known after his surname Vājasaneyya. The Yājñavalkya-Smṛti is also known after his name. This Smṛti seems to be later than Manusmṛti, but is widely acknowledged as a Code of Hindu Law. The interpretation of the Mitākṣarā commentary by Vijñāneśvara on this Smṛti, is generally accepted by Indian Law Courts.

2. Author of Viṣṇu-Dharma-Sūtra.

3. Author of Yama-smṛti.

4. Author of Aṅgirasa-smṛti or Bṛhad-aṅgirasa-smṛti.

5. Author of the Vasiṣṭha-dharma-sūtra.

6. Author of several smṛti-works, Karma-vipāka, etc.

Parāśara¹, Āpastamba², Uśanas³, Vyāsa⁴, Kātyāyana⁵, Bṛhaspati⁶, Gautama⁷, Śaṅkha⁸, Likhita⁹, Hārīta¹⁰, and Atri¹¹. All these ever engaged in meditation of Viṣṇu have become expounders of law.

7. Whatever material or wealth is given at the proper time and place with due faith to the deserving is conducive to virtue.

8. Acting in a way pleasing to others, control of mind, non-violence, charity, self-study of the Vedas, realisation of Ātman by means of Yoga—all these are Dharmas.

9. Scholars in Vedic lore enumerate four and some say three. Whatever that may be those who are engaged in the worship of devas and have realised the soul maintain their own duties.

10. The four castes are Brahmins, Kṣatriyas, Vaiśyas and Śūdras. The first three are Dvijas (Twice born). The rites from Niṣeka (sprinkling) to the cremation ground are performed with mantras.

11. The Garbhādhāna¹² rite (conception) is after the menstruation; Puṁsavana¹³ rite before the throbbing of the child in the womb; Sīmanta¹⁴ in the sixth or eighth month. The Prasava (delivery) and Jātakarma¹⁵ (birth) and

1. Author of Parāśara-smṛti.

2. Author of Āpastamba-dharma-sūtra.

3. Author of Auśanasa-dharmaśāstra

4. Author of Vyāsa-siddhānta.

5. Various references to him are found in Sanskrit Literature.

6. And profusely quoted as the author of a Smṛti. Mentioned by Kauṭilya.

7. Author of Gautama-dharma-sūtra.

8. Author of Śaṅkha-smṛti. Also mentioned in the Mahābhārata.

9. According to the Mahābhārata, the brother of Śaṅkha. The co-author of Śaṅkha Likhita smṛti.

10. An oft-quoted author, who flourished before 600 A.D.

11. Author of Ātreya-dharma-śāstra. Also mentioned in Manu-smṛti.

12. Authorities hold different views about its time.

13. The aim is to beget a male child.

14. Literally means parting (the child's) hair.

15. This rite is performed to ensure the child's welfare.

12-13. Nāmakaraṇa (naming) rites the eleventh day. Niṣkrama¹ (coming out of the house) in the fourth month. The Annaprāśana² (feeding with solid food) in the sixth month and Cūdākarāṇa³ (ceremonial cutting of the forelock) as per practice in the family. Thus the sin of seed and conception is nullified. To girls these rites are performed without reciting the mantras) but marriage is performed by reciting the mantras.

CHAPTER NINETYFOUR

Teachings of Yājñavalkya

Yājñavalkya said :

1. The sacred thread investiture of a brahmin shall be performed in the eighth year from conception or nativity; that of a Kṣatriya in the eleventh year and that of Vaiśya in the twelfth year or according to some, as is the convention in the family.

2. After duly investing the disciple with the holy thread the preceptor shall teach him the Vedas along with the Mahāvyāhṛti. He shall duly instruct him in the rules of hygiene and good behaviour.

3. He shall pass urine and evacuate his bowels with the sacred thread turned round his right ear facing the north if it is during the day or in the Sandhyās i.e. dawn, midday and dusk or facing the south if it is during the night.

4. The brahmin or others strictly adhering to the sacred rites shall hold the penis and stand up and wash it with earth and water till the bad smell and stickiness are removed.

5-7. A twice-born shall perform the purificatory ceremony thus. He shall sit on a clean ground facing

1. In this rite, the child is taken out of the house for the first time.

2. In this rite the child is fed for the first time with solid food.

3. In this rite, for the first time the child's hair is cut, but *cūḍā* (a tuft of hair) is left on the head; hence the name *cūḍākarāṇa*.

north or east and perform Upasparśa (ceremonial touching) with the Brāhmatīrtha (pure water) between his knees. He shall touch the roots of the little finger, index finger, and the thumb and the tip of the hand respectively called Prajāpatitīrtha, Pitṛtīrtha, Brahmatīrtha and Daivatīrtha. He shall perform Ācamana thrice and Unmārjana (wiping off) twice. He shall touch mouth, etc. ritualistically. The water shall be undisturbed and free from bubbles.

8. The brahmin shall be pure if the water reaches the heart; the Kṣatriya if it reaches the throat and the Vaiśya if it reaches the palate. A woman and a Śūdra shall become pure if the water touches the inner parts once.

9. Bath, Mārjanam with the divine mantras, Prāṇāyāma, Sūryopasthāna (worship of the sun) and Gāyatrījapa shall be performed every day.

10. Gāyatrī should always be recited with its Śiras (head) and with the Vyāhṛti prefixed. Prāṇāyāma with the Praṇava is for three times (for every unit of japa).

11-12 The purity of Prāṇāyāma is in the three Rks that constitute the mantra and its deity. In the evening the Sāvitrī shall be recited squatting down till the rise of stars. In the morning the Gāyatrī shall be recited standing facing the east till the sun rises. Thereafter both in the morning and evening sacrificial rites in fire shall be performed.

13. Then elders shall be bowed to saying "asau aham," etc. He shall then with great concentration and faith approach the preceptor for the study of Vedas.

14. He shall recite the Vedas when called upon to do so. He shall give the preceptor whatever he has and serve him with mind, body and speech activities.

15. The sacred staff, deer skin, thread and girdle shall be worn. For sustenance let him beg alms of worthy brahmins.

16. In the morning, midday and the evening the alms shall be sought from brahmins, Kṣatriyas and Śūdras.

17. After performing the rites in fine he shall take his food with the permission of the preceptor, duly taking in water in the ritualistic way. He shall never find fault with the food served.

18. A student observing Brahmacharya shall take varieties of food if there is no risk. At the time of a Śrāddha, a brahmin can eat as he pleases but without prejudice to his Vrata.

19. He shall avoid wine and meat and steam cooked food, etc.

He is called a preceptor who makes him do all rites and teaches him Veda.

20. He is Ācārya who initiates him with the investiture of sacred thread. He who teaches a portion of Vedas is Upādhyāya. The performer of sacrifice is called Rtvik.

21. All these people are to be honoured duly. One's own mother is superior to all these. For each Veda, the duration of study is for five or twelve years.

22-23. Some hold that the study shall continue till full comprehension. The Keśānta (cutting off hair) is at sixteen. The time limit for the investiture with the sacred thread is sixteen years for brahmins, twentytwo for Ksatriyas and twentyfour for Vaiśyas. If it is not performed during this period they become deprived of all virtues. The persons who become degraded by non-observance of Sāvitrī are called Vrātyas. Sacrifices are to be performed without including the Vrātyas.

24. The first three castes are called Dvijas (twice born) because after the first birth from mother they are born again with the sacred girdle girding round their body.

25. Vedas alone are indispensable for sacrifices, penances and sacred rites. They are conducive to the highest salvation.

26-27. The twice-born shall propitiate the deities with honey and milk and the manes with honey and ghee. Every day, the twiceborn shall recite the ṛk mantras, yajus, sāman and atharvāṅgiras mantras. With ghee and holy water he shall propitiate the manes and the deities.

28-29. The reciters shall not decry the Vedic passages or Purāṇas. Those who read and study the Vedas and epics every day according to capacity and propitiate the deities and manes shall be blessed with all desired objects when they are satisfied.

30. The regular study of different portions in the Vedas dealing with the diverse sacrifices shall bless him with the fruits thereof. The twice-born will reap the fruits of gifts of land and penances by study alone.

31-32. The Naiṣṭhika (life-long) Brahmachārī shall remain by the side of the preceptor or in his absence, of his son, wife or the sacrificial fire. He shall control his sense organs and lead a pure life finally attaining Brahmāloka never to be born again.

CHAPTER NINETYFIVE

Teachings of Yājñavalkya

Yājñavalkya said :

1-3. O sages, listen to the various duties of the householder. After giving fees to the preceptor and taking the ritualistic bath with his permission and concluding his student stage he shall marry a girl endowed with good characteristics. She shall be a virgin, younger in age, not sickly, having brothers not of the same ṛṣi, lineage or Gotra¹, beyond the fifth remove on the mother's side, and the seventh remove on the father's and hence asapiṇḍa (unrelated).

4. A brahmin bridegroom must belong to the reputed ninety families of great Vedic Scholars or their own relation, a scholar without defects.

5. I do not approve of a brahmin's marriage with a Śūdra girl, for virtually he is born again of her (when he begets a son).

6. A brahmin can marry a girl belonging to any of the first three castes; a kṣatriya can marry a girl belonging to two

1. Generally the Hindus trace their descent to a common male ancestor. Such a descent is called gotra. The prominent gotras were eight but they multiplied later on. "Gotra occurs several times in the Rgveda in the account of the mythic exploits of Indra. Roth interprets the word as 'cowstall', while Geldner thinks that 'herd' is meant. The latter sense seems to explain best the employment which the term shows in the later literature as denoting the 'family' or 'clan', and which is found in the Chândogya Upaniṣad. In the Grhya Sūtras stress is laid on the prohibition of marriage within a Gotra, or with a Sapiṇḍa of the mother of the bridegroom—that is to say, roughly, with agnates and cognates." (VINS, p. 235-6).

castes and a vaiśya only one, a śūdra girl shall never be married by any of these.

7. There are many types of marriages among them; the Brāhma type is that in which the bridegroom is invited and a girl bedecked according to capacity is given in marriage. A son born of that girl sanctifies twentyone generations on either side.

8. The Daiva type of marriage is that in which the Ṛtvik in a sacrifice is chosen as the bridegroom. A son born of that wedlock sanctifies fourteen generations. If two cows are taken along with the bride the type of marriage is Ārṣa, the son born of that wedlock sanctifies six generations.

9. A marriage in which the advice, "both of you carry on your sacred duties together" is given, is called Sakāma (with love) marriage. A son born of that wedlock sanctifies six generations including himself.

10. In the Āsura form of marriage, money is taken; in the Gāndharva marriage, mutual love and consent is the criterion; in the Rākṣasa marriage, the bride is taken forcibly after a fight and in the Paisāca marriage, the girl is duped and married.

11. The first four types of marriage are recommended for brahmins; the Gāndharva and the Rākṣasa type for kings; the Āsura type for vaiśyas and the despicable last type for the śūdras.

12. If a brahmin marries a brahmin girl, the hands are clasped together; if a kṣatriya girl, she catches hold of an arrow the other end of which is held by the bridegroom; the vaiśya girl holds a goad.

13. The father, the grandfather, brother, a kinsman or the mother gives away the girl in marriage; the latter in case the former is not available.

14. A father not giving a daughter in marriage, incurs the sin of Bhrūṇahatyā (murder of the foetus) at every menstrual period. If no one gives her away in marriage, the girl is at liberty to choose her own lover.

15. A girl can be given in marriage only once; a person who abducts a girl should be punished like a thief; if an unsullied girl is forsaken he should be punished. A fallen girl should be forsaken at once.

16-17. For producing a son and a heir in the family the brother-in-law or a cousin or a person of the same clan can have intercourse with an issueless widow till she conceives. If he touches her after that he becomes degraded. The son born thus is the legitimate son of the deceased husband.

18. A wife found guilty of adultery shall be compelled to wear dirty garments, shall be given only a single morsel daily, shall be rebuked and forced to lie on the bare ground.

19. The moon god has blessed women with purity; Gandharva has blessed them with sweet speech. Fire is always pure and women are always pure.

20. If a woman subjects herself to abortion, except in the case of adultery and for purposes of expiation, she becomes guilty of two great sins the murder of the foetus and the murder of her husband.

21. A wife addicted to wine, suffering from incurable diseases or inimically inclined can be forsaken. A wife of sweet speech should be maintained. Otherwise, O sages, great sin will result.

22-23. If there is no discord or dispute between the husband and wife, virtue, love and wealth flourish there. If the wife survives the husband but remains unmarried, she is praised in the world. After death she becomes delighted with goddess Umā. If a man divorces a chaste virtuous woman he shall give her a third of her ornaments back.

24-26. The highest duty of a woman is to carry out the behests of her husband. Sixteen nights subsequent to the monthly menstrual flow are the nights of rut for women. The husband shall restrain himself during the parvan (full moon-new moon days) when the stars maghā and Mūlā are ascendant and on the first four nights. Thereafter, on even nights, he can have intercourse with her. Thereby, he will be able to beget a healthy son of auspicious traits. If the woman is in a mood to receive him on any night he should satisfy her remembering that lust in women is terrible.

27-28. The husband should be loyal to his wife. Since women are to be well protected the husband, his brothers, father, mother or kinsmen should honour her with ornaments, raiments and foodstuffs. The wife should be able to maintain the

household with a modicum of requisite things. She should be skilful, pleased with the minimum and reluctant to spend lavishly.

29-31. She should pay respects to her mother-in-law and father-in-law by touching their feet. A woman whose husband is away shall forsake sports, decoration of the body, attending festivities, boisterous laughter, visits to other people's house. During childhood the father shall protect the girl; during her youth the husband shall do so and during old age the son. If these are not available, kinsmen shall protect her. Whether during day or during night, a woman shall not stay outside her house without her husband.

32-33. Only the senior wife is entitled to take part in religious rites not the junior ones. If the wife had been of good conduct she should be cremated duly by the husband with Agnihotra rites. He can remarry duly for the preservation of Agnihotra. A woman who had been dutiful shall earn good name here and repair to heaven after death.

CHAPTER NINETYSIX

Teachings of Yājñavalkya

Yājñavalkya said :

1-5. I shall enumerate the mixed castes and also the duties of the householders. A brahmin father and a kṣatriya mother beget a Mūrdhābhiṣikta. Similarly

Brahmin father	+	Vaiśyā mother	>	Ambaṣṭha
„	„	+ Śūdrā	„	> Niṣāda, Parvata
Kṣatriya father	+	Vaiśyā	„	> Māhiṣya
„	„	+ Śūdrā	„	> Mleccha
Vaiśya father	+	Śūdrā	„	> Karaṇa
Kṣatriya	„	+ Brahmin	„	> Sūta
Vaiśya	„	+ „	„	> Vaidehaka
Śūdra	„	+ „	„	> Cāṇḍāla (Lowliest of all)

Vaiśya	Father	+	Kṣatriyā	Mother	>	Māgadha
Śūdra	,,	+	,,	,,	>	Kṣattr
Śūdra	,,	+	Vaiśyā	,,	>	Āyogava
Māhisya	,,	+	Karaṇī	,,	>	Rathakāra

6-7. These mixed castes are unprivileged ones whether Anulomaja (higher caste father and lower caste mother) or Pratilomaja (higher caste mother and lower caste father). On account of the intrinsic loftiness, they will have the rights of their original caste in the seventh generation if the duty has undergone change or in the fifth generation if the duty is the same. A householder shall perform everyday the rites according to the Smṛtis in the fire first lighted on the occasion of marriage.

8-9. All rites laid down in the Vedas, except that of charitable gifts, shall also be performed in the marital fire. After answering the calls of nature and observing the requisite toilet and washing the teeth he should perform Sandhyā in the morning. After the fire sacrifice he should recite the Sūrya mantras with due faith.

10. He should understand the meaning of Vedic passages and the various Śāstras. He should go to the temple of God for the acquisition and preservation of his desired objects.

11-13. After taking bath he should perform Tarpaṇa and worship the gods and the manes. According to capacity he shall read Vedas, Purāṇas and Itihāsas. In order to achieve the full result of Japas and Yajñas (sacrifice) spiritual Vidyā shall be practised. Oblations, Svadhāhoma, study of Vedas and reception of guests should be duly observed. The great sacrifices for ghosts, manes, Brahman and human beings shall be duly performed.

14. For Cāṇḍālas and crows, cooked rice should be strewn on the ground. Cooked rice should be offered with water every day to the manes and human beings.

15-16. Vedic study shall be invariably pursued every day. Food shall not be cooked for one's own use exclusively. All children, elderly people, pregnant women, invalids, girls shall be fed duly and thereafter guests should be fed. Then the couple should partake of what is left over. With Prāṇāgnihoma (ritualistic taking in of a few grains) he should take his meal without finding fault with the food served.

17. Only after feeding the boys should he take in moderate quantities wholesome food after due digestion. The earlier part of the meal and the later one should be taken after drinking water.

18. The food should be taken in relishingly in a covered place. Charity should be given according to capacity to the guests and to people of all castes.

19. No such thought shall be entertained as "This guest is not worthy of bowing to", "This is the same as that one" with regard to guests. Even by reducing other expenses, alms should be given to mendicants and persons of good rites.

20-21. Whoever happens to come should be fed. A great bull should be consecrated and a Vedic scholar shall be fed thereby once in a year. Snātakas (those who perform ritualistic ablutions after sacrifices) preceptors, kings, friends, boys eligible for marriage, persons in anguish—all these shall be honoured and respected. All wayfarers are guests. A Śrotriya is a person who has mastered the Vedas.

22. These two (the guest and Vedic Scholar) should be honoured if a householder wishes to attain Brahmāloka. A householder shall never yearn for another man's food unless invited and unless it is what is not censurable.

23. He shall avoid the misuse of speech, hands and feet and over-eating. When the guest and the Vedic Scholar are fully satiated he shall accompany them up to the boundary of the village.

24-25. The remaining part of the day he shall spend in the company of good men, friends and relations. After performing the evening prayer, offering of ghee in the fire, etc., he should take food. Consulting the learned he should decide what is to be done for his own progress. He must get up in the Brāhma muhūrta (before sunrise). A brahmin should be honoured with money, gifts, etc.

26-27. To the aged, grief-stricken and burden-bearers he should be a support leading the way. The common duties of

the twice-born, the brahmins, vaiśyas and kṣatriyas are sacrifice, study of the Vedas, charity, etc. The additional duties of a brahmin are acceptance of fees, presiding over sacrifices and teaching of the Vedas. The special duties of a kṣatriya are the administration of kingdom and the protection of the people.

28. Usury, agriculture, trading and cattle-breeding are the duties of a vaiśya. The duties of a śūdra are service to the twice-born. A twice-born shall never neglect sacrifice.

29. The common qualities of the castes for the preservation of virtue constitute non-violence, truthfulness, non-stealing, purity, control of sense-organs, control of the mind, patience, straightforwardness, liberal-mindedness, equality and activities devoid of crookedness or deceit (roguery).

30. Those who have food-grains in stock lasting for more than three years can perform the Soma sacrifice and drink the Soma juice. Those who have in stock food-grains lasting for a year shall perform the preliminary rites of Soma sacrifice.

31. Every year, he shall perform the rites of Soma Sacrifice as well as Paśupratyayana, Grahaṇeṣṭi and Cāturmāsya¹ rites carefully.

32. If these rites are not possible, the twice-born shall perform the sacrifice Vaiśvānarī. No sacrifice shall be performed with deficiency in the materials used. If the full complement of the materials are duly used, the sacrifice becomes fruitful.

33. If a sacrifice is performed utilising the money begged of a Śūdra, the sacrificer becomes a Cāṇḍāla. A person pilfering articles gathered for a sacrifice becomes a crow or a vulture.

34. A person sustaining himself by gleaning rice grains has a better spiritual life than the one with a day's supply. He in turn is better than one with three days' supply. He is still better than one with a pot, full of grain who is himself better than one with a granary under his command.

35. A brahmin never craves for wealth that would interfere with his daily study of the Vedas. He should not seek it

1. Name of the three sacrifices, viz., *Vaiśvadeva*, *Varuṇapraghāsa* and *Śākamedha*, performed in the beginning of the three seasons of four months each. (CŚL, p. 422).

from any and every place. If he is terribly harassed by hunger he can seek money from a king, his pupil or a person of his clan. He should not earn by resorting to haughtiness, hypocrisy or cunning.

36. A householder should preferably wear a white cloth. Hair, moustache and nails shall be kept always clean. He should not take food unless supervised by his wife.

37. He should never speak unpleasant words. He should always be humble with the sacred thread on. While going round the idols in a temple he should hold the holy staff and water pot.

38. He should never pass urine in riverbeds, shady groves, ashes, cowsheds, running water, facing fire, sun, moon, cows, water, women and brahmins, or at the evening hours.

39. He should never gaze at fire, sun, a nude woman, a woman engaged in the sexual act, wine, faeces, etc. He should never sleep with his head to the west.

40. He should never spit in water nor pour blood, urine, faeces or poison in water. Feet should not be shown to fire for warming, nor should he jump across fire.

41. He should not drink water off his cupped palms nor should he waken up a sleeping person. He should not gamble with dishonest gamblers nor should he share the bed with a sick person.

42. All adverse activities should be eschewed. So also the smoke from a funeral pyre, river banks, the burning hair and husk and its ashes. He should never sit on a broken jar.

43. He should never pull a suckling cow, never enter a place except by the proper door. He should never accept bees from a miserly king decrying scriptures.

44-45. The annual Upākarma rite (Revising of Vedic study and expiatory rites) should be performed on the full moon day in the month of Śrāvaṇa, on Hasta asterism or fifth day of the bright fortnight, or on Rohiṇī asterism in the month of Pauṣa or on Aṣṭakā (7th, 8th or 9th) days. The Utsarga rite should be duly performed outside near a place where there is natural water.

46. (There are thirty seven Anadhyāya days (Holidays for Vedic Study) when any one of these—a disciple, a precep-

tor, a kinsman or a Ṛtvik dies three days are Anadhyāya, so also after the Upākarma and Utsarga rites, when a Vedic scholar of one's own branch of Veda dies.

47. At the Sandhyā hours, when thunder rumbles, when there is an earthquake, fall of a comet or a meteor, Vedic recital should be stopped and Āraṇyaka portion is read.

48. The eighth, fourteenth and fifteenth days of the lunar half month, the eclipse days, the junctions of Ṛtus (seasons) and after taking a meal or accepting fees in a Śrāddha,

49. When any animal—frog, mungoose, dog, snake, cat or pig walks between the teacher and the pupil, when the owl falls or flies up (Anadhyāya for the day).

50. When the sound of the barking dogs, howling jackals, braying asses, hooting owls, crying children or groaning sick patients is heard (Vedic Study is stopped). Where there is excreta, dead body or a Śūdra nearby or cremation ground or a fallen sinner (cessation of Vedic study).

51. In an unclean place, on the highway, when there is thunder and lightning, when the man is having the hand still wet after taking meals, in the middle of two watery places, in the middle of the night or when there is a sandstorm (Anadhyāya).

52. When the quarters burn (when the sun blazes), when dust is raised during snowfall, when the preceptor is running, when there is foul smell of something rotting, when a "very important person" visits the house,

53. When mounting a mule, camel, cart, elephant, horse, boat, tree or a hill. These are the thirty seven Anadhyāyas or cessation of Vedic Study for special reasons for the nonce.

54. What is prohibited by the Vedas should not be performed. The preceptor's or king's shadow shall not be treaded on. Another man's wife should not be transgressed. Blood, faeces, urine, spit or vomited matter, etc. should not be treaded on.

55. Brahmins Serpents, Kṣatriyas and the Ātman should never be slighted. Leavings of food partaken, excreta, etc. should be kept far even from the extremity of the foot.

56. The acts enjoined by Vedas and Smṛtis should be performed in faith. No one should be hit in vulnerable parts. No one should be censured or beaten. Only a son and a disciple can be beaten.

57. All virtues should be practised; nothing contrary to them. A householder should never have verbal disputes with his mother, father or a guest.

58. Without offering the five piṇḍas he shall not take bath in another man's pond or well. A bath is better taken in a river, fountains and natural puddles and eddies.

59. The use of another man's bed and personal belongings should be avoided. Unless there is danger to life, food offered by a miser, enemy or a man without sacred fire should be refused.

60-64. Food offered by these people should never be eaten :—a bamboo-worker, a calumniated person, a person practising usury, a person acting as priest of prostitutes and their flock, physicians to the low class people, eunuchs, professional stagers of plays, cruel, fierce, fallen Vrātyas, haughty people, persons partaking of other people's leavings after food, persons who misuse sacred texts, henpecked husbands, village priests, wicked kings, washermen, ungrateful, hangsmen, liars, backbiters, wine-merchants, bards, goldsmiths, etc. Meat should not be taken without consecration. Food mixed with hair or germs should not be taken. Food cooked more than twelve hours before, partaken by another, sniffed at by a dog, sprinkled over by a sinner, touched by a woman in her monthly-course, squeezed or kneaded by others should be avoided. Insufficient food should also be avoided [or unlimited quantity of food should also be avoided]. Similarly, food sniffed at by a cow or a bird or trampled by anyone should be avoided.

65. Among Śūdras, these persons can serve food :—Dāsa¹, Gopāla², Kulamitras, Ardhasīrins, Nāpita³ and one who has dedicated himself to the task.

66. Food cooked a day before can be taken if it has

1. Perhaps a fisherman.

2. A cowherd.

3. A barber.

been seasoned with oil or ghee. No food prepared with wheat or barley should be taken after the lapse of a day unless it is fried in oil or ghee.

67. Milk of a camel, a single-hoofed animal (such as mare) and that of women should be avoided. The flesh of carnivorous animals, birds, Dātyūha (gallinule), and parrots should be avoided.

68-71. After eating Sārasas, single-hoofed animal's flesh, swans, cranes, storks, swallows, unconsecrated Kṛsaras, Samyāvas, Pāyasas [all puddings], Apūpas, Śaṣkulis (fried macaronis)¹ the flesh of Kurara Jālapāda, Khañjariṭa, Cāṣa (Jay) and other birds, fish, red-footed animals, the man should atone for the sin by fasting three days.

72. By eating garlic and onion one becomes sinful and as atonement one should perform Cāndrāyaṇa. If one takes meat after worshipping deities and manes in Śrāddha one does not acquire sin.

73. If one kills animals otherwise (and eats their flesh) he will fall into hell and remain there for as many days as there are hairs on that animal. Eschewing flesh a devotee attains God Hari after due prayer.

CHAPTER NINETYSEVEN

Teachings of Yājñavalkya

Yājñavalkya said :

1. O good Sirs, I shall now expound the process of cleaning articles. Articles such as gold, silver, pearls, Śaṅkha, ropes, leather (?) seats (wooden) and vessels are cleaned with water.

2-3. The purification of sacrificial ladles is by hot water; that of grains by mere sprinkling; that of wooden and horn articles by paring and that of sacrificial vessel by scrubbing. Woollen or silken stuff is purified by a mixture of

1. A wag-tail.

fresh cow's urine and hot water. Articles received as alms become pure when the mendicant sees his wife's face. A mud pot becomes pure by keeping it over fire.

4. If food is defiled by a cow sniffing at it or by hair, flies or worms it can be purified by sprinkling holy ashes over it. The ground is purified by sweeping or scrubbing.

5. Vessels made of brass, lead and copper are cleaned by acid solution or tamarind water. Iron and bell metal vessels are cleaned by ashes and water. A vessel not known to be impure is pure.

6. If a vessel is contaminated by faeces it shall be cleaned by clay and water till the bad smell and stickiness are removed. Natural water gladly drunk by cows is pure.

7. A piece of flesh dropped down by a dog, a caṇḍāla or a carnivorous animal is naturally pure. The sun's rays, fire, the shadow of a goat or a cow, the ground—all these are naturally pure.

8-10. The foam and froth of horses and goats are pure, their dung is also pure. After bath or a drink, after sneezing, sleep, taking food, traversing a street, and changing clothes one should perform Ācamana twice. After sneezing, spitting, sleeping, shedding tears or changing clothes, if he does not perform Ācamana he should touch his right ear. Gods of Fire, etc. stay in the right ear of a brahmin.

CHAPTER NINETYEIGHT

Teachings of Yājñavalkya

Yājñavalkya said :

1-2. I shall now expound the process of making gifts. Please listen, O noble sirs of excellent rites. Brahmins are superior to others and those who regularly observe rituals are still better. The person who has realised Brahman is superior to them. Know him to be the deserving person as he is

endowed with penance. Cows, plots of land, gold, etc. should be given to deserving persons after duly honouring them.

3. A gift should never be taken by a person devoid of learning and austerity. By taking it he degrades the giver as well as himself.

4. Every day, gifts should be given to deserving persons particularly on festive or special occasions; when request is made, a gift should be given with reverence and according to one's ability.

5. A milch cow with its horns cased in gold, hoofs in silver, should be given along with clothes, a bell-metal vessel and sufficient money.

6. Each horn is to be cased in a pala weight of gold; and each of the hoofs in seven pala weights of silver; the bell-metal vessel should be fifty palas in weight. The details of the calf are as mentioned before.

7. The calf may be a bull or a cow-calf. It should be given with a gold or silver vessel. The calf should be that of the cow itself and free from sickness.

8. The giver remains in heaven for as many years as there are hairs on the body of that cow. If the cow is tawny, it enables his seven generations to cross hell.

9. A cow in the act of delivery with two feet and the face of the calf protruding from the vagina is on a par with Earth.

10. A person who gives a cow free from sickness whether yielding milk or not, with or without the articles, should be honoured in heaven.

11. The massaging of the feet of a weary wayfarer, nursing a sick person, worship of god, washing the feet of brahmins, and scrubbing the place where brahmins have taken food—all these are on a par with the gift of a cow.

12. By giving a brahmin what he desires one attains heaven. By giving grounds, lamps, food, raiments and butter one attains prosperity.

13. By giving house, grains, umbrella, necklace, trees, carts, butter, cool water, bed, and unguents, one is honoured in heaven.

14. The giver of the Vedas (in Manuscript) attains the region of Brahmā not accessible even to the gods. Those who transcribe the Vedas with meanings, yajña śāstras, Dharma Śāstras, on payment, also, attain the region of Brahmā.

15. Since God has created the universe with Vedas as the basis, collection of Vedic texts with bhāṣyas (commentaries) should be done with effort.

16. He who transcribes Itihāsas¹ (Epics) or Purāṇas or makes a gift of them,

17. Attains merit equal to that of gifting Vedic text or even twice the fruit.

18. A twice-born shall never listen to materialistic discourses, false arguments, speeches in prakrit² or foreign³ tongues, since these degrade him.

19. A deserving person who desists from accepting gifts attains the world of the giver of gifts. An offering of Kuśa grass, water, vegetables, milk and fragrant unguents shall never be refused.

20. For the propitiation of gods or guests or the manes whatever one gets without solicitation should be accepted even from a man of evil deeds except a prostitute, an impotent person, a fallen man or an enemy.

CHAPTER NINETYNINE

Teachings of Yājñavalkya

Yājñavalkya said :

1-2. I shall expound Śrāddha, the performance of which removes sins. The opportune time for Śrāddha is any of the following :—The New moon day, Aṣṭakā days (7th, 8th, 9th days in Pauṣa, Māgha and Phālguna) any special prosperous occasion

1. The term is especially applied to the Mahābhārata. *CDHM*, p. 128.

2. *Prākṛtas* generally meant the regional dialects.

3. The reference is perhaps to the foreign languages.

of windfall, the Pretapakṣa (dark half of Bhādrapada) the two Saṅkrānti days (when the sun transits to capricorn and cancer) when one has sufficient wealth, when deserving brahmins are available, the equinoxes, the Vyatīpāta (deviation of planets), Gajacchāyā (thirteenth day in the dark half combined with Maghā star), solar eclipse, lunar eclipse, and a desire to perform Śrāddha.

3-5. The brahmins constituting the deities of Śrāddha should be from among these. A Great Śrotriya (Vedic Scholar) young man, a good astrologer, a man of Trimadhus, a Trisavarṇika, a sister's son, Ṛtvik, son-in-law, preceptor, father-in-law, maternal uncle, a Triṇāciketa, daughter's son, a disciple, relatives, kinsmen, Brahmins scrupulously observing rituals, the Pañcāgni Brahmachārins and persons devoted to their mothers and fathers.

6-7. The following should not be entertained. A sickly person, a person deficient in limbs or having additional appendages, a one-eyed man, son of a widow after remarriage, a fallen sinner like Avakīrṇa and those who do not conform to conventions, and an a-Vaiṣṇava (non-believer in Viṣṇu). These are not worthy of being invited for Śrāddha. They (the deserving brahmins) shall be invited the day before when they shall observe celibacy.

8. On the day of Śrāddha early in the morning they should perform Ācamana and sit in their respective seats called Daiva and Pitrya. If it is not possible to provide seats, on the ground itself.

9. In the Daiva (divine) seats two brahmins shall be seated facing east. In the Pitrya seats (of the manes) three brahmins shall be seated facing north.

10. The arrangement for maternal grandfathers also is the same but the mantras will be the same as in Vaiśvadeva Śrāddha. Water should be given for washing hands and Kuśa grass for seats.

11. Āvāhana—Invocation and Anujñā (permission) with the Ṛk mantras of Viśvedevas shall be performed.

12-14. In the vessel tied with Pavitra (Kuśa grass twisted in a peculiar way) he should strew barley grains. With the mantra *Śanno Devi*, water should be sprinkled. With the

mantra *Yavosi* barley grains shall be strewn. With the mantra *Yā divyā* they should be given in the hands. Similarly, scents, water, Pavitra and incense should be given. To the manes the offerings shall be made from right to left and water shall be sprinkled anticlockwise. Twice the number of Kuśa blades shall then be given. Pitṛs (manes) shall be invoked with the Ṛk *Uśantas tvā*. With the permission of the brahmins the householder should repeat the mantra *Āyantu naḥ*. The purpose of barley grains can be served with gingelly seeds. Arghya and other things shall be performed as before.

15. After giving Arghya he should duly make promise to the brahmins. With the mantra *Pitṛbhyaḥ sthānam asi* he should bend the vessel.

16-20. He should hold the cooked food soaked in butter and reciting the mantra *Agnau kariṣye* he shall obtain the permission and place it in fire. He shall then recite *Gāyatrī*¹ with Vyāhṛti and Ṛks *Madhu vātā*, etc. and say *Yathāsukham* (as convenient to you). They should take food silently. Whatever food and Haviṣya they require shall be served them without anger.

21-23. Till the brahmins are fully satiated he shall be reciting holy mantras and the previous japas. He shall ask the brahmins *Tṛptāḥ stha* (are you fully satiated?) The brahmins shall reply : *Tṛptāḥ smaḥ* we are fully satiated. The cooked rice left over should be strewn on the ground slowly. After taking cooked rice with gingelly seeds he shall face the south and offer Piṇḍas near the place where the brahmins took their food. To maternal grandfathers also the same procedure gives Ācamana after that.

24. Then *Svasti* (hail thee) should be mentioned. Then the Akṣayya Udaka (ever fruitful water) shall be offered to the brahmins along with the fee according to capacity. After that he shall proceed for Svadhākāra.

25. When the brahmins permit by saying *Vācyatām* (let it be recited) he shall say *Pitṛbhyaḥ Svadhā* (svadhā unto the manes) when the brahmins repeat it he should sprinkle water on the ground.

26-27. He shall say *Viśve devāḥ priyantām* (Let all devas be pleased) and offer water. "May those who give us flourish. Let Vedas flourish. Let not faith forsake us. Let us have much to give." Thus addressed by the brahmins he should bid them farewell with sweet words and salutation.

28. While bidding farewell he should recite *Vāje Vāje*. The Arghya pātra in which the promise had been invoked before should be placed in proper position and the brahmins should be formally dismissed.

29. After going round in Pradakṣiṇā and prayer he should partake of the leavings of Pitṛs along with his wife.

30. He shall remain celibate that night. At the ceremony of attaining prosperity the rites as well as fee are similar but with Nāndī rites in addition the Piṇḍas will be mixed with barley grains and Karkandhu¹ (cucumber) fruits.

31. The Ekoddiṣṭa form of Śrāddha performed for a single man in view has no seat assigned for *Daiva*. Only Pavitra is used. One dish is prepared.

32. It is devoid of Āvāhana (invocation) and Agnikarṇa (placing the Haviṣya in fire). There also the procedure is anticlockwise. In the place of ever fruitful water *Upatiṣṭhatām* (may you approach) is used at the time of farewell. *Abhiramyatām* (may you be delighted) is also said when they reply *Abhiratāḥ smaḥ* (we are delighted).

33-34. In Sapiṇḍīkaraṇa ceremony four vessels with scents, water and gingelly seeds shall be used. For Arghya the Pitṛpātra is kept covered with Pretapātra. Two mantras beginning with *Ye samānā*, etc. shall be recited. The other items are as in the previous.

35. The Ekoddiṣṭa can be performed for the deceased women also. If Sapiṇḍīkaraṇa is performed, a year after death,

36. Cooked rice with water pot (sodakumbha) should be offered at the end of the year. The Piṇḍas can be given to cows, goats or brahmins or deposited in fire or water.

37-38. In that annual Śrāddha in the first month let him offer Haviṣyāṇna (rice cooked with vegetables and soaked

1. *Zizyphus nummularia*.

in ghee), in the second month milk pudding and in the succeeding month he should offer fish, or the flesh of deer, goats, bird, Ram, Pṛṣata, Eṇa, Ruru, boar or rabbit. The grandfathers shall be satisfied with this offer with increasing relish every month.

39-42. In the rainy month on the thirteenth day when there is Maghā star also, if any one dies being wounded by an arrow Śrāddha is performed from the first to the fourteenth day. He will obtain daughters, gold, children, valour, fields, strength prosperity, excellent sons, health, fame, freedom from sorrow, salvation, wealth, learning, fluency of speech, metallic wealth, cattle horses, if he duly performs the Śrāddha.

43-45. Similarly, when the manes of a brāhmaṇa or a twice born are gratified under the stars Kṛttikā to Bharanī they give to him long life, progeny, wealth, learning, heaven or salvation or kingdom on earth.

CHAPTER ONE HUNDRED

Teachings of Yājñavalkya

Yājñavalkya said :

1-3. Please listen and understand the symptoms of a person harassed by Vināyaka (Lord of impediments and obstacles]. The Victim suffers from hallucinations and dreams as if he or she plunges into deep waters and sees headless trunks and shaven heads. All enterprises being impeded and fruitless he becomes morose and exhausted without any apparent reason. The king is not restored to his kingdom, the virgin does not get a husband, and the pregnant woman does not get a son. The atonement and remedy is thus :— On an auspicious day he should be bathed duly. White mustard seeds and sandal paste should be ground together and kneaded with ghee. All medicinal herbs and fragrant essences should be mixed and the admixture smeared over the patient's head.

4-5. The patient is seated on an auspicious soft leather cushion red in colour. Brahmins are requested to recite Svastivācana mantras. Four pitchers of the same shape and colour are filled with water from the same pool. Clay, Rocanā

(yellow pigment), sandal paste, and Guggulu (gum resin) are respectively put into them.

6-9. The brahmins then recite thus :—"The thousand-eyed, hundred-currented flow which the sages drank deep is being poured over you. May the Pāvamānī (purificatory) hymns sanctify you. Let God Varuṇa the king Soma (moon) the sun, the planet Jupiter, the god Indra, the wind god and the seven sages resuscitate your lost splendour. Let ill luck sticking to your locks of hair, the line of parting hair, the head, the forehead, the ears, and the eyes be dispelled for ever."

10. After the ablution, Kuśa grass soaked in ghee shall be held round his head, and mustard oil be poured into his ears and over his forehead drop by drop.

11. With fire ignited in the public road invoked by Svāhā mantras, the evil spirits of Kūṣmāṇḍa¹ and Rājaputra shall be measured and bound.

12-14. In the Catuṣpatha (where four roads meet) Kuśa grass shall be spread on the ground. Various kinds of cooked and uncooked food, flowers of various colours, sweet scents, wine of three kinds, curd, milk pudding, cooked food, ghee, jaggery sweets shall be placed on the ground. The preceptor then prays to the goddess Ambikā and offers the food offering with joined palms.

15. With Dūrvā grass and mustard seeds he shall perform "Svastyayana" (Bon-voyage) rites and pray to Ambikā for the birth of sons.

16. "Give me beauty. Give me fame, O Goddess, give me good luck. Give me sons, give me wealth. Give me all desired objects."

17. He shall delight the brahmins with white cloth and unguents. The preceptor shall be given a pair of cloths. The planets are then to be worshipped.

1. Gucurbita pepo.

CHAPTER ONE HUNDRED AND ONE

Teachings of Yājñavalkya

Yājñavalkya said :

1. A person desirous of wealth and splendour, or a person wishing for peace and tranquillity or a person affected by the malignant aspect of the planets shall perform the Planetary Sacrifice (Grahayāga). These are the planets as enumerated by learned men.

2. The Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rāhu and Ketu.

3. The malignant aspect is countermanded respectively by wearing copper, bellmetal, crystal, the red sandal wood, gold, silver, iron, lead and bell metal on their bodies.

4. O sages, know their respective colours to be red, white, red, yellow, yellow, white black, black and black.

5. By the articles favourite to the planets the affected persons shall be asked to perform Homa after due ablution. Gold pieces should be given as gifts together with the clothes and flowers.

6. Libations with sweet smelling substances, incense and gum resin shall be offered with their respective mantras for the principal as well as subordinate deities.

7-8. The Homa shall be performed reciting these Ṛks in order.

<i>Mantra</i>	<i>Planet</i>
<i>Ā kṛṣṇena</i> ¹	Sun
<i>Imam devā</i> ²	Moon
<i>Agnir mūrdhā</i> ³	Mars
<i>Udbuddhyasva</i> ⁴	Mercury
<i>Bṛhaspate paridiye</i> ⁵	Jupiter

1. RV. I.35.2.

2. VSK 11.3.2.

3. RV. 8.44.16.

4. VS. 15.54.

5. RV. 10.103.4.

*Annāt parisruto rasam*¹
*Śanno devi*²
*Kayā nāscitrā*³
*Ketuṁ kṛṇvan*⁴

Venus
 Saturn
 Rāhu
 Ketu

9. Sacrificial twigs shall be soaked in honey, ghee and curd and offered in the fire. The twigs for the different planets shall be of the following trees as in the previous order :—Arka, Palāśa, Khadira Apānārga⁵, Pippala, Udumbara, Śamī⁶, Dūrvā⁷ and Kuśa grass.

10-12. Naivedya and Dakṣiṇā to be offered as below.

<i>Planet</i>	<i>Naivedya</i>	<i>Dakṣiṇā</i>
1. Sun	treacle rice	cow
2. Moon	milk pudding	Śaṅkha
3. Mars	Haviṣya	bull
4. Mercury	ṣaṣṭika-rice in milk	gold
5. Jupiter	rice with curd	cloth
6. Venus	havis	horse
7. Saturn	pies	black cow
8. Rāhu	meat	iron
9. Ketu	mixed Pulao	goat

Planets are to be worshipped by all. Even the kings reap the fruits of their worship.

1. VS. 19.75.
2. 10.9.4.
3. RV. 4.31.1.
4. *Ibid.* 1.6.3.
5. *Achyranthes aspera*.
6. *Prosopis apicigera*.
7. *Cynodon dactylon*.

CHAPTER ONE HUNDRED AND TWO

Teachings of Yājñavalkya

Yājñavalkya said :

1. O sages, I shall expound the Vānaprastha (Retired life in Hermitage). The person who wishes to take to it shall go to the forest either alone or with his wife. If he goes alone he leaves his wife to the care of his son.

2. A Vānaprastha observes celibacy, fosters the sacred fire, exercises control over mind and sense-organs, is patient, honours brahmins who keep sacred fire as also the manes, deities and guests.

3. He shall gratify even the servants. He shall grow long hair, beard and moustaches. He shall be perfectly self-controlled. He shall take three baths a day. He should not accept money charities.

4. He shall continue Vedic studies. He shall regularly meditate. He shall be engaged in what is beneficent to all living beings. He shall attend to his personal needs once or twice a month.

5-6. He shall lie on the bare ground. He shall do everything without worrying over the results. In summer he shall stand in the midst of five fires and in the rainy season he shall lie on the bare ground. In the winter he shall wear wet clothes. During the day he shall perform Yogic Exercises. He shall not be angry with anyone. He shall be contented with himself.

CHAPTER ONE HUNDRED AND THREE

Teachings of Yājñavalkya

Yājñavalkya said :

1-2. I shall mention the duties of mendicants. O Noble Sirs, know them. After returning from the forest he shall first perform the sacrifice Sarva-Veda-Pradakṣiṇā and then the Prājāpatya Vrata. At the end of the rites he shall assimilate

the fiery splendour in himself. He shall wish good for all living beings and be tranquil. Bearing three staffs and holding the water pot he shall resort to the village seeking alms and discard all physical labour for remuneration.

3. Without erring he shall continue seeking alms. He should not be seen in the evening along with other mendicants roaming about in the village, or he may do simple journeys without being ever ambitious.

4. He should become a Paramahansa (great saint) with a single staff and self control. When he finally achieves the yogic accomplishment and sheds the mortal body he will attain immortality.

5. By a regular practice of yogic exercises and taking food in small quantities he will have the great achievement. A donor, a person fond of guests, a householder who performs Śrāddha and knower (Jñānin) becomes liberated.

CHAPTER ONE HUNDRED AND FOUR

Teachings of Yājñavalkya

Yājñavalkya said :

1. A person who murders a Brahmin first falls into hell. When his sin has all but vanished he is born as a dog, a mule, a camel, etc., and finally when he is born as a man he is bound to become dumb.

2. The person who steals gold becomes a germ and a worm and a blade of grass. The person who sleeps with his preceptor's wife becomes a tuberculosis patient or one with black teeth and swollen nails or a leper. These bad results shall befall the children of the murderer.

3. The person who steals food grain becomes one who cannot eat at all. A person who steals the musical notes and instruments becomes a dumb man. A person who steals money has a surplus appendage of limbs. A back-biter becomes one whose nostrils begin to rot and putrefy.

4. A person who steals oil becomes one who drinks the same.

5-6. One who purchases a girl, becomes a demon in the forest; who steals a gem, becomes a base-born; who steals vegetables, becomes a peacock; thief of pearl-necklace becomes a strew; of grains, a rat; of fruit, a monkey; of animals, a goat; of water, a crow; of meat, an eagle; of cloth, a leper; and of salt, a ragged one.

7-9. A malicious person becomes one whose mouth is putrid or he is born devoid of good traits, poor, or base man. Persons with good conduct are born wealthy and endowed with food grains.

CHAPTER ONE HUNDRED AND FIVE

Teachings of Yājñavalkya

Yājñavalkya said :

1. A person is degraded when he fails to do what he is enjoined to do and does what is forbidden and also by not curbing his sense organs.

2. Hence expiatory acts have to be performed with great care for purification. Thereby his conscience becomes clear and the world he attains becomes pure.

3-6. The whole world becomes happy if he performs atonement whereby his sins are dispelled. Those who never do atonement and repent fall into hell, according to the gravity of sins. The names of different hells are :—Tāmisra, Lohaśaṅku (Iron bolted), Pūtigandha Samākula (agitated by putrefying smell), Haṁsābhā, Lohitoda, Sañjivana, Nadīpatha, Mahānilaya, Kākolam, Andhatāmisra, Avīcī and Kumbha Pāka, a murderer of brahmins, a wine-drinker, a stealer of gold, a defiler of preceptor's bed and a person who associates with any of these—these and similar sinners fall into hell.

7-8. Decrying Vedas and despising preceptors are equivalent to the sin of murdering a brahmin in gravity. Taking

food prohibited, low and base acts, and drinking the honey off the lips of a maiden in her monthly course are all akin to drinking of wine. Stealing of a horse is on a par with stealing of gold.

9. Coitus with a friend's wife, a virgin, a woman of a low caste, a woman of the same clan or one who gave birth to oneself—all these are sins akin to defiling of preceptor's wife.

10-12. Illegitimate intimacy with father's sister, mother's sister, aunt, one's own sister, mother's co-wife, her sister, preceptor's daughter and wife and one's own daughter—all these, are on a par with defiling preceptor's bed. The guilty man's penis should be cut off and he should be killed. The woman too shall be killed if she had been a willing partner in the illegal intercourse.

13-20. There are many Upapātakas (minor sins and turpitudes). They are :—slaughtering of a cow, stealing a brahmin's personal effects, non payment of debts, not maintaining sacred fires, trading, the younger brother's marrying when the elder brother is still a bachelor, learning from a servant, teaching a boss, adultery, abetment of Parivedana, Usury, sale of salt, killing of a good Śūdra, Vaiśya or Kṣatriya, infamous livelihood, misappropriation of a deposit, breaking of a vow, sale of meet, sale of a cow, abandonment of father, mother or a friend, sale of tanks and parks, selling of daughter's ornaments, giving the post of the presiding priest in a sacrifice to a man guilty of Parivedana, giving one's daughter to such a man, crookedness, causing break in the vow of others, selfish ventures, cohabitation with a wine-drinking woman, forsaking of one's study of Vedas, sacred fires, son, and kinsmen, perusal of illegal and unholy literature, selling of oneself or one's own wife, all these are Upapātakas. Now know the process of atonement. A brahmin-slayer shall hold a broken skull over his head, loudly proclaim his guilt, beg for alms for sustenance and roam about for twelve years taking only very little food. He will thus be purified. Or in the alternative he shall perform some sacrifice or Graha Homa with the respective mantras—"Somcbhyaḥ Svāhā," "Lobhavān," etc. Thus also a sin of slaying a brahmin can be atoned for.

21-22. If a brahmin or a cow was killed for the sake of a brahmin, without much cruelty, the murderer shall read *Vedasamhitā* three times residing in a forest in a holy atmosphere. Or he shall pray to Goddess Sarasvatī and deposit a pot of coins in the river Sarasvatī. If one kills a Kṣatriya or a Vaiśya in the act of performing a sacrifice, he too shall perform the expiatory rites of a brahmin-slayer.

23-25. The man guilty of abortion shall perform the Vrata "Trayīṇiśūdana" according to the caste of the child killed. If a brahmin engaged in Savana is the victim of an attempted murder the would-be slayer should perform the Vrata twice. The expiatory rite for drinking wine is the drinking of red hot wine, ghee water and cow's urine. If the man does not die by drinking the hot liquid he shall perform the expiatory rite of a brahmin-slayer wearing barks of trees and matted hair, he now becomes pure. But he must have all brahminical rites all over again.

26. A brahmin woman drinking wine should similarly perform expiatory rite by drinking semen, faeces and cow's urine. Otherwise, she becomes fallen from husband's world (Patiloka) and is born as a vulture, pig or bitch.

27. A brahmin stealing gold should hand over a pestle to the king proclaiming his guilt. If the king strikes him with it the brahmin becomes pure. Or he should give the king enough gold equal in weight to himself. He thus becomes pure.

28-29. If a man rapes a woman sleeping in her own bed, his penis and scrotum should be cut off and thrown in the south west quarter.

30. The wicked defiler of the preceptor's bed should perform the Prājāpatya¹ Kṛcchra Vrata² or the Cāndrāyana Vrata or should read Veda Samhitā for three months.

31. A slayer of cow shall remain celibate for a month, lie down in the cowshed for the night and during the day he

1. An expiation of four periods of three days.

2. Bodily mortification.

should serve the cow following it like a shadow and finally make a gift of it. He shall be pure.

32. Expiation for all Upapātakas is by Cāndrāyaṇa Vrata. Or he should live on milk alone for a month or perform Parāka (Twelve days' fast) rite.

33. The killer of a Kṣatriya should make a gift of one bull or a thousand cows. Or he should perform the expiatory rite of a brahmin-slayer for three years.

34. The slayer of a Vaiśya should perform it for a year or make a gift of a hundred cows. A slayer of a Śūdra should perform the rite for six months or make a gift of ten cows. A slayer of an undefiled woman shall perform the expiatory rite of a slayer of a Śūdra.

35. A slayer of a cat, mungoose, alligator, a frog or any other animal shall drink only milk for three days and perform Kṛcchra Vrata.

36. A slayer of an elephant should atone for it by making a gift of five blue bulls and a calf white in colour and two years old. If a mule goat or sheep is killed a bull should be given. If a Krauñca bird is killed a three year old bull should be given.

37-38. For felling and cutting down trees, hedges and creepers the expiation is the recital of a hundred Ṛks. A Brahmacārin embracing a woman will become the breaker of vows. If he touches an ass he should recite a Nairṛta mantra. For the sin of taking wine and meat the rites of Kṛcchra Śesa shall be performed.

39. If the disciple dies running an errand the preceptor should perform the Kṛcchra rite. If the disciple acts, contrary to the interests of the preceptor, he should propitiate him and crave forgiveness. He will be free from sin.

40. If the enemy is wounded he shall be taken care of by giving food and affectionate treatment. If a brahmin dies when being treated there is no sin.

41. After committing a major sin or a minor turpitude if a person utters falsehood he should expiate by remaining in exile for a month without begging anyone and exercising self-control.

42. Without the formal sanction of the elders, if a younger brother indulges in sexual intercourse with the wife of the elder brother he shall perform Cāndrāyaṇa. To expiate for the sin of cohabiting with a woman in her menses he should drink ghee at the end of three days' fast.

43. To expiate for the sin of accepting a gift from an undeserving person, he should stay in a cowshed for a month drinking milk, leading a celibate life and chanting Gāyatrī mantra. He should be free from the sin.

44. For the sin of not sheltering a person seeking refuge the atonement is reading the Vedas upto capacity. If a Vrātya is employed in sacrifice both shall expiate by performing the Kṛcchra rite thrice.

45. If a man is forced to travel in a mule cart or a camel cart he should do Prāṇāyāma thrice. If a man indulges in sexual intercourse with his wife during the day, he shall bathe naked to atone for the sin.

46. O sages, the sin resulting from being rude or using abusive language to the preceptor or by defeating a brahmin in an argument shall be wiped off by craving his indulgence and observing fast for a day.

47. For the sin of brandishing a staff at a brahmin the expiation is Kṛcchra; for the sin of beating, the atonement is Atikṛcchra. Whenever atonement is mentioned the facts of time, place, age, strength and the gravity of the sin should be taken into consideration before deciding the way of expiation.

48. Wilful abortion and hatred of the husband are great sins in women without any expiation. Hence, she shall be shunned from a distance.

49. If the guilt has become public the expiation shall be done as prescribed by the preceptor, in public view. If it is not publicised the Vrata shall be performed secretly.

50. A slayer of a brahmin shall give a milch cow after fasting for three days.

51-52. And he shall repeat Aghamarṣaṇa mantra standing in water. He shall stand in water for a day, only breathing (i.e. without taking food) and performing homa with the mantra "Somebhyaḥ Svāhā" for forty times using ghee. A drinker of wine or a stealer of gold shall remain standing in water reciting

“Rudra” mantras and shall afterwards perform homa with ghee with the “Kūṣmāṇḍa” mantra and observe fast for three days.

53. A defiler of preceptor’s bed shall be expiated by reciting *Sahasraśiṣā*¹ mantra.

54. To expiate for any sin committed, one shall perform *Prāṇāyāma* a hundred times.

55. By unwittingly swallowing faeces, semen and wine a brahmin incurs impurity, which shall be wiped off by fasting for the day and drinking water in the evening with *Oṃkāra*.

56. O Brahmins, the destruction of all sins inadvertently committed is possible when *Sandhyā* prayers are offered thrice in the day. All sins should be dispelled if Rudra mantra is recited eleven times.

57. No sin defiles a brahmin regularly studying Vedas and performing the five sacrifices. Excepting the sin of slaying a brahmin all sins are removed by reciting *Gāyatrī*, a thousand times.

58. The *Yamas* (restraints) are :—Celibacy, mercy, patience, meditation, truthfulness, contentment, nonviolence, non stealing, sweetness, and mental control.

59. The *Niyamas* (Suppressions) are bathing, silence, fasting, sacrifices Vedic study, control of sense organs, austerity, non-furiousness, devotion to the preceptor, and physical purity.

60. O Brahmins, the *Pañcagavya* consists of cow’s milk, ghee, curd, urine and dung. The expiator should swallow these and fast for the next day. This is called *Sāntapana Kṛcchra*.

61. Six days’ fast after taking in one of the articles constituting the *Sāntapana* and *Kṛcchra* for the seventh day. This is called *Mahāsāntapana*.

62. The leaves of *Udumbara*, *Rājīva* (lotus) *Bilva* and water from *Kuśa* Grass—each of these is taken once every day. This is *Parnakṛcchra*.

63. Boiled milk, water, curd—either of these is taken every day and fasting for the night. This is the holy *Taptakṛcchra*.

1. RV. 10.90.1.

64. One unsolicited morsel one night, and fast for the next—This is called Pādakṛcchra.

65. Any of the above practised three times is called Prājāpatya. If one takes only a palmcupful of water along with the previous, it is called Atikṛcchra.

66. Kṛcchra and Atikṛcchra alternatively for twenty one days and fast for twelve days—This is called Parāka.

67. One morsel of Piṇyāka (oil cake), whey, and powdered barley is taken one day and fasting for the next—This is called Kṛcchrasāma.

68. The rite for fifteen days when each one of the Kṛcchras mentioned above is practised for three days, is called Tulāpuruṣa.

69. In the bright half of the lunar month on the first day, a morsel of food of the size of a peacock's egg is taken; on the second day two morsels are taken. Thus the number is increased upto fifteen. In the dark half the number is gradually reduced. This is called Cāndrāyaṇa.

70. Another type of Cāndrāyaṇa is taking in two hundred and forty morsels of food in the course of a month without any stipulation on the number for any day.

71. This Piṇḍa Cāndrāyaṇa is to be performed after Triṣavaṇasnāna (plunging into water for three times). Gāyatrī mantra shall be repeated over the piṇḍas.

72-73. In sins known, or unknown there is purification by Cāndrāyaṇa. Those who practise this only for the sake of virtue attain to Candraloka. Those who practise Kṛcchra similarly attain great prosperity.

CHAPTER ONE HUNDRED AND SIX

Teachings of Yājñavalkya

Yājñavalkya said :

1. O noble Sirs, maintaining Vratas, I shall now describe the Pretāśauca, i.e. the obsequies and the impurity subsequent to the death of persons. If a child who has not completed its two

years dies, the corpse is simply buried (not cremated). No Udaka rites (offering of water, etc.) in that case.

2. The corpse shall be borne upto the cremation ground by kinsmen reciting Yamasūkta. For ordinary men ordinary fire may be used. If the dead man is an Āhitāgni (person regularly maintaining sacred fires) the same shall be used for cremation.

3. Kinsmen upto the seventh or tenth degree shall perform Udakakriyā facing the south and reciting the mantra *apa naḥ śoṣucadagham*¹, etc.

4. The Udakakriyā for maternal grandfather, preceptor and one's own wife is also the same. In the case of sons, friends, sister's sons, father-in-law (all being brahmins) the water is sprinkled once proclaiming the name of the dead man and his Gotra but otherwise remaining silent.

5. No water-offering is made to the heretics, sinful persons, Vratyas (persons not duly invested with sacred thread, etc. Brahmachārins, and wives without fidelity.

6. Those addicted to drinking of wine and those who had committed suicide need not be honoured with the water offering or observation of Āśauca. A dead man shall not be bewailed after the water-offering. Indeed, the existence of all living beings in the world is never permanent.

7-8. All rites are to be performed upto the utmost extent of one's ability. Thereafter, they shall proceed homeward. At the door of the stallion, torn leaves of the Nimba² tree (Margosa) shall be strewn. They shall step slowly on a rock first and perform Ācamana and touch fire, water, cowdung and white mustard seeds before entering the house formally.

9. Those who have touched the corpse must purify themselves by these rites and the final formal entry into the house. Those who had merely witnessed the rites do not require any formal purificatory rites. They are pure at the close of the rites. Others become pure after bath. They should remain celibate for the next three days.

10. There should be no cooking of food in the house. They shall take food bought or received from others. They

1. RV. 1.97.1.

2. Azadirachta indica.

shall sleep on the ground away from one another. To the departed soul a rice-ball (piṇḍa) is given for three days.

11. Milk and water should be kept in a mud pot out in the open. Sacrificial rites enjoined by the Vedas should also be performed.

12. If a child dies before cutting its first tooth there is no impurity; if a child dies before the tonsure (cutting of the forelocks) rite is performed, the impurity is for a night only; if a child dies before the sacred thread investiture, the impurity is for three days; thereafter the impurity lasts for ten days.

13. In brief, the impurity due to death lasts for three or ten days. If two children die not two years old, the impurity is for the mother alone. If two impurities due to birth and death overlap, at the close of the latter, everyone becomes pure.

14. The impurity due to death has to be observed by the four castes for ten days, twelve days, fifteen days and thirty days respectively.

15-16. If a girl dies before being given in marriage or a son, a preceptor, a disciple, person continuing Vedic studies, an uncle, a Vedic Scholar, a son not one's own but of the wife who has had intercourse with others, or if an unpopular king dies, the impurity is for a day only.

17. There is no impurity at all on the death due to king's orders, attack of a cow or a brahmin or due to suicide in secret, or due to poison.

18-20. On the death of a sacrificer, a person performing Vratas, Brahmachārins, donors and those who have realised Brahman there is no impurity. In the case of those who die at the time of charity, marriage, sacrifice, battle, civic commotion or any other calamity there is no impurity at all. Lapse of time, rites in fire, lump of clay, wind, mind, knowledge austerities, recital of prayers, repentance, fasting—all these are agents for purification. Charity purifies a person committing an unworthy act and the current itself purifies the river.

21-23. In cases of emergency a brahmin shall pursue a kṣatriya's duties (taking part in wars) or a vaiśya's activities. But these articles he shall not sell :—Fruits, soma, silk, medicinal creepers, curd, milk, ghee, water, gingelly seeds, cooked

rice, mercury, acids and alkalis, honey, lac, requisites of homas, cloth, stone, utensils flowers, vegetables, clay, leather shoes, deer-skin, silk, salt, meat, oil cakes, roots and perfumes. If it is for the purpose of religious observances, some of the articles mentioned above can be sold along with gingelly seeds and grains.

24. Even in dire necessity a brahmin should not sell salt, etc. He should rather pursue cultivation. Horses should never be sold.

25. A brahmin oppressed by great poverty shall fast for three days (and approach the king for help). The king on seeing the brahmin devoid of a means of support shall provide him with one.

CHAPTER ONE HUNDRED AND SEVEN

Teachings of Parāśara

Sūta said :

1. Parāśara¹ narrated to Vyāsa the various duties of the different castes and stages in life. At the end of every Kalpa there is dissolution and a new creation. But the unborn god does not perish.

2. Śrutis (Vedas), Smṛtis and the conduct of the good not repugnant to the Vedas (are to be followed by all). At first Brahmā remembered the Vedas (and taught Manu and others). Manu and others propagated Dharma through their Smṛtis.

3. In the Kali age charity is the main virtue. Other virtues are likely to forsake the doer. Sinful deeds are perpetrated only in the Kali age. A curse uttered bears fruit in a year.

1. Parāśara is known as the author of some hymns in the Rgveda. He is also said to have taught Viṣṇu Purāṇa. According to the statement of the Mahābhārata, he is known as the father of Kṛṣṇa Dvaipāyana Vyāsa. His writings on Dharma are often quoted in Hindu law-texts.

4. By strictly adhering to the performance of six rites every day man obtains everything. They are—taking bath, sandhyā prayers, recital of mantras, homas, worship of gods and hospitality to guests.

5. Brahmins observing all rites properly will be rare then (in the Kali age); sages will be rare. A kṣatriya shall conquer the enemy's army and protect the earth. Business transactions and agriculture shall be the duties of vaiśyas and devotion to the twice-born that of the Śūdras.

6. By eating forbidden food, by stealing, and by approaching unworthy women a man becomes degraded. A twice-born engaged in cultivation shall not employ tired bullocks in ploughing,

7. Upto midday one shall be engaged in religious rites such as bathing, yogic rites and then feed brahmins. The five sacrifices shall be performed. The cruel shall be treated with contempt.

8. A brahmin shall not sell gingelly seeds and clarified butter. He shall become sinful if sūnāyajña is performed. A man engaged in agriculture shall not be sullied if he gives a sixth of the produce to the king, one-twentieth to the gods and one-thirtythird to the brahmins.

9. A kṣatriya, a vaiśya and a śūdra engaged in agriculture shall be considered a thief if he does not give the tax mentioned before. A pure brahmin shall be cleansed of the impurity of death in three days.

10. A kṣatriya becomes pure in ten days, a vaiśya in twelve days and a śūdra in a month. If proper rites are not maintained a brahmin shall become pure in ten days and a kṣatriya in twelve days.

11. A vaiśya shall be pure in fifteen days and a śūdra in a month. Some kinsmen living separately have a single rice-ball in common.

12. In the event of birth and death such kinsmen shall observe impurity. If the kinsmen are removed to the fourth degree the impurity lasts for ten days; if they are of the fifth remove the impurity is for six days.

13. If they are removed to the sixth degree the impurity is for four days; if they are of the seventh remove the impurity

is for three days. If a person dies in a foreign land or if an ascetic dies, there is no impurity.

14-15. No cremation, no offering of rice-ball and no offering of water for children dying before cutting teeth or still born. In regard to still-birth and abortion the impurity is for as many days as the number of months of pregnancy.

16. If the child dies before the naming ceremony, there is no impurity; if it dies before the rite of first cutting of the forelock, the impurity is for one day and night; if he dies before the holy rite of investiture with the sacred thread, the impurity is for three days, beyond that the impurity is for ten days only.

17. Abortion usually occurs within four months and miscarriage and still births in the fifth and sixth months. No impurity in case these are observed strictly—celibacy rites in fire and abstention from evil association.

18. Artisans, craftsmen, physicians, servants, a Vedic scholar maintaining holy fire, the king—all these are of immediate purity (i.e. no impurity is observed on their death).

19. After the birth of a child the mother becomes pure after ten days and the father by taking bath. The impurity due to birth is removed by touching water.

20. In the rites of marriage, festivals and sacrifices, interrupted by the impurity of death or birth, all further rites shall be given up except what had been already undertaken.

21. If a child dies within the period of impurity, both the impurities cease with the former. If anyone dies in a cowshed the impurity is only for a day.

22. By carrying the corpse of an unknown person the impurity incurred is very little and that very little is removed by Prāṇāyāma. If the dead man is a Śūdra, the impurity is for three nights.

23. No purificatory rite is necessary in case the death is due to self-immolation, poison, hanging or insect bite. The man who touches a person killed by a cow or bitten by an insect becomes pure by means of kṛcchravrata.

24. If a person forsakes an undefiled undegraded wife in the prime of her youth he shall be born as a woman in seven successive births and suffer widowhood over and over again.

25. If a man does not cohabit with his wife after the fourth day from menstruation he shall incur the sin of infanticide. A woman not allowing her husband to have intercourse during those days shall be born as a sow. Unworthy women though they perform Vratas have no right for a rice-ball or water-offerings.

26. The son legitimately born or after Niyoga¹ in one's wife through another, shall offer a rice-ball to the legal father. A person committing the minor sin of Parivedana² shall perform Kṛcchra and the girl who marries him too shall perform Kṛcchra.

27. The man who gives his daughter in a Parivedana marriage and the priest who officiates in the same shall perform Atikṛcchra and Cāndrāyaṇa respectively. If the elder brother is dwarfish, hunch-backed, stammerer, idiotic, blind, deaf or dumb, Parivedana is no offence at all.

28. If the husband is untraceable, dead, or has renounced the world or is impotent or degraded—in these cases of emergency a woman can remarry.

29. A wife who dies in the company of her husband shall remain in heaven as many years as there are hairs on his person.

30. If a person is bit by a dog he shall become pure by reciting Gāyatrī mantra. A brahmin killed by a cāṇḍāla or others shall be cremated with ordinary fire. If he has maintained sacrificial fires his corpse shall be bathed in milk and cremated with those sacred fires with mantras.

31-35. If a man dies in a foreign land the obsequies are done as follows :—On a deer skin six hundred Palāśa twigs are spread making the contours of a human body. A Śamī twig is placed in the spot where penis should be, the Araṇi wood is placed in the spot of scrotum; a pot is placed at the right hand and a sacrificial pitcher at the left; mortar at the sides, a threshing rod at the back, the sacrificial slab at the thighs, rice

1. This term is used to denote the legally permitted intercourse of a married woman to obtain a son with a male other than her husband, generally her brother-in-law i.e. her husband's younger brother.

2. The act of one's marrying before one's elder brother. *CSL*, p. 445.

grains, ghee and gingelly seeds in the mouth, the vessel of holy water at the ears and the vessel for ghee at the eyes; small bits of gold shall be dropped into the ears, eyes, mouth and nostrils. An effigy of the man made of kuśa grass is placed over this and burnt. The Āhuti is offered with the mantra *Asau svargāya lokāya svāha* slowly once. Since all the requisites of an Agni-hotra are used ~~he will~~ surely attain Brahmaloaka.

36. A person who kills Swans, Sārasas, Krauñcas, Cakravākas, hens, peacocks and sheep becomes pure in a day and night.

37. The killer of any bird becomes pure in a day and night. After killing quadrupeds one shall observe fast for a day and night and perform Japa.

38. After killing a śūdra, the rite of Kṛcchra shall be performed; if a vaiśya is killed atikṛcchra shall be performed. If a kṣatriya is killed Cāndrāyaṇa shall be performed twenty times and if a brahmin is killed it is performed thirty times.

CHAPTER ONE HUNDRED AND EIGHT

Bṛhaspati-nīti-Sāra

Sūta said :

1. Now I shall explain the essence of Polity based on Economics for the benefit of kings and others. It is holy and conducive to longevity, heavenly bliss, etc.

2. A person wishing for success and achievement should always associate with good men: never with the wicked; it is good neither for this nor for the other world.

3. One should always avoid arguments with mean-minded base people and shun even the very sight of the wicked. He should avoid enmity with friends and intimacy with persons serving the enemy.

4. Even a scholar comes to grief by trying to advise a foolish disciple, by supporting a wicked wife and by keeping the company of wicked men.

5. One should keep aloof from a brahmin foolishly puerile, a kṣatriya averse to fighting, a vaiśya sluggish and inactive and a śūdra hot-headed and vain due to complete, defective study.

6. Alliance with an enemy or estrangement with a friend should be indulged in at proper time. A true scholar bides his time after a careful consideration of causes and effects.

7. Time allows all living beings to mature, time brings the dissolution of all people. Even when people are asleep, time is watchful and awake, it is difficult to transgress time.

8. The semen virile flows out at proper time and develops itself in the womb. It is time that causes creation and it is time again that effects the dissolution.

9. The passage of time is incomprehensible. It has two-fold functions, an apparent gross movement at one place and a subtle invisible movement at another.

10. The divine preceptor Brhaspati expounded the essence of polity to god Indra which got him omniscience and heavenly glory after killing the asuras.

11. The worship of gods, brahmins, etc. should be performed by saintly kings and brahmins. They should also perform the horse-sacrifice to wipe off their sins both small and great.

12. A person never comes to grief if he associates with good people, conducts discourses with scholars and contracts intimate friendship with persons devoid of greed.

13. Illicit contact with or gay revelries in the company of another man's wife, desire for another man's wealth or residence in another man's house shall never be pursued.

14. A well-intentioned enemy is actually a kinsman and a kinsman acting against one's interests is an enemy. Sickness in the body is inimical and a herb in the forest is friendly and beneficial.

15. He is a kinsman who works to our benefit; he is the real father who nurtures and nourishes us; he is a friend where confidence can be placed; it is the native land where sustenance is available.

16. He is the true servant who is loyal and obedient; it is the real seed that germinates well; she is the real wife who

speaks pleasantly and he is the real son who lives to the family tradition.

17. His life is perfect who has virtues and good qualities; fruitless, indeed, is the life of a man devoid of these two.

18. A true wife manages the household affairs skilfully, speaks sweet pleasant words, solely dedicates herself to her husband and is loyally devoted to him.

19-21. The man who has a wife endowed with these qualities is no less than Indra the lord of heaven. He is no ordinary man. The good wife takes her daily bath, applies sweet scents to her body, speaks sweetly, is satisfied with limited quantity of food, is not garrulous, has always auspicious things around her, is very scrupulous in virtuous activities, exhibits her love to her husband by every action and is pleased to surrender herself to his dalliance after the four days of the menstrual flow. She enhances the good luck of everyone.

22-23. What we call old age is not so dispiriting as a wife devoid of good qualities and possessing all bad traits—ugly-eyed, slovenly, quarrelsome, argumentative, visiting other people's house frequently, depending on other people's help, evil in actions and devoid of shame.

24. A wife who appreciates good qualities, devoted to her husband, and satisfied with the minimum in everything is the real beloved.

25. It is death indeed if one has a wicked wife, a rogue as a friend, a servant who answers back and serpents infesting his house.

26. Forsake the contact with wicked people, resort to the assembly of the good; do meritorious acts day and night and remember the unstability of everything.

27. A woman devoid of love, terrific in appearance, ferocious by nature, more horrible than a serpent round the neck, tigerlike in having ruddy eyes, appearing to spit fire desirous of visiting other houses and cities should never be approached.

28. Devotion in the son, good deed in the ungrateful, coldness in the fire may occur sometime by God's grace; but love in a prostitute is never come across.

29. Who can be complacent and carefree if serpents infest the house wherever we cast our eyes, if sickness cannot be cured with all appliances of treatment and if death is ever ready to pounce on the body at every age from infancy to old age ?

CHAPTER ONE HUNDRED AND NINE

Bṛhaspati-nīti-sāra

Sūta said :

1. Money should be saved for emergency; wife should be protected by spending hoarded wealth and one's own self should be saved even at the risk of preserved assets and wife.

2. One should sacrifice oneself to save the family; a family should be sacrificed to save the village; a village should be sacrificed for the safety of the land and the land should be sacrificed to save one's soul.

3. The residence in hell is better than that in a house of evil conduct. By the former, one's sins are washed away whereas there is no redemption from the latter.

4. The intelligent man fixes one foot firmly and moves with the other. Without testing the new place well, the old place of resort should not be abandoned.

5. One should unhesitatingly abandon a country infested with men of evil conduct, a residence of harassing environment, a king of miserly temperament, and a friend of deceptive disposition.

6. What purpose can be served by the riches in the hands of a miser? Of what avail to men can that knowledge be that is tarnished by a roguish disposition? Of what avail is beauty bereft of good qualities and valour? Of what value is a friend who turns his face away at the time of misfortune?

7. Many persons unknown to him before will flock round a person occupying a high post as his friends and assistants.

Time being adverse, if he loses his wealth and is dismissed from his post even his kinsmen become his enemies.

8. A friend can be found out if he is genuine or otherwise in times of danger; the test of valour is the battlefield; the test of purity of a man is his conduct in isolated places. Loss of wealth puts fidelity of the wife to a test and famine provides an opportunity to test whether a man is fond of entertaining a guest or otherwise.

9. Birds leave off the tree when the fruits are exhausted; the Sārāsa quits the lake when it is dried up; the courtesan turns out the man who has no money in his pockets; ministers bid good-bye to the king who has lost his throne; honeybees never touch the flower that is faded and withered; the deer flee the forest consumed by fire—So, it is evident that people take delight in things that delight them. Who takes interest in others otherwise?

10. One should propitiate a greedy man by giving him money; a praiseworthy man by reverence with joined palms; a fool by allowing him to do as he pleases and the scholar by a clear statement of facts.

11. Devas, good people and brahmins are pleased with genuine good nature; the ordinary vulgar people by an offer of something to eat or drink and the learned scholars by due honour and fitting rewards.

12. The noblest can be won over by humility and submission; the rogue with a threat; the vulgar with small gifts and concessions and men of equal status by exhibiting an equal strength and valour.

13. An intelligent man must penetrate deep into the innermost recesses of every one's heart and speak and act befitting his nature and inclination and win him over to his side.

14. Implicit trust in rivers, clawed beasts, horned animals, armed men, women and scions of royal families is never to be encouraged.

15. Men of sense will never disclose loss of wealth, mental anguish, illicit actions in the house, deception (of which they had been the victim) and disrespect.

16. The following are the activities that bring about the destruction of chastity and good conduct in women :— Association with base and wicked people, a long separation from the husband, too much of consideration and love shown to them (by the would-be defiler) and residence in another man's house.

17. Which family is devoid of defects ? Who is not distressed by sickness ? Who is not oppressed by vices and calamities ? Who enjoys continuous blessings of the goddess of fortune ?

18. Who is the man in the wide world who does not become haughty on attaining wealth ? Who has escaped miseries in his life ? Whose mind is not ripped asunder by maidens ? Who has been a favourite of kings for ever ? Who is it that has remained out of sight of the god of Death ? Who is that suppliant who has won honour and respect ? Who is that fortunate fellow who has escaped unscathed after having once fallen into the wily nets of the wicked ?

19. He who has no friends, relatives or kinsmen to advise him and he who has no intrinsic intellect in himself suffers certainly. How can a wise man pursue that activity which does not produce any tangible result even when completed successfully but which necessarily ushers in great sorrow when left incomplete ?

20. One should leave off that land where no one honours him or loves him; where there is no kinsman, and where there are no amenities for higher learning.

21. Earn that wealth to which there is no danger from kings or robbers and which does not leave you even after your death.

22. The wealth that a man acquires by putting in exertions risking his own life is divided among themselves by his successors after his death. Only the sin that he commits in his eagerness to earn remains his exclusive property.

23. Amassed and deposited wealth of the miser is ransacked by others frequently like that of the mouse and is conducive to sorrow.

24. Beggars roaming the streets, naked, grief-stricken,

rough and armed with broken bowls point out to the world that the fruits the non-charitable persons reap are like these.

25. O misers ! the beggars who request you saying "Please give" really teach you that this is the result of not giving. Do not become like them.

26. A miser's hoarded wealth is not being employed in hundreds of sacrifices (i.e. for good purposes) nor is it being given in charity to the deserving; but in the end, it is utilised in the houses of robbers or put in the king's treasury.

27. The wealth of the miser does not go unto the deities, brahmins, relatives or to himself but it goes unto the robbers or kings or is consumed by fire.

28. Let those riches be not thine—the riches acquired with great deal of toil, by transgressing the curbs of virtue or by falling at the feet of the enemy.

29. A blow of destruction to learning is absence of practice; wearing rags is a blow unto the goddess of wealth; eating after digestion is a blow to sickness; and craftiness is a blow to the enemy.

30. A fitting punishment to the thief is the death sentence; being reserved is the best punishment for a false friend; lying on a separate bed is a punishment for women, and non invitation in sacrifice is a punishment for brahmins.

31. Wicked persons, artisans, slaves, defiled ones, drums and women are softened by being beaten; they do not deserve gentle handling.

32. By sending them on errands the ability of servants can be known; sincerity of kinsmen can be known by their behaviour during our adversity; the genuine friendship can be understood when some mishap occurs and the fidelity of the wife is known when one's fortune dwindles.

33. The diet of a woman is twice as much as that of a man; shrewdness four times, energy is six times and amorousness is eight times as much as that of a man.

34. It is impossible to overcome sleep by sleeping it off; to overpower a woman by loving her; to smother a flame by adding fuel and to quench thirst by drinking wine.

35. A delicious fatty meat diet, pleasing dress, glowing

wine, fragrant scented pastes, and sweet smelling flowers kindle passion in women.

36. It can be said with certainty that even during the period of celibacy the god of love is busily active. On seeing a man pleasing to her heart the vagina of a woman becomes wet with profuse secretion.

37. O Śaunaka, it is true, definitely true that the vaginal passage of a woman begins to secrete profusely on seeing a well dressed man whether a brother or a son.

38. Rivers and women are of similar nature in their love of freedom to choose their own course. The rivers erode the banks and the women undermine their own families.

39. The river undermines the banks and the woman causes the fall of the family. The course of rivers and women is wayward and cannot be checked.

40. A blazing fire cannot be satiated with sufficient supply of fuel; the ocean can never be filled to satiety by rivers flowing into it; the god of death is never satiated by the living beings (whom he smites) and a passionate woman is never satiated with man.

41. It is impossible to be satiated with the company of good men, friends, men of delightful conversation, and pleasures, sons, life and boons.

42. A king is never gratified with his ambitious activity of amassing wealth; a sea is never gratified with a perennial flow of water into it; a scholar is never satiated with the talks and speeches given by him; no layman's eye is satiated with the glimpses of the king that he gets.

43. They maintain themselves by what they earn by doing their duties; they are devoted to the sacred scriptures; they are fond of their own wives; they have subjugated the unreasonable wanderings of the sense-organs; they are delighted in serving guests; they attain salvation at their very doors; they are the excellent among men.

44. If the wife is after your heart, if she is attractive, well bedecked and delightful, if you live in your own house it is heaven indeed which can be obtained only by good deeds performed in previous birth.

45. Women are incorrigible; they can never be brought round by making a gift, or offering respect, or a straight forward dealing, or repeated service. They can neither be threatened with a weapon nor asked to be quiet by citing scriptural codes.

46. Five things should be pursued slowly and cautiously. Learning, riches, ascending the mountain, amorous approach to women, and assimilation of virtuous conduct.

47. Worship to gods is of permanent benefit; a present to a brahmin leaves a permanent blessing behind; a thoroughly good learning has an everlasting beneficent result and a good bosom friend is a permanent asset.

48. Those who have not acquired enough learning during studentship and those who have not secured a decent wife and sufficient wealth during youth are to be pitied for ever. They are no better than beasts, but have a human form.

49. A person devoted to the scriptural codes shall not worry over the meal. He must ponder over a regular study. A man seeking knowledge must be prepared to go a long way with the speed of Garuḍa.

50. Those who had been unmindful of studies during studentship and those who had wasted their wealth during youth in pursuit of lust fall into a miserable plight during old age slighted by others and burning within like the lotuses in the winter season.

51. Arguments are never stable and irrefutable; Vedas are wide and varied; there is no sage who has not mentioned something different from others. Still the central theme of virtue is hidden in a cave, as it were. Hence, the path traversed by great men should be taken as the correct one.

52. The inner workings of a man's mind should be inferred from his facial reflexes, behaviour, gestures, movements, speech and the contractions and distortions of his eyes and lips.

53. A spoken word is understood by even a beast. Horses and elephants carry out the orders given. But a scholar infers what is not expressly stated. Intellect is fruitful in being able to comprehend other's gestures.

54. Deprived of wealth one should go on a pilgrimage; going astray from truth one cannot but fall into the hell Raurava; though failing in the initial attempt in the Yogic practice one shall continue to be strictly truthful; a king divested of his royal splendour has no other alternative but go ahunting.

CHAPTER ONE HUNDRED AND TEN

Brhaspati-nīti-sāra

Sūta said :

1. If a person forsakes things of sure results in his pursuit of things of uncertain results he loses both—the certain as well as the uncertain.

2. No thrilling pleasure is felt by a man bereft of the mechanism of speech though he may be learned as in the case of a coward holding the sword in his hand or of a blind man wedded to a beautiful wife.

3. It is the fruit of no small penance to possess both delicious foodstuffs and good appetite; sexual virility and healthy as well as handsome wives, extensive wealth and desire to give it to others.

4. The aim of the study of Vedas is the ability to perform Agnihotra; everything auspicious should have the invariable results of good conduct and purposeful life; a good wife must yield perfect sexual pleasure and good offsprings and wealth is for both charity and personal enjoyment.

5. An intelligent man should marry a girl of noble family though not very beautiful; he shall not marry a girl of low descent though she may be beautiful and have developed hips.

6. Of what avail is the wealth which brings disaster in its wake? Who will dare to remove the crest-jewel of a serpent embedded in its hood?

7. Butter for sacrificial purposes can be taken even from the family of wicked persons; a wise saying uttered by even a

child shall be listened to; gold can be taken even from the heap of rubbish and a jewel of a girl can be brought even from a mean family.

8. Nectar may be taken from even a poison-infested spot; gold can be taken even from a heap of rubbish; good learning may be received even from a mean-minded person and a girl of low parentage can be wedded if she has good qualities.

9. Friendship with a king is an impossibility; a serpent devoid of poison is unheard of; a household cannot remain pure if too many women flock there together.

10. A devoted servant should be engaged in household duties; a son should be engaged in study; an enemy should be employed in acts of vice and a friend in virtuous acts.

11. Servants and ornaments should be put in proper places; a crest-jewel worn on the foot will never shine.

12. Crest-jewel, ocean, fire, bell, the vast expanse of the firmament and a king—these have to be at the head; it is wrong to keep them at the foot.

13. A man of stuff will have access to one of the two goals like a bunch of flowers. Either he is at the head of everyone or he fades in a forest.

14. If a fine jewel worthy of being set in a fine earring is worn on the foot it will not take away the brilliance. It is only the wearer who will be criticised by others.

15. Great is the difference between any two members of each of these :—horses, elephants, iron, wood, stone, cloth, women, men and water.

16. It is impossible to deprive a courageous man of his good qualities though he may be tortured and tormented. Even if it is suppressed by a rogue the flame of a fire does not shoot downwards.

17. A horse of good breed does not brook a cut from the whip; a lion cannot bear to hear the trumpeting sound of an elephant. A true hero does not coolly listen to the loud boasts of his enemy.

18. None shall deign to serve the wicked or the base even if unfortunately deprived of wealth or fallen from a high position. Even though oppressed by hunger the lion does not

stoop to graze the grass. It is satisfied only when it drinks the hot blood of elephants.

19. He who tries to cultivate again the friendship of one who has once deceived him really seeks his own death like the she-mule that conceives.

20. The children of an enemy shall never be neglected or treated with indifference by sane men in spite of the fact that they may be speaking sweet words. After the lapse of some time they may be very dangerous and terrible like vessels of poison.

21. If a thorn pricks the foot, another thorn is held in the hand with which the former one is removed. Similarly, an enemy should be wiped off by another enemy whose help for the nonce can be secured by an act of gratification.

22. None need worry about a man who constantly harasses him. Such people will fall off themselves like the trees on the banks of rivers.

23. When fate is adverse, disastrous harmful things may seem to be auspicious and vice versa. This attitude shall eventually bring destruction too.

24. If the fate is favourable, naturally, good fruitful thoughts befitting the matter on hand occur to everyone everywhere.

25. Unnecessary bashfulness and reserve need not be felt in monetary transactions, acquisition of knowledge, taking food and dealings (with the wife in the bed chamber).

26. None shall stay in a place where these five do not live, viz :—rich men, Vedic scholar, king, river and a physician.

27. Even a day's stay shall be avoided in places where means of livelihood, fear of law, sense of shame, courteousness and liberal-mindedness are not available.

28. One shall not think of staying permanently in a place where these five are not available :—An astrologer, a Vedic scholar, a king, a river and a saint.

29. O Śaunaka, knowledge is not the monopoly of any one. All do not know everything; there is no omniscient being anywhere.

30. In this world we cannot find an omniscient man nor a person utterly foolish. A man can be considered base, middling, or highly intelligent in accordance with the type of knowledge he possesses.

CHAPTER ONE HUNDRED AND ELEVEN

Bṛhaspati's nītisāra

Sūta said :

1. I should now mention the characteristic features of the king as well as the servants. A king should examine the following carefully.

2. He should protect the kingdom with devotion to truth and virtue. He should righteously rule over the earth after conquering the enemy.

3. A florist collects flower after flower but does not uproot the plant. The king should also do likewise but not like the maker of charcoal who burns the entire tree in the forest.

4. Those who milk the cow and drink milk do not do so if it is turned sour. So also the king should not defile the kingdom of the enemy which is expected to be enjoyed.

5. The man who wants cow's milk does not cut off its udders. He draws the milk no doubt. Similarly, the king who wants to tap the resources of a kingdom shall avoid injury to the same.

6. Hence, the king should rule over the earth with care and exertion. In that case the earth, the fame, longevity, renown and strength shall all be truly his.

7. The king of well controlled sense-organs will be able to protect the subjects only if his rule is righteous and if he worships Lord Viṣṇu and is eager to render service to cows and brahmins.

8. After acquiring prosperity which is not permanent it is essential that a king should turn his attention to virtue. All riches will perish in a moment but not the wealth of the soul.

9. Indeed, it is pleasing to gratify the lust. It is true that riches are highly pleasant. But life is as fickle as the roving glances of a winsome maiden.

10 Threatening us like the tigress, old age is waiting for an attack on us. Diseases like enemies crop up all over the body. Life flows out like water from a broken pot. Still no one in the world does ever think of redeeming the soul.

11. O Men ! do service unto others. Do what will be beneficent, later on. Why do you rejoice now, without any suspicion whatsoever, along with the bevy of beautiful damsels, smitten by the arrows of Cupid, with your eyes very slow (to see what is in store for you) ? Do not commit sins. Taking brahmins and Lord Viṣṇu as your refuge begin worship. Your life is slowly coming to an end like water in a pot. In the guise of death a great spirit will pounce upon you.

12. He is a wise man who regards another man's wife as his mother, another man's wealth as a lump of clay and all living beings like himself.

13. It is for this that brahmins wish their kings to be rich, that in all their rites their words should be heeded and never slighted.

14. It is for this that kings board wealth that after serving themselves they shall give unto the brahmins what is left over.

15. The king in whose realm the sound of Om uttered by the brahmins is resonant, flourishes. Getting whatever he wants he is never tormented by sickness.

16. Even the apparently incompetent sages can gather riches and articles of daily use. Then why cannot a king who protects his subjects like his children ?

17. He who has riches has many friends. He who has riches has many kins. People consider him who has riches fit to be called a Man and a Scholar.

18. Friends, sons, wives and relatives abandon a man devoid of wealth. When he regains his lost wealth they come back to him. Hence, wealth alone is a man's kith and kin and none other.

19. The king who has discarded the Sacred Code is no

better than a blind man. A blind man may well see through spies but not so a man devoid of sacred codes.

20. The kingdom of that king is indeed unstable whose sons, servants, ministers, priests and sense-organs are not active and alert but always asleep.

21. He who has acquired the valuable support of the three sons, servants and kins has actually conquered the earth girdled by the four oceans along with the kings.

22. The king who transgresses the injunctions of scriptures and the dictates of reason perishes here in this world and forfeits the right to Heaven.

23. A king surrounded by calamities should not lose heart. He should maintain equanimity both in happiness and sorrow and should never lose enlightened delight of the soul.

24. Courageous souls never become grief-stricken when mishaps occur. Does not the moon rise again though gobbled up by Rāhu?

25. Fie, Fie upon men who yearn for the pleasures of body. Do not grieve over the thinness of body or loss of wealth. It is well known that the sons of Pāṇḍu¹ and their wife suffered poverty for some time but came unscathed through it and were happy for ever.

26. A king should maintain teams of courtesans and patronize their arts of music and dance. He should give sufficient protection to the science of archery and Economics too.

27. The king who becomes angry with his servants without sufficient cause actually takes in the poison vomited by a black serpent.

28. A king should avoid fickleness and false utterances towards all men and especially to Vedic Scholars and his personal attendants.

29. Proud of his servants and kinsmen, if a king remains complacent and begins sports and dalliance he is sure to be outwitted by the enemy.

1. The son of Vicitra-Virya and the brother of Dhṛtarāṣṭra. His five sons are known as Pāṇḍavas—Yudhiṣṭhira, Bhīma, Arjuna, Nakula and Sahadeva.

30. It is despicable on his part to fret and fume without faults in others. He who punishes servants unjustifiably becomes a victim of the enemy's attack.

31. A king should abandon sensuous enjoyments and pleasures. Such people become easy targets of enemies who are always on the alert.

32. Enterprise, adventurousness, courage, intellect, prowess and valour—he who possesses these six is viewed with suspicious awe even by Devas.

33. Where results are not remarkable even after energetic exertion it is due to an adverse fate. Still man should put up endeavour and take resort to fruitful activities.

CHAPTER ONE HUNDRED AND TWELVE

Bṛhaspati's nītisāra

Sūta said :

1. Servants are of various types—the excellent, the middling and the base. They should be employed befittingly in the three types of jobs.

2. I shall narrate the mode of test for servants and the qualities necessary for different jobs as narrated by authorities on them.

3. Just as gold is tested in the four ways by rubbing on the touchstone, cutting, beating and melting, so also a servant is tested by his appearance, conduct, parentage and activities.

4. A man of noble family, endowed with good character and qualities, truthful and virtuous, handsome and pleasant-mannered should be appointed as the officer-in-charge of the Treasury.

5. He who can appraise the value, shape and size, (of gold, gems, etc.) should be appointed as the chief jeweller. A man who can understand strength and weakness of the soldiers should be appointed as the Commander-in-Chief.

6. The chief of watch and ward should be a mind-reader who can understand each and every gesture, is strong, comely to look at, unerring and competent to strike a timely blow.

7. The chief secretary to the king should be intelligent, clever in conversation shrewd, truthful in speech, with sense-organs under his control, and acquainted with all Śāstras.

8. The chief Ambassador should be intelligent, sensible, a reader of others' minds, ruthless and blunt in speaking facts.

9. The officer-in-charge virtue should be well versed in Smṛti texts, a scholar of great erudition, with good control over his sense-organs and equipped with the qualities of heroism, valour and other good qualities.

10. The Head Cook should be a man whose father and grandfather had served in a similar capacity. He should be skilful, truthful and acquainted with Śāstras. He should be clean in person and capable of hard work.

11. The Royal physician shall be well-versed in Āyurveda¹ with enough practical experience. He should have all the qualities of a decent man and look comely in appearance.

12. The Royal Priest should be a great scholar in Vedas and their ancillaries. He should be observing Japas and Homas. He should readily bless everyone.

13. Whether he is a writer, or a reciter, an accountant or a chief executive, if any one is found to be lazy, he should at once be dismissed.

14. The mouths of a wicked man and a serpent are sources of distress—since they are double-tongued, causing pain, ruthless and terrific.

15. A wicked man should be avoided even if he happens to be a scholar. Is not a serpent terrific though its head is bedecked with a precious gem?

16. Who is not afraid of the wicked? Who is furious without provocation? It is the wicked from whose mouth the poison of a great serpent in the form of unbearable words flows out continuously.

17. If a salaried servant of the king becomes so rich as to vie with him, is of equal competency, who knows his inner

1. The ancient Indian medical science propagated and practised by Caraka, Suśruta, Vāgbhaṭa and others is still recognized by Indian Government and put to use by the people in India.

secrets and vulnerable points, who is very industrious and puts up a claim to half of his kingdom there is no harm if the king puts him to death.

18. Those servants are not to be retained who were at first valorous, slow and gentle of speech, truthful and self-controlled but later on proved to be otherwise.

19. Servants of this type are very rare—servants who are not lazy, who are satisfied, who can be easily roused from sleep in emergency, who have the equanimity in happiness and sorrow and who are courageous.

20. A servant suffering from all these bad points or from any one of them should be summarily dismissed—devoid of patience, dishonest, cruel-tempered, speaking ill of others, haughty, gluttonous, roguish, greedy inefficient and cowardly.

21. The king shall keep in his fort strong weapons of all types and then try to conquer his enemies.

22. If he is not well-equipped he should make peace with his enemy for a period of six months or a year and when he is well equipped he shall attack the enemy.

23. If a king engages foolish persons in various offices the results will be ignominy, loss of wealth and hell after death.

24. Whatever the king does himself or whatever his servants do meritorious or sinful acts, the king has to reap the fruits thereof. He will flourish or fall as the case may be.

25. Hence, a king should employ intelligent and capable men in offices of virtue or wealth for the welfare of cows and brahmins in the State.

CHAPTER ONE HUNDRED AND THIRTEEN

Byhaspati's nītisāra

Sūta said :

1. One should employ only the capable servant and not the inefficient. All good qualities can be found in a scholar and all faults in a fool.

2. One should always sit in the company of the good and associate with them. Discussions and friendship should ever be with the good and not with the wicked.

3. Even in a prison one should associate only with the learned, the humble, the virtuous and the truthful. Outside, he should never associate with the wicked.

4. Completing all works left unfinished he shall become wealthy. He should make it a point to complete un-finished tasks.

5. Like the honey bee that sucks honey but does not cause the fall of the flower the king should take revenue from the realm without harming it. The cowherd leaves something for the calf and milks the rest. Similarly, the king should milk the earth but leave plenty for the calves i. e. the subjects.

6. Just as the honeybee collects honey from a number of flowers so the king shall gather wealth taking a little from each.

7. The anthill, honey, the moon in the bright half and alms wax little by little.

8. Seeing that collyrium and ink, used though very little every day, become exhausted after some time, and that the ant-hill flourishes day by day, one should be careful in not wasting one's time. One should engage oneself in activities of charity or self-study.

9. A vicious and lustful man shall find hundreds of obstacles even in a forest; but if he can control his five senses he can practise penance even in his house. He who is engaged in activities not censurable and he who is free from passion can make his house a hermitage.

10. Virtue is protected by truth. Knowledge by further acquisition; a pot by frequent cleaning and a family by good conduct.

11. It is better to stay in the forest of Vindhya, to die without partaking of food; it is better to sleep in a spot infested by serpents or to leap into a well; it is better to plunge into a whirlpool or a dangerous water current, than to say "Please give" or beg for a sum of money from one's own kindred.

12. Riches dwindle when fortune dwindle and not by enjoyment; if merit had been acquired before, riches will never perish.

13. Knowledge is an ornament to a brahmin; a king is the beautifier of the world; the moon is an ornament of the sky; a good conduct is an ornament to every one.

14. Bhīma, Arjuna and others were born as princes, they were pleasing and delightful like the moon; they were valorous, truthful, brilliant like the sun and were kindly protected by Lord Kṛṣṇa. Even they were subjected to abject misery by the influence of evil planets; they had to beg for alms.; if fate is adverse who is capable of what? The current of previous actions tosses every one about.

15. Obeisance to Karma which forces Brahmā to work like a potter in the bowls of cosmos by which Viṣṇu was cast into distress of ten incarnations; by which Rudra was compelled to beg for alms with a skull in his hand and at the behest of which the sun goes round and round in the sky.

16. The donor was King Bali, the receiver Lord Viṣṇu himself, the gift consisted of whole Earth and that too in the presence of learned brahmins. What did he get in return? Only bondage. O Fate! obeisance to Thee—who workest as it pleases thee.

17. The mother is Goddess Lakṣmī herself; the father is Lord Viṣṇu; still if the son (cupid) were to be of crooked mind, who is to be punished for the same?

18. Man enjoys only the fruits of his previous actions; whatever he has done in the previous births has its reactions now.

19. The happiness is enjoined by oneself, the sorrow too is enjoined by oneself; even the womb selected by him is in accordance with the action of the previous birth.

20. A man can never forsake the action done by him far into the sky, or deep into the sea or high on the mountain; whether he is held by his mother on her head or kept in her lap.

21. Even Rāvaṇa perished at the hands of Time. Rāvaṇa whose fortress was the mountain Trikūṭa¹, the moat—the very ocean; soldiers—Rākṣasas; the action of the highest order; and the Śāstra propounded by Uśanas.

1. The mountain on which the city of Laṅkā was situated.

22. Everything happens in the age, time, day, night, hour or moment as is ordained beforehand; not otherwise.

23. Whether people go up in the sky, or deep in the nether world; whether they traverse all quarters, they will not get what is not given by Karma.

24. The learning of by-gone-days, the money made over as gift and the actions done before—these run ahead of a person who walks at speed.

25. Actions alone are of consequence. See Jānakī (Sītā), whose marriage was celebrated when the stars and planets were ascendant and the lagna (i.e. auspicious hour) was decided by sage Vasiṣṭha himself, had to undergo miseries.

26. Auspicious signs, characteristic marks are of no avail when Karma comes into clash; for Rāma who had stout muscular calves, Lakṣmaṇa who was as swift as sound and Sītā who had thickly grown glossy hair—all these had to suffer a lot.

27-28. Neither the son with Piṇḍa-dāna and other rites nor the father with various rites for the welfare of the son can ward off the adverse influence of Karma. In the physical bodies born as a result of Karma, different kinds of illness physical or mental fall in quick succession like the shafts discharged by a skilful archer. Hence, a courageous man should view objects in the light of Śāstraic injunctions and not otherwise.

29. In every birth, a man reaps the fruits of his previous merits and demerits in the respective ages of infancy, youth or old age at which the actions had been performed.

30. Just as a gale blows a boat, the Karma drags a man against his wish even from foreign countries to the place where he has to reap the fruits.

31. A man necessarily gets what he is destined to get. Even a god is incapable of stopping it. Hence, I do not bewail or am not surprised at the events. The line of fate cannot be erased.

32. When chased, a serpent escapes into a well; an elephant to the trunk (to which it can be tethered); a mouse to its hole; but who can fly from Karma which is quicker than all these?

33. A well-assimilated knowledge never diminishes; it

increases on being imparted to others like the water in a well which increases when water is drawn out.

34. Riches acquired virtuously become stable; they flourish still more with virtue. Hence, when you aim at riches, remember this and seek virtue. You thus become great in the world.

35. None becomes miserable if, seeking virtue, he undergoes the same hardships as a poor layman does seeking food.

36. Of all purities, purity of food is excellent. If a man incurs impurity by taking unwholesome food, he cannot be cleansed with clay or water or any other substance of cleanliness.

37. There are five cleansing agents—truthfulness, pure mind, suppression of sense-organs, sympathy with all living beings and water the fifth of the series.

38. He who maintains truthfulness and purity finds an easy access to heaven. Truthfulness is superior to even Horse-sacrifice.

39. A man habitually wicked in deeds, with his conscience benumbed with evil thoughts cannot be cleansed with a thousand lumps of clay or a hundred pots of water.

40. He who keeps his hands and feet clean, his mind under perfect control, and acquires learning penance and fame reaps the fruit of pilgrimage.

41. The characteristics of a saintly man are :—he is not elated much when honoured, he does not become angry when slighted, he does not speak harsh words in anger.

42. No one feels satisfied at the outset on hearing wholesome advice at the proper time from a poor man though intelligent and sweet-voiced.

43. What men are not destined to get cannot be secured by them through mantras, strength, valour, intellect or manliness. What is there to lament over ?

44. I have secured something unsolicited. When I sent it back, it went away from where it had come. What is there to lament over ?

45. During nights birds flock together on a tree for rest.

In the mornings they go to different quarters. What is there to lament over ?

46. All have the same destination. All are proceeding there. If one among them goes more quickly what is there to lament over ?

47. O Śaunaka, the living beings arise from the unmanifest; at their death they dissolve themselves in the unmanifest. In between they remain manifest. What is there to lament over ?

48. If the time of death has not been reached no one dies even if pierced with a hundred arrows. If the same has arrived he does not survive even a slight prick with the tip of a Kuśa grass.

49. A man gets only those things he is destined to get; he goes only to those places where he has to go (at the behest of Karma) and whether misery or pleasure he gets only what he has to get.

50. A man gets things from Karma only. Why should he shout and cry ? Even if prodded, flowers and fruits do not transgress their stipulated time [they do not come out earlier or later]. So is the case with Karma of the previous birth.

51. Neither conduct, nor parentage, neither learning nor knowledge, neither the qualities nor the purity of seed fructifies in man. As in the case of trees, good deeds acquired by austerities fructify in men.

52. A man meets with death where there is a slayer or riches where there is plenty. Goaded by Karma a man goes to the respective places.

53-56. Just as a calf can recognize its mother in the midst of a thousand cows, the previous Karma approaches the doer. Enjoy your merits, O fool ! Why should you feel aggrieved ? What you do now will certainly follow you hereafter whether good or bad.

57. The vicious and the mean observe other's faults, be they so little as the mustard seeds. They see but pretend not to see their own faults as big as Bilva fruits.

58. O Brahmin ! Nowhere can they find happiness, who are defiled by lust and hatred. After careful consideration-I see that there is pleasure where there is enlightened bliss.

59. Attachment is a cause of misery; since apprehension follows in the wake of attachment. If, therefore, attachment is eschewed one should be happy.

60. The body is the base for misery and happiness. Life and body are born together.

61. Pleasure and pain can be defined briefly. Whatever goes in the possession of others is misery, whatever remains in one's own possession is pleasure.

62. After pleasure comes the pain and after pain comes the pleasure. Pleasure and pain whirl like wheels in human life.

63. What has passed has gone for ever; if anything is to happen it is still far off. He who minds the present alone is not afflicted by sorrow.

CHAPTER ONE HUNDRED AND FOURTEEN

Bṛhaspati's instructions

Sūta said :

1. None is friend or enemy to any other person by nature. Friendship and enmity arise from special causes.

2. The two syllables "Mitram" (Friend) signify solace in sorrow, freedom from fear and preservation of love and confidence. By whom has this jewel been created?

3. If any one says for once the two letters "Hari" he has everything made ready for his journey to salvation.

4. Men cannot have as much confidence in mothers, wives, brothers or sons as in a friend of kindred nature.

5. If you wish for a prolonged friendship, avoid the following three, gambling with him, monetary transactions with him and seeing his wife in his absence.

6. One should not sit in the same seat with one's mother, sister and daughter in an isolated place. The powerful sense-organs can drag even an erudite man (into the mire of lust). What of common men?

7. God of love compels persons to turn their attention to such spots as provide risks, death, and punishments and not to one's own ? [i.e. People do not love their wives but run after other women risking even death].

8. It is easier to gauge the velocity of the hailstorm at the time of the final dissolution, the speed of the racing horse and the depth of the great ocean than the heart of the person who does not love.

9. O Śaunaka, if there is no opportune moment, if there is no privacy and if there is no one to make overtures women shall preserve chastity.

10. She serves one man but cherishes love for another. In the absence of man a woman can very well be chaste.

11. A mother moved by passion may commit some misdeeds. Though the sons may disapprove of the conduct yet they shall not worry much about them.

12. The body of a courtesan is prized in the world ; the body that is held at stake always with the neck torn by the hoofs of debauches and hence always agitated and anxious. Her sleep is dependent on others' convenience; she has to follow the wishes of others and without a show of sorrow she has to laugh and sport always.

13. Fire, water, women, fools, serpents and Royal households—these are to be resorted to by others always, ye' they take away one's life all of a sudden.

14. What is there to wonder at, if a brahmin well versed in grammar becomes a great scholar ? What is there to wonder at if a king well versed in polity and administration becomes a virtuous king ? What is there to wonder at if a young woman endowed with beauty and charms errs from chastity ? What is there to wonder at if a poor man begins to commit sins sometimes.

15. Do not allow others to see your vulnerable points; but note others carefully like a tortoise that keeps all its limbs safe in its shell.

16. Women may be confined to the nether worlds or may be imprisoned with high walls all round. Still if there is no moving glossy tuft of hair who can see them ? [Using her long tresses she will escape from these places].

17. One's own kinsman pursuing the same activities and knowing his vulnerable points is the fiercest foe. Even an enemy standing outside cannot injure so much.

18. He is the real scholar who pleases children with sweets, the good people with humility, the women with wealth, the deities with penance, and people for their welfare.

19. They are not wise who try to win over a friend by deception, to secure virtue through sins, to attain wealth by harassing others, to learn with pleasure, and to secure a lady's love through harshness.

20. Even a pure action may be defiled and defective when the root is cut off. It is only the senseless man who will cut off a tree laden with fruits in order to secure the fruits.

21. O brahmin, I do not believe that a man with necessary things can become a saint even if he tries. How can a woman drinking wine be chaste as well?

22. One shall not place trust in a person not trustworthy. Even friends are not to be trusted. Some time later if he is angry the friend may publicise his secrets.

23. A general confidence in all living beings is Sāttvika but the main characteristic of a saintly man is to keep his feelings a secret for ever.

24. Whatever action is done it follows the doer. Whatever may be your action, do not leave off your courage and intellect.

25. An intelligent man shall avoid these six : Old women (for sexual purposes), fresh wine, dry meat, carrot, curd in the night and sleep during the day.

26. To a poor man a party of guests is poison (involving expenses); to an old man a woman in the prime of her youth is poison; an ill assimilated knowledge is poison; eating before digestion is poison.

27. To a man of undaunted spirit honour is pleasing; overthrow of administration is pleasing to the vile; to a poor man a charitable gift is pleasing and a woman in the prime of her youth is pleasing to a young man.

28. The six main reasons for sickness in men are : Excessive drinking of water; eating hard indigestible food-

stuffs; wastage of semen virile ; holding up of faeces and urine (not evacuating them immediately) ; sleep during the day and keeping awake at night.

29. Early morning rays of the sun, excessive indulgence in sexual intercourse, the smoke column rising from the cremation ground, warming of the palms, and the constant sight of the face of a woman in her menses—all these reduce the longevity of a man.

30. The following six take away one's life immediately : dry meat, old women (if cohabited with), the early morning sun, very sour curd, sleeping and having sexual intercourse in the morning.

31. These six things instil more vitality into the human organism : Fresh melted butter, grapes, cohabitation with a woman in the prime of her youth, a milk diet, hot water and the shade of a spreading tree.

32. The water in a well, the shade of a banyan tree and the well-rounded breasts of a young woman—these three are warm in winter and cool in summer.

33. The three instantaneously invigorating things are: a young woman, oil bath and a wholesome food. The three instantaneously debilitating things are : a hazardous journey, sexual intercourse and fever.

34. Dry meat watered down with milk shall not be taken in the company of wife, friends or the king. If taken, an immediate separation from them is inevitable.

35. Goddess of wealth forsakes a man habitually wearing dirty clothes, allowing dirt to accumulate on the teeth, eating too much, habitually speaking harsh words and sleeping at sunrise and sunset, even if he happens to be Viṣṇu.

36. Cutting of grass frequently, writing on the ground with the toes, chafing of the feet, neglect of the cleaning of teeth, wearing dirty clothes, keeping the hair rough, sleeping at dawn and dusk, lying down naked, eating and laughing excessively, drumming on one's own limbs or on the seat—these may destroy the affluence of even Lord Viṣṇu.

37. These six bring back one's wealth long lost : keeping the head cleaned and washed, keeping the feet spotlessly pure, keeping the company of excellent women, taking food in limited

quantities, lying on the bed without stripping, and sexual intercourse excluding the festival nights.

38. Ill luck and misfortune can be warded off by wearing a flower on the head and especially the white one.

39. Ill luck frequently resides in the back shadow of a lamp, the shadow of the cot, the shadow of a seat and the water used by washermen.

40. The rays of the early morning sun, the column of smoke rising from a funeral pyre, intercourse with an old woman, very sour curd and the dust from a broom should not be resorted to by those who wish for longevity.

41. The dust of elephants, horses, chariots, grains and cows is auspicious. That from ass, camel, goat and sheep is inauspicious.

42. The dust of cows, the dust of grains and the dust from the limbs of one's own son—these are very holy, they destroy even the great sins.

43. The dust of a goat, the dust of an ass and the dust from a broom—these are unholy and conducive to great sin.

44. The wind blowing from the winnowing basket, the water dripping from the nails, the water from the cloth and pot used for bathing, the dust from the broom and the water dripping from hair—all these destroy merits previously acquired.

45. One shall never walk between two brahmins, a brahmin and fire, a husband and wife, two masters, two horses and two bulls.

46. What wise man will have confidence in women, kings, fires, serpents, studies, the enemy, worldly enjoyment, etc. ?

47. Do not trust the incredulous ; do not place too much of confidence even in the trust-worthy ; there is a lurking danger in reposing trust ; it may uproot one.

48. He who remains complacent after making peace with the enemy has actually gone to sleep atop the tree, he will wake up after his fall.

49. One should never be too soft nor too cruel in action. The soft would be crushed with the soft and the ruthless with the ruthless.

50. One should never be too straightforward nor too soft. Straight trees are cut in a forest and the crooked trees remain as they were.

51. Meritorious persons bow down like the fruit-laden trees. Dry trees and fools would rather break than bend at all.

52. Miseries come unsolicited ; they go away as they come. Just as the cat pounces upon its prey, man seeking things shall pounce on happiness.

53. Riches go before and after the noble but not so in the case of ignoble. You can do as you please.

54. A counsel in six ears (discussed among three persons) is leaked out immediately; that in four ears is kept for some time but the one in two ears cannot be understood even by Brahmā.

55. Of what avail is the cow which neither yields the milk nor becomes pregnant ? Of what purpose is a son who is neither virtuous nor scholarly.

56. The whole family is lit up by a single good son endowed with learning, intelligence and valour like the sky with the moon.

57. The whole forest is rendered fragrant by a single tree in full bloom like the family by a virtuous son.

58. One good son alone is preferable to a hundred ones devoid of good qualities. The moon alone dispels darkness and not the stars in their thousands.

59. The son should be fondled for five years and thrashed for the next ten years ; when he reaches the sixteenth year he should be treated like a friend.

60. You cannot find an enemy like a son—on being born the son takes away one's wife from one [when a son is born mother's attention is more to the son than to her husband] ; while growing up he takes away wealth and if by chance he dies he takes away the life of the father too.

61. In the world some men are like tigers with the mouth of a deer and some like deer with the mouth of a tiger. In order to know them fully distrust at every step is the only way.

62. There is only one fault in men of forbearance and

patience. There is no second fault. People take him to be powerless.

63. All enjoyments are transitory. If this alone is permitted (it would have been better) that the inclinations of the skilful be unaffected towards their friends.

64. O Śaunaka ! when the father passes away, the eldest brother takes his place. He should maintain everyone being a father unto them.

65. He shall be impartial to his younger brothers and give them the same pleasures as they received from their father.

66. The collection of a number of even insignificant things may be terrific in their effect. A number of blades of grass twisted into a rope may be strong enough to bind even an elephant.

67. The man who robs some one though he uses the money to make a charitable gift goes to hell. The fruit of the meritorious deed goes to the original owner of wealth.

68. Families are faced with fall by the destruction of temple property, looting of brahmins and showing them disrespect.

69. Sages have prescribed expiatory rites for the slayer of a brahmin, a drinker of wine, a thief and a breaker of vows ; but there is no atonement for an ungrateful wretch.

70. Gods and manes do not accept oblations of the mean-minded fellow who keeps a woman of low caste as his concubine, who is a slave to his wife and who allows his wife to enjoy the company of a paramour in his own house.

71. An ungrateful fellow, a person of ignoble qualities, a person who nurses a grouse for a long time and a man of crooked nature — these four are the real Cāṇḍālas and the fifth is one born as such.

72. Even an insignificant enemy of evil intentions should not be neglected carelessly. Even a tiny spark of fire, if not put out immediately consumes the entire world.

73. He who is quiet and tranquil in the boisterous age of blooming youth deserves the credit for being tranquil. Who does not become naturally quiet and tranquil when all his vital forces are spent out ?

74. O foremost among brahmins, riches, like the public thoroughfare are common to everyone. Do not be elated and haughty thinking "This is mine. "

75. The body that is dependent on the vital secretions is dependent on the mind too. If the mind is disarranged the vital secretions are destroyed. Hence, mind shall be preserved always. If the mind is in perfect order the vital secretions function properly.

CHAPTER ONE HUNDRED AND FIFTEEN

Bṛhaspati's nītisāra

Sūta Said :

1. One should keep oneself far away from a false wife, a deceitful friend, a tyrannous king, a disobedient son, a defiled daughter and a turbulent territory.

2. Alas, life in the Kali age is troublesome indeed. For, virtue has taken to renunciation, penance has started its long sojourn, truth is in exile in a foreign land, earth has become barren, people are fraudulent; brahmins have become greedy, men are uxorious, women are fickle and wayward and base men are raised to high position. Blessed indeed are they who are dead.

3. Blessed are they who do not witness the destruction of their family, ruin of their lands, the sexual dalliance of their wives with other men and the infamous indulgence of their sons in vice.

4. None can be delighted with their vicious sons; how can one feel a thrilling rapture in the company of a disloyal wife? There is no question of confiding in a deceptive friend and no peaceful life is possible in a trouble-infested land.

5. Food doled out by others, money robbed from others, defiling of another man's bed, sexual dalliance with another man's wife and a residence in another man's house will strip even Indra of his glory.

6. Sin spreads from man to man slowly by conversation, mutual touch, frequent association, taking food together, sitting together, lying together, and travelling together.

7. Women perish due to their beauty, penance due to fury, the way due to an undue length and pious brahmin by taking Śūdra's food.

8. By sitting together, sharing the same bed, taking food together, and jumbling up the row sin is transmitted from man to man like water from pot to pot.

9. There are many defects in fondling and many benefits in thrashing. Hence, a disciple and the son are to be thrashed, not fondled.

10. A long way is old age to men; water is old age to mountains; abstention from sexual intercourse is old age to women and sunlight is old age to clothes.

11. Base men desire strife, the middling desire reconciliation and the noble desire high honour. Verily, honour is prized by the great as the greatest asset.

12. Honour is at the root of wealth; if honour is secured of what avail is wealth; if one has lost honour and dignity, of what avail is wealth or longevity?

13. The base and the mean desire for riches; the middling desire for riches and honour and the excellent desire for honour. Verily, honour is an asset of the great.

14. In the forest, the lions do not bend their ears (in supplication); even when they are hungry they do not look to a share. Men of noble birth never stoop to meanness, even when they are deprived of their wealth.

15. The lion is neither anointed nor consecrated. The lordship of animals comes to it naturally as it has inherent valour.

16. No great task can be achieved by any of these :—An erring merchant; a highly proud servant, an easy going mendicant, an impoverished debaucher, a Helan of a girl bitter in speech.

17. Five incongruent things that we meet in the world are :—the poverty of the benevolent, the opulence of the miser, disobedience in a son, compulsion to serve a wicked man and death of persons engaged in helping others.

18. There are five things which burn without fire :— Separation from wife; insult from kins, balance of debt yet to be discharged, service to a low and base master and desertion of friends in poverty.

19. Among the thousand worries that agitate the mind four are very severe—nay, they are the sharp edges of a sword :—Insult at the hands of a low born person, the starving wife, cold reception by the beloved, and harassment from brothers.

20. The five uproot all miseries :—An obedient son, a remunerative knowledge, freedom from sickness, the companionship of the good and a loving wife surrendering herself.

21. The deer, the elephant, the moth, the honeybee and the fish—these five are destroyed due to addiction to their five sense-organs.¹

22. Five types of brahmins, though as learned as Bṛhaspati are never honoured :—the impatient, the harsh, the haughty, the ill-clad and the uninvited.

23. These five are clearly defined and decided even when a child is born :—Its span of life, its activities in later life, its character, learning and the time of death.

24. Help rendered to those who suffer when climbing a mountain, from imminent drowning in water, attack of cows and bulls, seizure by the wicked and a spiritual fall are very commendable.

1. Victim	Sense-Organ	Object
Deer	Ears	Listens to sweet music and gets caught by the hunter.
Elephant	Sense of touch	It is caught through she-elephants.
moth	Eyes	It is attracted by the colour of the flame and is burnt. Attracted by the fragrance of lotus it gets caught within.
honeybee	Nose	
Fish	Sense of taste	It nibbles at the bait and gets caught.

Even one of the sense-organs is destructive. How is it possible that man who uses all the five will escape destruction ?

25. These five are never stable or long-standing :—the shadow of clouds, pleasant attitude of a wicked man; intimacy with another man's wife, youth and riches.

26. Life is unstable in the world, youth and riches are unstable, sons and wives are unstable; but virtue, fame and renown are permanent.

27. Even a life for a hundred years is too short. Half that period is taken up by nights. The remaining half is rendered fruitless by sickness, sorrow, old age and exertions.

28. It is said that man's span of life is a hundred years. It is too short. Half of that period is spent as nights. Half of the remaining half is spent in infancy and childhood or grieving over the separation or death of kinsmen or in service rendered to the king. The remaining period is as fickle as the waves in water. Of what avail is the sense of prestige and dignity ?

29. Days and nights in the garb of old age traverse the earth. Death swallows the living beings like the serpent taking in air.

30. If our activities while walking or standing, waking or sleeping are not for the service of fellow beings they are not different from bestial actions.

31. What is the difference between a beast and a beast in human form with an intellect devoid of discrimination between what is wholesome and what is not; who enters into endless arguments with people in regard to the Vedic expositions, and who remains fully satisfied if he can fill his belly.

32. He who has not earned spotless reputation for valour, austerity, charity, learning or acquisition of wealth is but an excrement of his mother.

33. A good life even for a moment is considered a perfect life by those who know the same—if it is full of perfect knowledge, valour and fame and men are not disrespected. Even a crow lives a long life and partakes of oblations.

34. Of what avail is that life devoid of wealth and honour ? Of what use is that friend who hesitates whether he is to be friendly or not ? O ye, adopt the rite of a lion, do not be grief-stricken. Even a crow lives a long life and partakes of oblations.

35. If a man does not sympathise with and render help to himself, his preceptor, his servants, the poor public and his friends, of what purpose is his life? Even a crow lives for a long time partaking the oblations.

36. Days come and go to a man devoid of virtue, wealth and love. Although he may breathe, his life is like that of the bellows of the blacksmith.

37. Success is for him who has an independent means of substance and not for him who depends on others. Those who depend on others are no better than dead even though physically alive.

38. Contemptible wretches fulfil their own wants; a mouse's handful is just enough to fill it; a contemptible wretch though dissatisfied will be contented with something small.

39. These six are like bubbles :—the shadow of clouds, fire made with dry grass, service to the base, water on the surface of the road, the love of a prostitute and the pleasant manners of the wicked.

40. The world cannot be pleased by a person who creates a caravan with words. Life is rooted in honour; if honour is slighted how can one derive pleasure?

41. A king is the support for the weak; crying constitutes the strength of the child; the strength of a fool lies in silence and that of a thief is falsehood.

42. As a man proceeds ahead with his study of Śāstras his intellect becomes sharper and perfect knowledge appeals to him.

43. As a person goes ahead devoting his mind and attention to the welfare of others, everyone becomes attached to him and he becomes popular.

44. A person perishes due to the three—greed, grave error and implicit confidence. Hence, these shall be avoided.

45. Danger is to be dreaded as long as it does not befall. The moment it occurs fear shall be eschewed.

46. Balance of debt undischarged, remnant of fire not put out and sickness partially cured increase steadily. Hence, these remnants shall be avoided.

47. Repay good action by goodness and violence by

violence. I do not find any fault, if a wicked man is met with wickedness.

48. A friend who speaks sweet words in our presence and spoils our work behind our back should be avoided. Avoid an enemy using foul means.

49. Even a good man perishes by his association with the wicked. Even a clear water is rendered muddy by its mixing up with dust.

50. He whose wealth is dedicated to the brahmins enjoys well. Hence, a brahmin shall be honoured by all means.

51. Food taken in, after brahmins have been fed, is the real food; he is intelligent who commits no sin; that is friendship which manifests itself behind our back; that is the real sacred rite which is performed without ostentation.

52. That is no assembly where the aged are not present; they are not the aged who do not expound virtue; that is not virtue which is not backed by truth; that is no truth which is mixed with deception.

53. The best among men is the brahmin; the best among luminaries is the sun; the best among the organs is the head and the best among the sacred rites is the truth.

54. That is auspicious where mind is delighted; that is a real life which does not involve service and slavery; that is the real earning which is shared and enjoyed with one's own kith and kin and that is the real thunder which is made in the battle in the presence of the enemy.

55. She is the real woman who has no vanity; He is really happy who has shunned vain desires; He is the real friend in whom confidence can be placed and he is the real man who has controlled his organs of sense.

56. One should cast off honour and love where love is extinct; Only that is praiseworthy the core of which is held in esteem.

57. No attempt should be made to trace the origin of rivers, Agnihotra worshippers and the family of Bharata. Such an attempt is bound to fail.

58. Rivers end with the sea of salt-water; sexual intercourse ends with the treachery of the woman; back-biting ends

with the news being made public and wealth comes to an end with misery.

59. The prosperity of a kingdom comes to an end with the curse of a brahmin; the spiritual power of a brahmin comes to an end with his sin; all decency in conduct of life comes to an end if residence is taken near cowsheds; the family is ruined if women rule.

60. All hoarded things end in wastage, rising in power comes to an end in downfall; all contacts and intimacies come to an end in separation and disintegration; life comes to an end with death.

61. If one wishes the return of the guest he shall not be followed very far at the time of farewell. He can be followed upto a pond or well or a tree with plenty of shade and colourful leaves.

62. One shall not reside in a land where there is no leader or where there are many leaders or where the leadership is vested in a woman or in a child.

63. The father protects her in childhood; the husband in youth and the son in old age. A woman is not to be allowed to stay independently.

64. A barren woman shall be abandoned in the eighth year after marriage; a woman whose children die in infancy shall be abandoned in the ninth year; a woman who gives birth only to daughters shall be abandoned in the eleventh year; and a woman who speaks unpleasant words shall be abandoned immediately.

65. Three persons beyond the pale of money stick to their lords. One who is not in want; one who is afraid of men; one who is afraid of servants.

66. An intelligent man must keep aloof from these :—the exhausted horse, the elephant in its rut, cows in their first parturition, and frogs outside water.

67. Those who are mad after money do not have friends or kinsmen; those who are lustful and lecherous know no fear or shame; those who are worried with anxious thoughts have no pleasure or sleep and those who are oppressed by hunger do not want even salt or warmth in the food.

68. How can these have peaceful sleep?—the poor, the slave, the man fond of another man's wife and the wretch who wants to rob another man of his wealth.

69. Blissfully sleeps the man who has no debts to repay and who is free from sickness. He who is not yet married, takes his food leisurely.

70. The height of a lotus is in proportion to the quantity of water in the pond; a servant becomes proud if his master is strong and influential.

71. The sun and Varuṇa (water) befriend the lotus when it stands firm in its place; they make it fade and putrefy if it is uprooted.

72. Those who had been friends of a man in high office become enemies when he steps down from the office. The sun delightfully causes the bloom of the lotus in water but when it is plucked and put on the ground the sun dries it up.

73. Things in their proper places and persons in their respective offices are honoured. Away from their original places neither hair nor the nails, neither the teeth nor men shine or receive consideration.

74. Manners and behaviour indicate parentage; manner of speech and accent indicates the native place; flutter up indicates affection and the physical build indicates the diet accustomed to.

75. A downpour in the ocean is unnecessary; feeding an over-fed and satiated man is superfluous; a charity made over to an affluent man is unnecessary and the meritorious actions of a base man are futile.

76. Even a person who is far off is as good as near if he has a place in the heart; if cast out of the heart a man close at hand is no better than one far off.

77. Contortions in the face, low sunk husky voice, perspiration all over the body and a frightened appearance—these are the signs usually seen at the time of death and in regard to a man out to beg.

78. The life of a worm in the person of the beggar or that of one blown by the wind over his head is better than the life of beggar himself.

79. The lord of the world Viṣṇu himself when he begged suffered diminution of stature. Who is there superior to him who can be a suppliant and yet not suffer disrespect.

80. The parents by whom children are not educated are no better than enemies. The uneducated can never shine in an assembly of the learned like cranes amidst swans.

81. Learning gives beauty to the ugly; it is a well protected asset; it makes man a saint; it makes him popular; it is revered of the revered; it dispels the sorrow of kinsmen; it is a deity; even kings honour it; a man devoid of learning is no better than a beast.

82-83. Inside the house there are many things which can be taken away by others but not learning. Lord Viṣṇu expounded the essence of polity to Śaunaka, as well as all sacred rites. Lord Śiva heard this. Vyāsa heard from Śiva and we heard it from Vyāsa.

CHAPTER ONE HUNDRED AND SIXTEEN

Sacred Rites (Vratas)

Brahmā said :

1. O Vyāsa, I shall expound the sacred rites by which Lord Viṣṇu should be propitiated and which bestow everything. Lord Viṣṇu can be worshipped in any month or day of the lunar fortnight or the week or when any star is ascendant.

2. The devotee fasts completely or takes a single meal at night or mere fruits. With a desire for the birth of a son, victory in battle and acquisition of a kingdom he shall make charitable gifts of cash or foodgrains.

3-4. Vaiśvānara and Kubera worshipped on the first day of the lunar fortnight bestow wealth. If Brahmā is worshipped on the first day of the lunar fortnight after a full fast he bestows wealth and mares. Yama, Nārāyaṇa and goddess Lakṣmī worshipped on the second day bestow wealth. The

three deities Gaurī, Vighneśa (*Gaṇeśa*) and Śaṅkara should be worshipped on the third day.

5. Lord Caturvyūha (*Viṣṇu*) worshipped on the fourth day, Lord Viṣṇu worshipped on the fifth day, Lord Kārttikeya and Lord Sun worshipped on the sixth day, and Bhāskara¹ on the seventh day—all these bestow wealth.

6. Goddess Durgā shall be worshipped on the eighth day. The seven Mothers and the eight quarters worshipped on the ninth day bestow wealth. Yama and the Moon shall be worshipped on the tenth day and the sages shall be worshipped on the eleventh day.

7. Lord Hari shall be worshipped on the twelfth day and Cupid on the thirteenth day; Maheśvara² on the fourteenth day and Brahmā and the Pitṛs (Manes) worshipped on the fifteenth day bestow wealth.

8. The presiding deities of the days of the week, Sun and others, shall be worshipped on the new moon day. The presiding deities of the stars and Yogas worshipped shall bestow everything.

CHAPTER ONE HUNDRED AND SEVENTEEN

Sacred Rites (Vratas)

Brahmā said :

1-2. In the month of Mārgaśīrṣa (Oct-Nov.) on the thirteenth day of the bright half, which is called Anaṅga Trayodaśī, Lord Śiva shall be worshipped with Dhattūra³ flowers and tooth pick twigs of the tree Mallikā,⁴ with the Naivedya (food offering) of honey saying that it is for the Cupid. In the month Pauṣa, Yogeśvara should be worshipped with the Bilva flowers; the Kadamba⁵ twig is the tooth pick; sandal paste and

1. The sun.

2. Śiva.

3. Perhaps the same as *dhattūra*—*datūra*, *GVDB*, p. 214.

4. *Jasminum sambac*.

5. *Anthecephalus indicus*

Naivedya of Śaṣkuli (rice dough fried in ghee or oil) should be given.

3. In the month of Māgha (Dec-Jan.) Lord Naṭeśvara¹ should be worshipped with Kunda flowers and necklace of pearls. The tooth pick is of Plakṣa tree and the Naivedya, O sage, is fried pancake.

4. In the month of Phālguna (Jan-Feb.) Lord Vireśvara² should be worshipped with Marūvaka³ flowers. The Naivedya consists of sugar candy, vegetables and rice gruel. The tooth pick is of mango⁴ tree.

5. In the month of Caitra (Feb-Mar.) Lord Surūpa⁵ shall be worshipped. Flowers of Karpūra⁶ plant shall be taken if no fast is undertaken. The tooth pick is of Vaṭa tree and Naivedya is Śaṣkulī (rice dough fried in ghee or oil).

6-8. In the month of Vaiśākha (Mar-April) Lord Śambhu is worshipped with Aśoka⁷ flowers and Modakas and the Naivedya of cooked rice with jaggery is offered to Mahārūpa. Jātīphala (nutmeg) too should be offered and the tooth pick is of Udumbara tree. In the month of Jyeṣṭha (Apr-May) Pradyumna should be worshipped with Campaka⁸ flowers and Lavaṅga⁹ (clove) offered. The tooth pick should be of Bilva twigs. In the month of Āṣāḍha lord Umā-Bhadra should be worshipped with Apāmārga¹⁰ flowers. The tooth pick is of Aguru tree.

9. In the month of Śrāvaṇa (June-July) Lord Śambhu with the trident in his hand should be worshipped with

1. Śiva.

2. Śiva.

3. Perhaps the same as Phaṇijjhaka—*Ocimum basilicum*. But identity is not certain. (*GVDB*, p. 266).

4. *Mangifera indica*.

5. Śiva.

6. Either *Cinnamomum camphora* or *D. aromatica*, *GVDB*, p. 82.

7. *Saraca indica*.

8. *Michelia champaka*.

— 9. *Syzygium aromaticum*.

~ 10. *Achyranthes aspera*.

Karavīra¹ flowers. Fragrant pastes and seat are offered. The Naivedya is ghee, etc. and the tooth pick is of Karavīra tree.

10-12. In the month of Bhādrapada (July-Aug.) lord Sadyojāta² should be worshipped with Bakula³ flowers. Pūpaka (cake) is the naivedya. In the month of Āśvina (Aug-Sep.) the gandharva lord Madanaja and Indra, the lord of the deities should be worshipped in water in a gold pot, with the offerings of Modaka. The tooth pick is of Khadira³ tree (catechu). In the month of Kārttika (Sep-Oct.) Rudra should be worshipped. The tooth pick should be of Badari⁴ tree. The devotee should either fast or take one tenth of the usual food. At the end of the year he should worship Śiva with lotuses offering milk and vegetables as naivedya.

13. Lord Anaṅga accompanied by Rati should be worshipped on a golden throne. Gingelly seeds and rice grains should be offered in the fire ten thousand times.

14. He should keep awake in the night in singing songs or playing on instruments. In the morning worship should again be performed. Bed, vessels, cloth, umbrella and shoes should be given to brahmins.

15. He should feed cows and brahmins with devotion. He should be delighted. This is the concluding rite for all Vratas. The fruit of all these Vratas is prosperity, health, and good fortune.

1. Nerium indicum.

2. Śiva.

3. Mimosa elengi.

4. Zizyphus jujuba.

CHAPTER ONE HUNDRED AND EIGHTEEN

Sacred Rites (Vratas)

Brahmā said :

1-2. I shall expound Akhaṇḍa-Dvādaśī-Vrata that yields salvation: quelling of all evils. In the bright half of the month of Mārgaśīrṣa the devotee should fast on the eleventh day taking in only Pañcagavya. On the twelfth day he should worship Lord Viṣṇu. For four consecutive months he shall give vessels containing the five kinds of food grains to a brahmin and say :—

3-5. “Whatever, O noble sir, I have done in seven previous births shall, by your grace, be unsevered. Just as the entire universe is one complete whole, let all the vratas performed by me be one whole. You are Puruṣottama himself.” In the four months from Caitra he should give vessels of flour and in the four months from Śrāvaṇa he shall give vessels of butter. The devotee who performs this Vrata would obtain good wife, sons and attain heaven after death.

CHAPTER ONE HUNDRED AND NINETEEN

Sacred Rites (Vratas)

Brahmā said :

1-2. I should now expound Agastyārghya Vrata which yields worldly enjoyment and salvation. Three days before the transit of the Sun to Kanyārāśi (Virgo), an image of the sage should be made with Kāśa¹ flowers in a vessel and Arghya shall be offered after duly worshipping it. The devotee should keep awake in the night.

3-4. The worship should be with curd, rice grains, flowers and fruits too. The pot should be painted in five colours. It may be of gold or silver. It should contain seven types of

¹1. Saccharum Spontaneum

grains. It should be smeared with curd and sandal paste. While giving "Arghya" the mantra "Agastyaḥ Khanamānaḥ" etc. shall be recited.

5. While worshipping, the devotee should say :— "O sage Agastya ! obeisance unto thee. Thou art the son of Mitra and Varuṇa. Thou art born of Fire and Wind. Thou art like the Kāśa flower."

6. Śūdras and women should use only this mantra for offering grains, fruits and juice. The devotee shall give the vessel to a brahmin with dakṣiṇās and feed brahmins. By doing so for seven years he will get every thing he wants.

CHAPTER ONE HUNDRED AND TWENTY

Sacred Rites (Vratas)

Brahmā said :

1-2. I shall now expound Rambhā-Tṛtīyā-Vrata that yields good fortune, wealth and sons. In the month of Mārgaśīrṣa, on the third day in the bright half, the devotee should worship Gaurī with the leaves of Bilva after duly fasting. He should wash his hands with water from Kuśa grass. The tooth pick should be of the Kadamba twig. In the same way in the month of Pauṣa he should worship Girisutā¹ with Maruvaka flowers.

3-4. He should take in only the leaves of Karpūra plant. He should offer Kṛśāras (balls of gingelly seeds in treacle). The tooth pick should be of Mallikā twig. In the month of Māgha, the devotee should worship Subhadrā with Kalhāra flowers. He should take only butter. Maṇḍaka should be offered. The tooth pick should be Gītīmaya? In the month of Phālguna, Gomatī shall be worshipped. The tooth pick should be of Kunda twigs. He should offer Śaṣkulīs and take only just a little food to keep him active.

1. Pārvatī, the daughter of Himālaya.

5. In the month of Caitra, the devotee should take only Curd. "Viśālākṣī should be worshipped with Madanaka flowers offering Kṛṣāras. The tooth pick shall be of Tagara twig. In the month of Vaiśākha, Śrīmukhī should be worshipped with Karṇikāra flowers. The tooth pick is of Aśoka twigs and the devotee should take only Aśoka leaves.

6. In the month of Jyeṣṭha, Nārāyaṇī should be worshipped with lotus flowers. Sugar candy should be offered. He should take in only clove. In the month of Āṣāḍha, Mādhavī should be worshipped.

7. The devotee should take only gingelly seeds. The worship should be performed with Bilva leaves. He should offer milk pudding and Vaṭakas (fried pies). The tooth pick shall be either Udumbara twigs or Tagarī. Goddess Śrī should be worshipped in Śrāvaṇa.

8. The tooth pick should be of Mallikā and milk offerings should be made. In the month of Bhādrapada, Uttamā should be worshipped with lotuses. Offerings are jaggery, etc. The devotee should take in Śṛṅgada (aloe wood).

9. In the month of Āśvina, the goddess Rājaputrī should be worshipped with Japā flowers (China rose), the devotee taking only Jiraka in the night. The Naivedya is Kṛṣāra.

10. In the month of Kārttika, the goddess Padmajā should be worshipped with Jātī flowers. He shall take only Pañcagavya. At the end of the year, he should worship Brahmin couples. He himself should take butter and cooked rice.

11. After worshipping Umāmaheśvara jaggery should be given along with cloth, umbrella, gold, etc. He should keep awake the whole of the night engaged in singing. In the morning he should give cows, etc. The devotee would get everything.

CHAPTER ONE HUNDRED AND TWENTYONE

Sacred Rites (Vratas)

Brahmā said :

1. I shall now mention the Cāturmāsya Vratas. These rites can be taken either on the eleventh day or on Full moon day, in the month of Āṣāḍha. The devotee should pray thus at the outset.

2-3. "O Keśava, I have taken up this Vrata before you. If you are pleased may, it be completed without hindrances. Having taken up this rite if I die before completing the same, O Lord, may it be treated as completed through your grace."

4. One should take up the Vrata, Arcana, Japa, etc after praying at the outset like this. The sins of those who even desire to perform Lord Hari's Vrata perish entirely.

5. He who takes his bath daily and worships Viṣṇu continuously for four months taking a single meal every day attains the region of Viṣṇu, free from impurities.

6. The devotee should abstain from taking wine, meat and oil bath and perform the worship of Hari. He should continue his study of Vedas and perform the Kṛcchra rite. He will attain the region of Viṣṇu and become Viṣṇu himself.

7. By fasting for a night the devotee becomes a deity moving about in aerial car. By fasting for three nights or taking only a sixth of his usual diet he attains Śvetadvīpa.

8. A devotee who performs Cāndrāyaṇa attains the region of Hari. He who performs Prājāpatya attains salvation unsolicited. He who performs Parākavrata attains Viṣṇuloka and becomes Hari Himself.

9. The devotee should sustain himself on grain flour, barley, alms, milk, curd, ghee, cow's urine and Pañcagavya; he should avoid vegetables, roots, fruits and juice. He will thus attain Viṣṇu.

CHAPTER ONE HUNDRED AND TWENTYTWO

Sacred Rites (Vratas)

Brahmā said :

1. I shall now mention the Vrata Māsopavāsa that lasts for a month and is the most excellent of all Vratas. This fast for a month should be undertaken by an ascetic in his Vānaprastha stage of life or by an elderly lady.

2. The devotee should inaugurate the fast for a month on the eleventh day in the bright half of the month of Āśvina.

3-4. He should first pray like this :—"From this day onwards O Viṣṇu, I shall worship Thee for thirty days without taking food till Utthāna Dvādasi" (the day of rising up) in the month of Kārttika. May not there be any sin of cutting Vrata if I were to die in the midst of the bright twelfths of Āśvina and Kārttika."

5-7. Taking three baths every day, the devotee shall worship Hari with sweet scents. He should refrain from taking oil bath and not smear his body with sweet scents within the precincts of the temple. The fasting devotee shall perform the worship on the twelfth day, feed the brahmins and then do the Pāraṇā (taking of food). If in the course of Vrata he falls unconscious he can drink milk. This Vrata is not spoiled by drinking milk. He will enjoy worldly pleasures and salvation.

CHAPTER ONE HUNDRED AND TWENTYTHREE

Sacred Rites (Vratas)

Brahmā said :

1. I shall mention some Vratas in the month of Kārttika. The devotee should worship Viṣṇu after bathing. He should take a single meal a day in the night or live on alms for a whole month.

2. He should take milk, vegetables and fruits or take

fast. Freed from his sin he should attain everyone of his desires and attain Hari.

3. Hari's Vrata is always excellent. In Dakṣiṇāyana it is still more excellent. In the Cāturmāsya the excellence is heightened further and the Bhīṣmapañcaka in the month of Kārttika is better still.

4. Hence, this excellent Vrata should be performed on the eleventh day in the bright half. He shall take three baths. Lord Hari, and the manes should be worshipped with barley grains.

5. While worshipping he should be silent. The idol should be bathed with butter Pañcagavya and water and smeared with camphor.

6-7. During the five days of Vrata, the devotee should burn incense sticks with ghee-smeared Guggulu. The Naivedya is sweet rice porridge. He should recite 'Om obeisance to Vāsudeva' one hundred and eight times and with this same eight-syllabled mantra ending with Svāhā he shall perform Homa with butter, rice grains and gingelly seeds.

8-10. On the first day of the Vrata he should worship Hari's feet with lotus flowers; on the second day he should worship the knees with Bilva leaves; on the third day the navel with scents; on the fourth day the shoulders with water from Bilva leaves and on the fifth day he should worship the head with Mālatī flowers. During these days he should sleep only on the bare ground. The five constituents of Pañcagavya should be taken in order on each day thus:—first day cowdung; second day urine, third day milk, fourth day curd and on the fifth day all five ones. On the night of the fifteenth day (Full Moon) the Vrata shall conclude. He who performs this Vrata attains to worldly pleasures and salvation.

11. Fasting on Ekādaśī days (eleventh day) in both halves of the month shall be observed. It removes all sins and wards off hell—nay it enables one to attain Viṣṇuloka and gives everything desired.

12-13. For authentic fasts, the eleventh and twelfth phases of the moon should cover the full day from sunrise to sunset and the thirteenth phase should be at sunrise. The Pārapā should be on the twelfth day. This Vrata can be per-

formed even when there is impurity due to birth or death. If the eleventh phase covers the whole day from sunrise to sunset Lord Hari is present. If part of the day is covered by the tenth phase and part by the eleventh phase, demons permeate that. Fasts shall not be undertaken then.

14. O sage, if the Full moon or New moon phase is mixed with either the fourteenth or the first phase, fast shall be undertaken.

15. Similarly, fast can be undertaken when the third fourth, fifth or the sixth phase gets mixed with each other in the course of the day.

CHAPTER ONE HUNDRED AND TWENTYFOUR

Sacred Rites (Vratas)

Brahmā said :

1. I shall now mention the “Śivarātri-Vrata”, and the story connected with the same that yields everything one desires. Goddess Gaurī was told this Vrata by Śiva when she asked him about it.

Īśvara said :

2. The fourteenth phase of the moon in the dark half between the months of Māgha and Phālguna is the day fixed for this Vrata. The devotee shall keep awake for the whole night and worship Lord Rudra. He should attain worldly pleasures and salvation.

3. Lord Śiva should be worshipped in the company of Lord Cupid just as Lord Keśava is worshipped on Dvādaśī days. If after fast, the lord is worshipped he will enable the devotee to cross the Hell.

4. Once Sundara Senaka, the sinful king of Niṣādas went ahunting into a forest along with his dogs.

5. He was unable to bag any game. He became exhausted due to hunger and thirst. He took rest in a bower on the

banks of the lake on a mountain, but could not get even a wink of sleep.

6. In his attempt to balance himself on the tree he let fall a few leaves from the tree on a Liṅga (the phallic emblem of Śiva) at the foot of the tree but he was not aware of the same.

7-8. An arrow fell from his quiver. He jumped down to retrieve it. In his search for the arrow he crawled up to the liṅga and touched it. To wash himself of the dust he brought some water, a few drops of which fell on the liṅga too. Thus all the items in a worship—bathing, worshipping with leaves, prostration and touching the liṅga and keeping awake—had been performed unconsciously.

9. In the morning he returned home and had his food brought by his wife. After some time when he died he was dragged by the soldiers of Yama with a noose.

10. Then my followers fought with them and released him. Thus purified along with his faithful dog of that day he became one of my attendants (Gaṇas).

11. Thus, even without knowing he got the fruits of worship. He who knowingly performs worship will derive everlasting benefit. The devotee shall first worship Śiva on the thirteenth day and pray thus :

12-13. “O God, I shall keep awake on the Caturdaśī night. The worship, charitable gift, penance and Homa shall be performed according to my ability. O Śambhu after fasting for the whole of Caturdaśī (fourteenth) I shall take food only the next day. O Lord, be my refuge and accord me worldly pleasures and salvation.”

14. After bathing the liṅga with Pañcagavya and water, at the close of worship, the devotee should approach his preceptor and worship Lord Śiva again with the mantra “Om obeisance, obeisance to Śiva” and offer scents.

15. Then he should perform Homa with gingelly seeds, rice and other grains as well as butter. After Pūrṇāhuti he should listen to songs of prayer and mythological stories.

16. The worship should again be performed at midnight and at the end of third and fourth Yāmas. The concluding

rites should be performed in the morning with the Mūlamantra.

17-19. "O Lord, with your favour I have concluded the rites unhindered. O lord of the universe, forgive me. O lord of the three worlds, O Hara, the merit that I derived today due to the naivedya offering to the lord Rudra is immense. O Lord with thy grace the Vrata has been concluded. O Lord, be pleased. Return to Thy region. I have become purified by "Thy holy sight." The devotee should feed brahmins stable in their contemplation and give clothes, umbrella, etc, to them.

20-21. "O Lord of gods, lord of goblins, the blesser of the world, what I have offered out of faith be delightfully received by Thee", saying this he shall conclude the final rites. If the devotee does this for twelve years he will attain glory, fortune, children, realm as well as Śiva's region.

22-23. This rite can be performed in twelve months by keeping awake at night. He should feed twelve brahmins and make gift of lamps to them. He will attain heaven hereafter.

CHAPTER ONE HUNDRED AND TWENTYFIVE

Sacred Rites (Vratas)

Brahmā said :

1. Māndhātṛ became an emperor by fasting on Ekādaśī days. In both halves of the month none shall take anything on the eleventh day.

2. Gāndhārī fasted on a day when the tenth and eleventh phases of the moon were mixed. Her hundred sons perished. Hence such days shall be avoided for fasting purposes.

3-4. Where the tenth and eleventh phases of the moon are on separate full days, Lord Hari is present there. When there is any doubt about the mixture of Daśamī and Ekādaśī the fast shall be undertaken where the mixture of Ekādaśī and Dvādaśī is present and the Pāraṇā shall be had on Trayodaśī (the thirteenth day).

5. Where Ekādaśī, Dvādaśī and Trayodaśī are mixed, that is a very auspicious occasion.

6. O Brahmin, thus fast can be undertaken when there is full Ekādaśī, or mixture of Ekādaśī and Dvādaśī or mixture of the three but never on the day when there is mixture of the tenth with the eleventh day.

7. King Rukmāṅgada undertook fast on two Ekādaśī days, kept awake during the night listening to Purāṇas and worshipping Gadādhara. He attained Salvation. Others too have attained salvation by undertaking Ekādaśī Vrata.

CHAPTER ONE HUNDRED AND TWENTYSIX

Sacred Rites (Vratas)

Brahmā said :

1. I shall now explain a means of worship by which people attain salvation and which yields worldly enjoyment and salvation together.

2. The usual mystical diagram shall be drawn and Dhātṛ shall be placed at the entrance. So also Vidhātṛ, Gaṅgā, Yamunā and Mahānadī shall be placed at other entrances.

3. Dvāraśrī, Daṇḍa, Pracaṇḍa and Vāstupuruṣa shall be placed at other entrances. In the middle the Ādhāraśakti (the supporting power), Kūrma (the tortoise) and Ananta (Lord Viṣṇu's serpent bed) should be worshipped.

4-6. In the corners the earth, virtue, knowledge, renunciation, prosperity, the four i.e. Adharma, Ajñāna, Avairāgya and Anaiśvarya (opposite of the foregoing four) Kandanāla (the inner stalk) lotus, the petals, Sattva, Rajas, Tamas, the spheres sun, etc., Vimalā and other Śaktis, Durgā, the attendants, Sarasvatī and Kṣetrapāla should be worshipped. The seats should be worshipped and then the idol, Vāsudeva and Bala and Smara should be worshipped.

7-8. Aniruddha and Mahātmā Nārāyaṇa should be worshipped. The limbs, hearts, etc., Śaṅkha and other weapons, Śrī, Puṣṭi, Garuḍa, the preceptor and the preceptor's

preceptor should be worshipped. In the quarters Indra and others (fire, etc.) should be worshipped. The Nāga (serpent) should be worshipped below and Brahmā above.

9-10. The worship of Viṣvaksena is in the north-east. The above worship is narrated in the Vedas. He who worships like this even for once duly, has no re-birth in the world. Worship of Puṇḍarīka, Brahmā and Gadādhara is also necessary.

CHAPTER ONE HUNDRED AND TWENTYSEVEN

Sacred Rites (Vratas)

Brahmā said :

1. Bhīma undertook fast for a day on the eleventh day of the bright half of the month of Māgha, when there was the star Hasta too present.

2. After performing this wonderful Vrata he became free from the indebtedness to the Manes. This Bhīmadvādaśī is very famous and makes the merit of every one flourish.

3. Even when the Hasta star is not conjoined with the Ekādaśī, the fast undertaken is so powerful as to remove the sin of slaying a brahmin. It removes all great sins like the bad king destroying his own realm.

4-8. A bad son destroys his family; a bad wife destroys her husband; virtue destroys evil; a bad minister destroys his king; ignorance destroys knowledge, purity destroys impurity, lack of faith destroys Śrāddha; untruths destroy Truth; the heat destroys the effect of snow; hoarded wealth destroys illness, boasting destroys the merit of charity; haughtiness destroys the power of penance; absence of education spoils a boy; too much of walking destroys cattle; anger destroys mental peace, absence of means to increase it spoils wealth; knowledge destroys ignorance and absence of desire and attachment spoils the fruit. This auspicious Vrata is recommended for the destruction of all sins.

9-11. The sins of slaying a brahmin, drinking wine,

stealing gold, illicit intercourse with preceptor's wife acquired simultaneously cannot be wiped off even if one makes pilgrimage to Puṣkara three times (but this Vrata wipes them off). Neither Naimiṣa, Kurukṣetra, Prabhāsa nor Kālindī, Yamunā, Gaṅgā, Sarasvatī nor any of the other holy rivers, can equal this Ekādaśī. Nor charitable gifts nor japa, nor homa nor any other sacred rite can equal this Ekādaśī.

12. If on one pan the merit of making a gift of the whole world is placed and on the other pan the merit of this Vrata the latter alone will be found excellent.

13-14. A golden image of the Boar incarnation of the Lord should be placed in a copper vessel over another vessel. All grain seeds should be placed in it and the vessel shall be covered with a white cloth. With gold (for Dakṣiṇā) lamp, etc. the worship should be performed duly.

15-17. With the mantras specified the respective limbs should be worshipped duly :

<i>Mantra</i>	<i>Limbs</i>
Obeisance to Varāha	two feet
Obeisance to Kroḍākṛti	hip
Obeisance to Gabhīraghoṣa	navel
Obeisance to Śrīvatsadhārin	chest
Obeisance to Sahasraśiras	arms
Obeisance to Sarveśvara	neck
Obeisance to Sarvātman	face
Obeisance to Prabhava	forehead
Obeisance to Śatamayūkha	hair

After worshipping duly, the devotee shall keep awake during the night.

18. He should listen to the Purāṇas illustrating the greatness of the lord. In the morning gifts should be given to brahmins and beggars of auspicious nature.

19. Cloth bordered with gold should be given to brahmins. Meals at the completion of the Vrata should then be had but not upto satiety.

20. Even if the devotee does this only once he will not be born again to be suckled at the breasts of a mother. By fasting on Ekādaśī days the devotee is freed from the three debts. He will get everything he desires by this Vrata.

CHAPTER ONE HUNDRED AND TWENTYEIGHT

Sacred Rites (Vratas)

Brahmā said :

1. O Vyāsa I shall mention the rules governing all Vratas by which Lord Hari will be pleased and bestow everything. A Vrata should be performed together with the observation of Niyamas (restraints) mentioned in the scriptures. A Vrata is a form of penance.

2. Yamas (self-restraints) along with Niyamas (External restraints) should be equally observed. He should take three baths every day and lie on the bare ground. He should have perfect control on his sense-organs.

3. He should not speak to women, Śūdras and degraded persons. He should make offering into fire of five sacred articles to the extent of his monetary capacity.

4. Kṛcchra type of Vratas should be performed for mere merit. If the devotee wants preservation of wealth (and similar things) the Vrata should be performed twice.

5. Persons observing fasts should not drink water out of a bell-metal vessel. During other Vratas he should abstain from taking black grain, Masūr Dāla, Bengal grain, and grains of Koradūṣaka variety ; he should avoid vegetables, honey and other's food.

6. Wearing flower garlands, ornaments and gaudy clothes, smearing of scented unguents, washing the teeth and applying Collyrium spoil the fast.

7. Before starting Vrata he should wash his teeth and take in Pañcagavya in the morning. Constant drinking of water, chewing betel leaves, sleeping during the day, gambling and sexual intercourse spoil a Vrata.

8-9. In all Vratas ten virtuous practices should be followed, viz:—forbearance, truthfulness, sympathy, charity, purity control over the sense-organs, worship of gods, sacrificial offering into the fire, contentment and non-stealing.

10-12. Night-meal means taking food after seeing the stars. When a person performs a Brahmakṛcchra Vrata the Pañcagavya is constituted thus:—One pala of cow's urine is

taken and consecrated by Gāyatrī, Cowdung of half the size of the thumb and consecrated by the mantra Gandha¹ etc; One pala of ghee consecrated by the mantra "Tejosi"² etc; seven palas of milk consecrated by the mantra "Āpyāyasva"³ etc; three palas of curd consecrated by the mantra "Dadhikrāvṇo"⁴ etc; one pala of Kuśa water consecrated by the mantra "Devasya"⁵ etc.

13 During Malamāsa or the intercalary month many auspicious rites are not performed e.g. Agnyādhāna (the first kindling of the sacrificial fire); installation of idols, sacrifices, charities, Vratas, Vedic rites, Vṛṣotsarga (setting free of a bull) rites, tonsure ceremony, investiture with the sacred thread, marriages and crowning of kings.

14-17. Sāvana calculation of month consists of thirty days from one New moon to another. Saura calculation of a month is based on the transit of the sun from one zodiac sign to the next. A stellar month consists of twenty seven days. Saura month is taken for the celebration of marriages. For sacrifices etc. Sāvana calculation is followed. Two phases of the moon on the same day are very auspicious such as—second and third; third and fourth and fourth and fifth; sixth and seventh, eighth and ninth; eleventh and twelfth; fourteenth and the full moon and the New moon with the first. The conjunction of Tithis other than these is very frightful destroying all previous merits.

18. When a woman after starting a Vrata menstruates, the Vrata need not be stopped; all physical activities she can continue but charity, etc. shall be performed through proxies.

19. If there is a cessation of a Vrata in the middle due to anger, greed or mistakes, the devotee should observe fast for three days and completely tonsure the head.

20. If there is physical incapacity due to illness the devotee should ask his son to continue the Vrata. If a brahmin becomes unconscious during the Vrata, he can be allowed to drink water.

1. RVKh. 5.87.9.

2. AV. 7.89.4.

3. RV. 1.91.16.

4. RV. 4.39.6.

5. VS. 1.24.

CHAPTER ONE HUNDRED AND TWENTYNINE

Sacred Rites (Vratas)

Brahmā said :

1. I shall mention the Vratas for Pratipad and other days, O Vyāsa. This is called Śikhivrata. He should take one meal on the first day. At the close, he should make a gift of a brown cow. He would attain Vaiśvānara region.

2. This can be performed in the beginning of Caitra too with due worship of Brahmā, due offerings of fragrant flowers, garlands and homas into the fire. The devotee shall attain all desires.

3. A person desirous of beauty shall perform the Vrata on the eighth day of the bright half of the Kārttika month wearing flower garlands and offering flowers, etc. He shall be endowed with beauty.

4-6. Lord Śrīdhara with Śrī shall be worshipped on the third day in the dark half of Śrāvaṇa. Bed, clothes and fruits shall be gifted to Brahmins. When giving bed he shall pray "Obeisance to Śrīdhara and Śrī. In the beginning of Caitra on the third day the devotee shall worship Umā, Śiva and fire god. The naivedya offered shall be Haviṣya (cooked rice soaked in butter) along with Madanaka. He shall reap the fruit as mentioned by Umā to me.

7-8. A three days abstention from salt from the first to the third day in the beginning of Phālguna is a bliss yielding excellent Vrata and the devotee shall attain Gauriloka. At the end of the Vrata he shall duly worship a brahmin couple and make a gift of a bed and a house with all requisites, saying, "O Bhavāni (Goddess Pārvatī) be pleased".

9-10. The twelve manifestations of the goddess, viz:—Gaurī, Kālī, Umā, Bhadrā, Durgā, Kānti, Sarasvatī, Maṅgalā, Vaiṣṇavī, Lakṣmī, Śivā and Nārāyaṇī shall be worshipped either on twelve successive days from the third day of Mārgaśīrṣa month or in twelve successive months from the said day (taking the third day in every month for the Vrata). He shall never suffer from separation from his beloved.

11. The devotee shall observe fast on the fourth day in the bright half of the month of Māgha and take up the Vrata.

He shall gift away gingelly seeds to a brahmin and shall drink only gingelly water. The Vrata is concluded in two years. He will not be hindered by obstacles in his life.

12-14. The Mūlamantra is "Om Gaḥ Svāhā". The Nyāsa mantra for the heart is Glaum Glām. The nyāsa mantras for head and tuft are "Gām Gīm Gūm and Hrūm Hrīm Hrīm" the nyāsa for Varman is "Gūm" "Gom" and for the eye "Gaum" and "Gom". Hence Āvāhana, etc. The oblation and Visarjana (mystical dismissal) are with the mantras "Āgaccholkāya Gandholkaḥ Puṣpolko Dhūpakolkakaḥ Dīpolkāya Maholkāya". The Nyāsa on the thumb etc. is with "Gāyatrī".

15. The Gāyatrī mantra runs thus :—"Om, we realise the huge-eared deity, we meditate upon the deity with bent trunk. May the deity with the tusk goad us (on our path)".

16. Gingelly seeds shall be consigned to the sacrificial fire in the Homa. All his attendant Gaṇas shall be worshipped: "Svāhā unto the Gaṇa and to the lord of Gaṇas. Obeisance to Kūṣmāṇḍaka.

17. Obeisance to Amogholka, obeisance to Ekadanta and obeisance to Tripurāntakarūpin". Om obeisance to the deity with dark tusks and terrific face, the lord of battles.

18. Svāhā unto Padmadamṣṭra. The usual Mudrās (mystical signs) are shown. The devotee then dances, laughs and claps his hands. The fruit of this Vrata is Saubhāgya (good fortune).

19. Beginning with the fourth day in the bright half of Mārgaśīrṣa this worship of Gaṇas shall be continued for a year. The devotee shall be blessed with good learning, wealth, fame, longevity and sons.

20. On a Monday when the fourth phase of the moon is also present, Gaṇas can be worshipped after due fast with the usual japas and homas. The devotee shall attain heaven without obstacles.

21. God Vighneśvara shall be worshipped on the fourth day in the bright half of any month with sugar candies, Laḍḍukas (sweet balls of fried flour dough) and sweet meats. He shall attain everything he desires and good fortune.

22. If the worship is done with Madana flowers he

will be blessed with sons. The Caturthī is also called "Madana Caturthī". With the mantras "Om obeisance to Gaṇapati,"

23-24. All the Gaṇas shall be worshipped in any month with homas and japas. He shall attain everything he desires. All obstacles will be destroyed. He who worships Vināyaka in his idol with these names attains the goal of the good, heaven, happiness and final salvation.

25-26. The names are twelve :—Gaṇapūjya (worthy of the worship of the group), Ekadantin (single-tusked), Vakratuṇḍa (Bent Trunk), Tryambaka (Three-eyed), Nīlagīva (blue-necked), Lambodara (large-bellied), Vikāṭa (the terrific), Vighnarājaka the remover of obstacles), Dhūmravarṇa (smoke-coloured) Bālacandra (pleasing as the crescent moon) Vināyaka, Gaṇapati and Hastimukha (Elephant-faced). The devotee shall attain everything he desires.

27-29. The serpent gods Vāsuki, Takṣaka, Kāliya, Maṇibhadra, Airāvata, Dhṛtarāṣṭra, Karkoṭaka and Dhanañjaya shall be worshipped after bathing the idols in Ghee on the fifth day in any of the months Śrāvaṇa, Āśvina, Bhādra and Kārttika. The devotee shall be blessed with longevity, health and heavenly bliss.

30-31. The serpents Ananta, Vāsuki, Śaṅkha, Padma, Kambala, Karkoṭaka, Nāga, Dhṛtarāṣṭra, Śaṅkhaka, Kāliya, Takṣaka and Piṅgala shall be worshipped in order in the different months. Or in the bright half of Bhādra the eight serpents mentioned before shall be worshipped. He will attain salvation and heavenly bliss.

32. On the fifth day in the bright half of Śrāvaṇa the pictures of the serpents shall be painted on either side of the main door of the house. They shall be worshipped. Milk and butter constitute the Naivedya. This rite removes all poisons. The serpents shall bestow freedom from fear. This is called Daṣṭoddharaṇapañcamī.

CHAPTER ONE HUNDRED AND THIRTY

Sacred Rites (Vratas)

Brahmā said :

1-2. Similarly, God Kārttikeya is to be worshipped in the month of Bhādrapada. The ceremonial bath, charitable gift etc. in this Vrata is of everlasting benefit. On the seventh day, brahmins have to be fed and god sun is to be worshipped with the following mantra—"Svāhā unto Khakkolka. Thou art immortal, let Thy contact be pleasing for ever." The Pāraṇā is on the eighth day with pepper. The devotee shall attain heaven.

Thus Marīcasaptamī is explained.

3-4. On the seventh day of the lunar month the devotee shall take his bath and duly worship the sun-god. With the prayer "May the sun-god be pleased, he shall give fruits to the brahmins. The fruits offered and taken by himself shall be dates, coconuts or pomegranates. While offering the prayer he shall think "May all my desires be fulfilled".

Thus Phalasaptamī is explained:

5-6. After worshipping one's own favourite deity on the Saptamī (seventh) day he shall feed brahmins with milk puddings and shall drink any milk. The word Odana connotes all kinds of foodstuffs chewed, sucked or licked (lambatives). If the devotee is desirous of wealth, sons, etc. he shall remain Anodana (not taking any of the foodstuffs). Brahmins shall be given due Dakṣiṇās as well.

Thus Anodanasaptamī is explained.

7-8. The devotee desirous of victory shall perform Vijaya Saptamī Vrata taking nothing but air, the devotee desirous of love shall eat leaves of the sun plant (Arka) or observe fast. It yields everything he desires. He who abjures wheat, pulses, barley, the Śaṣṭika variety of rice, bell metal vessels, stony vessels, wheat flour, honey, wine, meat, sexual intercourse, oil bath, applying collyrium and gingelly seeds on Saptamī (seventh) days is to be considered as having fasted for seven Saptamīs (as explained in this and the next chapter).

CHAPTER ONE HUNDRED AND THIRTYONE

Sacred Rites (Vratas)

Brahmā said :

1-2. On the Aṣṭamī (eighth) day in the bright half of the month of Bhādrapada, the goddesses Dūrvā and Gaurī as well as Gaṇeśa and Śiva are to be worshipped with fruits, grains and flowers reciting the mantra—"Obeisance to Śambhu and Śiva. O Dūrvā, thou art of immortal birth." Only raw food, not cooked in fire, shall be taken by the devotee. He shall attain everything he desires.

Thus Dūrvāṣṭamī is explained :

3. On the eighth day in the dark half mingled with Rohiṇī star Lord Hari is to be worshipped. Even if the seventh phase of the moon remains in the earlier part of the day, there is no objection. This Vrata dispels the sin of three births.

4. The devotee shall observe fast and pray thus—"Obeisance obeisance to Govinda, the lord of Yoga and Yoga itself." The Pāraṇā is to be had when both the Tithi (lunar day) and the star come to a close.

5. The mantra for ceremonial bath is this—"Obeisance, obeisance unto Govinda the god of sacrifices, the lord of sacrifices, the outcome of sacrifices, nay the sacrifice itself." The mantra for worship is as follows :—"Obeisance, obeisance unto Govinda, the god of the universe, the lord of the universe, nay the universe itself"

6. The mantra for laying the deity to sleep is—"obeisance, obeisance to Govinda, the outcome of all, the god of all, the mountain, the All." The lord is to be worshipped on the bare ground. So also the star Rohiṇī accompanied by the moon.

7. The devotee shall take the holy water in the conch shell along with flowers, fruits and sandal paste, kneel on the ground and give Arghya to the moon.

8. O moon God ! born of the milky ocean, originating from the eyes of sage Atri, be pleased to accept this Arghya of mine along with Thy consort Rohiṇī.

9. Similar Arghya offerings shall be made to goddess

Śrī, Yaśodā, Nanda, Vasudeva and Bala, with offerings of fruits.

10-16. The following names of the lord shall be repeated :—Anagha (sinless) Vāmana (the dwarf) Śauri, Vaikuṇṭha, Puruṣottama (best of man), Vāsudeva, Hṛṣīkeśa, Mādhava (consort of Lakṣmī) Madhusūdana (slayer of the demon Madhu) Varāha (the divine Boar), Puṇḍarikākṣa, (the lotus-eyed), Nṛsimha (the manlion), Daityasūdana (destroyer of demons), Dāmodara, Padmanābha, Keśava, Garuḍadhvaja, Govinda, Acyuta, Ananta Deva (Deathless deity) Aparājita (the undefeated), Adhokṣaja, Jagadbīja (the seed of the universe) Sargasthityantakāraṇam (the cause of creation, sustenance and dissolution) Anādinidhana (having neither the beginning nor death), Viṣṇu, Trilokeśa (lord of the three worlds), Trivikrama Nārāyaṇa, Caturbāhu (four-armed), Śaṅkha cakra gadādhara, Pītāmbaradhara (wearing yellow garments) Divya (the divine) Vanamālāvibhūṣita (bedecked with the garlands of wild flowers), Śrīvatsāṅka (having the natural mark on the chest named Śrīvatsa), Jagaddhāma, (the support of the universe), Śrīpati, Śrīdhara, Hari. After repeating these names the devotee shall pray thus:—Obeisance unto the deity in the form of Brahman whom Vasudeva begot of Devakī for the protection of the entire earth.

17. O Lord of lords Hari, save me from the ocean of existence. O destroyer of all sins, save me from the ocean of miseries and sorrow, O Lord !

18-21. O Lord of Śrī, son of Devakī, Hari, Viṣṇu, thou art reputed to be the saviour of even wicked persons who remember Thee but once. O lord, I am the most wicked of all wicked persons, save me from the ocean of sorrow. O Puṣkārākṣa (lotus-eyed), I am deeply immersed in the ocean of ignorance. O God of gods, save me. Save thee there is no other protector. Obeisance unto the self-born Vāsudeva, the benefactor of cows and brahmins and the whole universe. Obeisance, obeisance to Kṛṣṇa, Govinda. Let there be peace. Let there be welfare. Let me be the possessor of wealth, fame, and a vast realm.

CHAPTER ONE HUNDRED AND THIRTYTWO

Sacred Rites (Vratas)

Brahmā said:

1. The devotee shall perform Vrata on the eighth day taking food only in the night. When the Vrata has been performed for a year he shall make a gift of a cow. This is called Sadgativrata and the devotee attains the status of Indra.

2. The same Vrata performed on the eighth day in the bright half of the month of Pauṣa is called Mahārudravrata. The fruit of that Vrata is a hundred thousand times more fruitful, if it is dedicated unto me.

3. If Aṣṭamī (eighth day in either half) and Wednesday coincide, the Vrata is to be performed. Such votaries will never lose their riches as in the story.

4. The devotee shall aspire for salvation alone. He must have perfect devotion and full faith. Only eight handfuls of grains shall be used for food by him and the handfuls shall be with the thumb and the index finger stretched out.

5. The food is taken on the leaves of a mango tree made into a cup and covered with Kuśa grass. The Kalambikā (a kind of green vegetable) cooked in tamarind water is taken along with the food. The fruit of such a Vrata is whatever one desires.

6. In a pond or a river Budha (Mercury) shall be worshipped with the five usual forms of propitiation or articles of worship. Dakṣiṇā in accordance with the capacity of the devotee shall be given. A Karkarī (water jar with small holes in the bottom) full of rice grains shall also be given as gift.

7. The mystic lotus symbol, etc. shall be used. The Bija mantra is Buṁ Budhāya Svāhā. The god shall be contemplated as armed with arrows and bow and dark in colour. The Aṅgas (limbs) are in the middle.

8. The performer shall hear the story of Budhāṣṭamī narrated by scholars. There was a certain famous brahmin named Vīra in the city of Pāṭaliputra.

9. His wife was Rambhā. They had a virtuous son named Kauśika and a daughter named Vijayā. They had a bullock named Dhanapāla.

10. On a summer day the boy Kauśika took the bullock to the river Gaṅgā and began to play with the cow-herds there. The bullock was stolen by thieves forcibly.

11. The grief-stricken boy left the river bank and wandered through the forest. The daughter Vijayā who came there to fetch water accompanied her brother.

12. The poor boy became thirsty and so in search of lotus stalks came to a lake where he was surprised to see the remnants of the articles of worship used by celestial damsels.

13. He approached the divine damsels and begged them for food for himself and his hungry sister. They directed him to perform the Vrata saying "Practise this Vrata. We shall give you food."

14. The children performed the Vrata, the boy for the sake of recovering the lost bullock Dhanapāla and the girl for securing a suitable husband. The children took two mangoleaf cupfuls of food given by the damsels.

15. The children saw the bullock returned to them by the thieves and reached home by dusk.

16. Vīra had been grief-stricken. The children bowed to him. They spent the night in sound sleep. The father was now worried on seeing his daughter blooming into a young lady. "To whom shall I give my daughter?" he mused loudly.

17. As is usual, the girl said "To Yama" out of her sorrow, but really on account of the good effects of her Vrata. The parents passed away and Kauśika performed the Vrata again for the sake of kingdom.

18. As a result of the Vrata. Kauśika became the king of Ayodhyā and gave his sister in marriage to Yama. Yama told Vijayā— "Be the lady of my house in my own city."

19. There in Yama's city she saw her mother bound by noose and tortured. The grief-stricken Vijayā remembered that the Vrata had the potentiality of yielding salvation.

20-21. She herself performed the Vrata and the mother attained salvation due to the meritorious potentialities of the Vrata. She went to heaven and stayed there happily.

CHAPTER ONE HUNDRED AND THIRTYTHREE

Sacred Rites (Vratas)

Brahmā said :

1. Those who chew eight buds of the Aśoka tree on the eighth day in the bright half of the month of Caitra with the star Punarvasu will never be tormented by sorrow.

2. O Aśoka, favourite of God Śiva, blossoming in the month of Caitra, I am chewing Thee, grief-stricken that I am. Be pleased to make me free from sorrow

Thus Aśokāṣṭamī is explained:

3. If the eighth and ninth Phases of the moon in the bright half of the month of Āśvina coincide with Uttarāṣāḍha star it is called Mahānavamī. Ceremonial bath and charity on that day have everlasting benefits.

4. Even if there is no overlapping of Aṣṭamī, but only Navamī, still Durgā can be worshipped. This is a great Vrata of excellent merit performed by even Śaṅkara and others.

5. A king desirous of overthrowing his enemy shall start the Vrata with Japa and Homa on the previous sixth day (Ṣaṣṭhī) itself and shall feed a virgin every day. The Vrata is then called Ayācitādi Vrata. Of course, the concluding rites are only on the Navamī day.

6. In the worship the mantra is "Obeisance to Thee, O Durgā, Durgā the protectress Svāhā." All the nine goddesses are to be worshipped like this with the names ending in long vowel "Ā"

7. The rites of Nyāsa in the heart, etc. are with the six words Namaḥ, Svāhā, Vaṣaṭ, Hum, Vauṣaṭ and Phaṭ, and along with the Nyāsas on the fingers beginning with the thumb and ending with the little finger the devotee shall worship goddess Śivā.

8. On the Aṣṭamī itself nine wooden huts (for nine goddesses) or a single wooden house is built in which the golden or silver image of the goddess is installed.

9-11. Instead of idols, a trident, a sword, a book, a cloth or a mystic diagram can be used as the object of worship. Durgā has eighteen hands. In the nine left hands she holds a skull, a club, a bell, a mirror, a threat, a bow, a banner; a

drum and a noose. In the nine right hands she holds a Śakti (Javelin) an iron club, a spear, a thunderbolt, a sword, a goad, an arrow, a discus and a Śalākā (a tubelike dart). The remaining goddesses have sixteen hands without Śalākā and Ḍamaru (drum).

12. The eight other goddesses are : — Ugracaṇḍā, Pracāṇḍā, Caṇḍogrā, Caṇḍanāyikā, Caṇḍā, Caṇḍavatī, Caṇḍarūpā and Aticaṇḍikā.

13. The ninth goddess and Ugracaṇḍā are in the middle and are of fiery colour. The others are in order of pigment colour, rosy, dark, blue, smoke-coloured, white, yellow and grey. They stand in the Ālīḍha pose (right knee advanced and left leg retracted).

14. The Mahiṣa (buffalo) demon is being hit by the sword and his fist is in an attitude of trying to catch hold of the tresses. After reciting the ten-syllabled mantra "Obeisance to Mahiṣāsūramardinī" the trident shall be worshipped.

15. The goddess can be worshipped on the phallic emblem too and the sandals in water also. These must be a variegated Pūjā on the Aṣṭamī day and fasting also.

16-18. A well grown buffalo of five years shall be sacrificed at the close of the night. All rites of Kālī must be duly performed. The blood coming out of the buffalo shall be offered to Pūtanā in the south-west, to Pāparākṣasī in the north-west, to Caṇḍikī in the north-east and to Vidārikā in the south-east.

CHAPTER ONE HUNDRED AND THIRTYFOUR

Sacred Rites (Vratas)

Brahmā said :

1. Mahākauśika mantra which is very efficacious is being mentioned—"Om obeisance to Mahākauśika, Om Hūm Hūm Prasphura Lala Lala Kulva Kulva Culva Culva Khalla Khalla Mulva Mulva Gulva Gulva Tulva Tulva Pulla Pulla

Dhulva Dhulva Dhuma Dhuma Dhama Dhama Mārāya Mārāya
 Dhaka Dhaka Vijñāpaya Vijñāpaya Vidārāya Vidārāya
 Kampa Kampa Kampaya Kampaya Pūrāya Pūrāya Āveśāya
 Āveśāya Om Hrīm Om Hrīm Hari Var Var Hum Taṭa
 Taṭa Mada Mada Hrīm Om Hūm obeisance to Nairṛta. A
 consecrated oblation inspired with Mahākauśika mantra shall
 be given to Nirṛti.

2. Thereafter, the king shall take his ceremonial bath
 and make an image of Indra with flour dough and beaten
 rice. He then severs it into two and gives it to Skanda and
 Viśākha.

3-4. In the night, Pūjā of the mothers shall be performed.
 The mothers are :—Brahmāṇī, Māheśī, Kaumārī, Vaiṣṇavī,
 Vārāhī, Māhendrī, Cāmuṇḍā, Caṇḍikā, Jayantī, Maṅgalā,
 Kālī, Bhadrakālī, Kapālinī, Durgā, Śivā, Kṣamā and Dhātrī.
 Svāhā, Svadhā and obeisance unto Thee.

5. The goddess shall be bathed in milk, etc. The devotee
 shall propitiate Virgins, young women, Brahmins and Pāṣaṇḍas
 (heretics) with small gifts.

6. Banners, vehicles, festoons, garments shall be used in
 the ceremonial processions. This worship on the Mahānavamī
 day shall bless the devotee with victory and flourishing realm.

CHAPTER ONE HUNDRED AND THIRTYFIVE

Sacred Rites (Vratas)

Brahmā said :

1. On the ninth day in the bright half of Āśvina the
 devotee shall take a single morsel and worship the goddess and
 brahmins. He shall repeat the Bīja mantra a hundred thousand
 times.

Thus Vīranavamī is explained.

Brahmā said :

2. On the ninth day in the bright half of Caitra
 the goddess shall be worshipped with Damana flowers. The

devotee shall be blessed with longevity, health and good fortune. He shall never be vanquished by his enemies.

Thus Damananavamī is explained.

Viṣṇu said :

3. On the tenth day of every month the devotee takes only a single morsel and performs Vrata for a year. At the end of the year he makes a gift of ten cows and gold images of the presiding deities of the quarters. He shall eventually attain the lordship of the whole cosmos.

Thus Digdaśamī is explained.

Brahmā said :

4. Worship of the sages with all materials shall be performed. The devotee shall become wealthy and blessed with sons. After death he shall be honoured in the Ṛṣiloka.

5. The sages are Marīci, Atri, Aṅgiras, Pulastya, Pulaha, Kratu, Pracetas, Vasiṣṭha, Bhṛgu and Nārada. The worship is carried out in the beginning of Caitra with garlands of Damana flowers.

6-7. Thus has been explained the Aśokāṣṭamī; the Vīranavamī, the Damananavamī, the Digdaśamī and the (Ṛṣi) Ekādaśī.

CHAPTER ONE HUNDRED AND THIRTYSIX

Sacred Rites (Vratas)

Brahmā said :

1. I shall explain the Śrāvaṇa Dvādaśī Vrata which yields worldly enjoyments and salvation. If the eleventh and twelfth phases of the moon coincide with the star Śrāvaṇa,

2. That Tithi is called Vijayā. Worship of Lord Hari on this day is of everlasting benefit.

3. If the devotee fasts, takes alms, takes only a single morsel in the day or foodstuff in the night when not solicited by him he does not violate the rules of the Dvādaśī Vrata.

4. The devotee shall avoid on that day the use of bell metal vessels, meat, honey, greed, idle talk, exercise, sexual intercourse, sleep during the day, application of collyrium, flour, etc. ground at the grind stone and Masūra dāla.

5. The twelfth day in the bright half of the month of Bhādrapada with Wednesday and the star Śravaṇa coinciding is called Mahatī Dvādaśī. A fast on this day with ceremonial bath in the confluence of two rivers yields immense benefit.

6. Gems shall be put in golden water pot and the deity Vāmana shall be worshipped. The image is covered with a pair of white cloths. An umbrella and a pair of sandals also accompany the same.

7-9. With the mantras specified the respective limbs are worshipped.

Om obeisance to Vāsudeva—the head

Om obeisance to Śrīdhara—the face

Om obeisance to Kṛṣṇa—the neck

Om obeisance to Śrīpati—the chest

Om obeisance to Sarvāstradhārī—the arms

Om obeisance to Vyāpaka—the belly

Om obeisance to Keśava—the lower stomach

Om obeisance to Trailokyapati—the penis.

Om obeisance to Sarvapati—the calves.

Om obeisance to Sarvātman—the feet

The naivedya to be offered is butter and milk pudding.

10. He shall make gifts of water pots, sweet meats, etc. He shall keep awake at night. After bath, Ācamana and worship by offerings of flowers he shall pray as follows:

11. “Obeisance unto Thee O Govinda, Budha called Śravaṇa, be pleased to destroy all sins and bless me with all comforts.”

12. The devotee shall give water pots to brahmins saying—“May the god of gods be pleased”. The Vrata can also be performed on the banks of a river. The devotee shall acquire everything he desires.

CHAPTER ONE HUNDRED AND THIRTYSEVEN

Sacred Rites (Vratas)

Brahmā said :

1. The worship of the favourite God on the thirteenth day called Kāmadevatrayodaśī with Madana flowers, etc. bestows sexual pleasure, freedom from sorrow and all due respect from everyone.

Thus Madanatrāyodaśī is explained.

2. The devotee shall observe fast on the fourteenth day in the bright half and on the eighth day in the dark half for a whole year and worship Śiva. He shall enjoy all worldly pleasures.

Thus Caturdaśyaṣṭamī Vrata is explained.

3. In the month of Kārttika the devotee shall observe fast for three days and make a gift of an excellent house. He shall attain the region of the sun. This excellent Vrata is called Dhāmavrata.

4. On the new moon day if one offers libations of water to the Manes it has immense benefit. If one worships in water in the names of the days of the week (with their presiding deities) taking food only in the night, one shall attain everything.

Thus Vāravratas have been explained.

5. The devotee shall worship well Lord Acyuta in the name of the twelve stars in the twelve months (in accordance with the name).

6. Keśava is worshipped in the month of Mārgaśīrṣa. This worship can be the inaugural one or in the month of Kārttika. For the four months of the Caturmāsa period homa is offered with butter. The Naivedya is Kṛsara (gingelly seeds rounded into balls with treacle).

7. The naivedya in Āṣāḍha, etc. is milk pudding. The brahmins too are to be fed on this. The bath is in Pañcagavya water. The remnant of naivedya constitutes the night food of the devotee.

8. Before Visarjana (the ceremonial dismissal) all usual materials can be used as Naivedya. When Jagannātha is

formally discharged that becomes Nirmālya (remnant of the offerings).

9. All devotees during the Pañcarātra (five nights) take naivedya. Thus the Pūjā shall be continued for a year with special rites.

10. The prayer—"Obeisance, obeisance unto Thee, O Acyuta, let the sins be destroyed; let the Puṇya (merit) flourish. Let prosperity be everlasting. Let my family flourish.

11. O Acyuta, just as Thou art beyond the greatest, Brahman the Supreme, O destroyer of sins, O the unknowable, make my desire too undegraded; make my actions undegraded.

12. O Acyuta, O Ānanda, O Govinda, O Puruṣottama, let my desire be of everlasting benefit. Make it so O, Unknowable !"

13-14. If this Vrata is performed for seven years the devotee obtains longevity, prosperity and the goal of the good. Observing fast on the eleventh, eighth, fourteenth and seventh days for a year and worshipping Viṣṇu, Durgā, Śambhu, and Ravi (sun) in the order, the devotee attains their respective regions. He becomes pure and gets everything he desires.

15 By taking a single morsel, by taking food received unsolicited at night, by fasting or by taking only vegetables all deities can be worshipped in all the Tithis. The devotee shall attain worldly pleasures and salvation.

16-19. Kubera, Agni and the two Aśvinī gods are to be worshipped on the first day. Śrī and Yama on the second; Pārvatī and Śrī on the fifth; Nāgas and Kārttikeya on the sixth, the sun on the seventh; Durgā and Mothers on the eighth; Takṣaka on the Ninth; Indra and Kubera on the tenth; the sages on the eleventh; Hari on the twelfth; Kāma and Maheśvara on the thirteenth; Brahmā on the fourteenth and the manes on New Moon and Full moon.

CHAPTER ONE HUNDRED AND THIRTYEIGHT

The Solar Dynasty

Hari said :

1. I shall describe the lineage of kings and their exploits. From the lotus coming out of the navel of Viṣṇu arose Brahṇā. From Brahmā's thumb rose Dakṣa.

2-3. Dakṣa's daughter was Aditi. Aditi's son was Vivasvān. Vivasvān's son was Manu. Manu had nine sons— Ikṣvāku, Śaryāti, Mṛga, Dhīṣṭa Pṛṣadhra, Nariṣyanta, Nābhāga, Diṣṭa and Śaśaka.

4. Manu had a daughter Ilā of whom Budha (Mercury) begot three sons: Rajas, Rudra and Purūravas. Ilā was transformed into a man named Sudyumna. Sudyumna begot three sons—Utkala, Vinata and Gaya.

5. Manu's son Pṛṣadhra became a Śūdra due to cow-slaughter. His descendant Karūṣa became a Kṣatriya and a line of Kṣatriya kings called Kārūṣas sprang from him.

6. Diṣṭa's son Nābhāga became a Vaiśya. His son was Bhanandana and Bhanandana's son was Vatsaprīti.

7. Two other sons were Pāṁśu and Khanitra. The latter became a king and his son was Kṣupa. Kṣupa's son was Viṁśa and his son was Vivimśa.

8. Vivimśa's son was Khanīnetra. Vibhūti was his son. Vibhūti's son was Karandhama and his son was Avikṣita.

9. Marutta was his son and he begot Nariṣyanta. Nariṣyanta's son was Tamas and his son was Rājavardhana.

10. Rājavardhana's son was Sudhṛti and Nara was Sudhṛti's son. Nara's son was Kevala whose son was Dhundhumān.

11. Vegavān was Dhundhumān's son and his son was Budha. Budha had a son named Tṛṇabindu and a daughter Ailavilā.

12. Tṛṇabindu begot of Alambuṣā a son named Viśāla; his son was Hemacandra; his son was Chandraka.

13. Dhūmrāśva was the son of Candra and Sṛñjaya was born of Dhūmrāśva. Sahadeva was the son of Sṛñjaya and his son was Kṛśāśva.

14. Somadatta was the son of Kṛśāśva and his son was

Janamejaya whose son was Sumantri. These kings are known as Vaiśālakas (because Viśālā was their city).

15. Śaryāti (Manu's son) had a daughter Sukanyā who married the sage Cyavana, and a son Ananta who had a son named Revata. Revata had a son Raivata and a daughter Revatī.

16. Dhṛṣṭa (another son of Manu) had a line of descendants who became Vaiśyas.

17. Nābhāga (another son of Manu) had two sons Nediṣṭa and Ambariṣa. Ambariṣa had a son Virūpa whose son was Pṛsadaśva.

18. His son Rathīnara was a great devotee of Vāsudeva.

19. Ikṣvāku (another son of Manu) had three sons Vikukṣi, Nimi and Daṇḍaka. Vikukṣi became known as Śaśāda because he ate a rabbit.

20. Śaśāda's son was Purañjaya and his son was Kakutstha. His son was Anenas. Pṛthu was the son of Anenas.

21. Viśvarāta was the son of Pṛthu and Ārdra was Viśvarāta's son. His son was Yuvanāśva. His son was Śrāvasta.

22. Bṛhadaśva was his son and his son was Kuvalāśva. His son Dṛḍhāśva became famous as Dhundhumāra.

23. He had three sons named Candrāśva, Kapilāśva and Haryasva. Nikumbha was the son of Haryaśva and his son Hitāśva.

24. Hitāśva's son was Pūjāśva and his son was Yuvanāśva. Māndhātā was his son whose son was Bindumahya.

25. He had three sons Mucukunda, Ambariṣa and Purukutsa. He had fifty daughters whom the sage Saubhari married. Yuvanāśva was Ambariṣa's son and his son was Harita.

26. Purukutsa begot of his wife Narmadā the son Trasdasyu. Anantaṇya was his son and he begot Haryaśva.

27-28. His son was Vasumanas whose son was Tridhanvā. Trayyāruṇa was his son whose son Satyarata became famous as Triśaṅku who begot Hariścandra. Rohitāśva was the son of Hariścandra.

29. Harita was his son. His son was Caṅcu and Caṅcu's

son was Vijaya. Ruru was born of Vijaya and Vṛka was his son.

30. The successor and son of Vṛka was Bāhu whose son was Sagara.

31. Sagara begot of his first wife Sumati sixty thousand sons and of Keśinī the second wife the only son Asamañjasa.

32. Amśumān the scholar was his son and Dilīpa was his son. His son was Bhagīratha who brought Gaṅgā to the earth.

33. Śruta was Bhagīratha's son and Nābhāga was his son. His son was Ambarīsa and Sindhudvīpa was his son.

34. Ayutāyu was the son of Sindhudvīpa and Ṛtuparna was his son. Sarvakāma was Ṛtuparna's son and his son was Sudās.

35. Sudās's son became famous as Mitrasaha who begot of his wife Damayantī the son Kalmāṣapāda.

36. His son was Aśvaka whose son was Mūlaka. His son was the king Daśaratha whose son was Ailavila.

37. His son was Viśvasaha whose son was Khaṭvāṅga. His son was Dīrghabāhu whose son was Aja.

38. Aja's son was Daśaratha who had four sons the valiant Rāma, Lakṣmaṇa Bharata and Śatrughna.

39. Rāma's sons were Kuśa and Lava. Bharata's sons were Tārkaṣa and Puṣkara. Lakṣmaṇa's sons were Citrāṅgada and Candraketu.

40. Śatrughna's sons were Subāhu and Śūrasena. Kuśa's son was Atithi and his son was Niṣadha.

41. Nala was the son of Niṣadha and Nabhas was the son of Nala. Puṇḍarīka was the son of Nabhas and his son was Kṣemadhanvā.

42. His son was Devānīka whose son was Ahīnaka. Ruru was his son whose son was Pāriyātra.

43. Dala was the son of Pāriyātra and his son was Chhala. Vuktha was the son of Chhala and his son was Vajranābha. Gaṇa was his son.

44. Uṣitāśva was the son of Gaṇa and Viśvasaha was his son. Hiraṇyanābha was his son. His son was Puṣpaka.

45. Dhruvasandhi was his son and Sudarśana was born of Dhruvasandhi. Sudarśana's son was Agnivarṇa whose son was Padmavarṇa.

46. His son was Śīghra whose son was Maru. Prasuśruta was the son of Maru and his son was Udāvasu.

47. Udāvasu's son was Nandivardhana whose son was Suketu. His son was Devarāta whose son was Bṛhaduktha.

48. Bṛhaduktha begot Mahāvīrya whose son was Sudhṛti. His son was Dhṛṣṭaketu who begot Haryaśva.

49. Haryaśva's son was Maru whose son was Pratīndhaka. His son was Kṛti whose son was Devamīḍha.

50. His son was Vibudha whose son was Mahādḥṛti. Kṛtirāta was his son and his son was Mahāromā.

51. Svarṇaromā was his son and his son was Hrasvaromā. Śiradhvaja was the son of Hrasvaromā and his daughter was Sītā.

52. Her brother was Kuśadhvaja. His son was Bhānumān. Śatadyumna was his son whose son was Śuci.

53. Ūrjanāmā was Śuci's son and Sanadvāja was his son. Kuli was born of Sanadvāja and Kuli's son was Anañjana.

54. Kulajit was his son whose son was Adhinemika. His son was Śrutāyu and his son was Supārśva.

55. Sṛñjaya was born of him and Kṣemāri was his son. Anenas was his son whose son was Rāmaratha.

56. Satyaratha was born of Rāmaratha and Upaguru was his son. His son was Upagupta whose son was Svāgata.

57. Svanara was born of him and his son was Suvarcas. His son was Supārśva and Suśruta was Supārśva's son.

58. Jaya was born of Suśruta and Vijaya was his son. His son was Ṛta and Sunaya was the son of Ṛta.

59-60. Vītahavya was his son and Dhṛti was born of Vītahavya. Bahulāśva was his son and Ākṛti was his son. Two different lines started from Janaka who were said to be devoted to Yoga.

CHAPTER ONE HUNDRED AND THIRTYNINE

The Lunar Dynasty

Hari said :

1. I have narrated the names of kings of the solar race. Now listen to the names of kings of the lunar race. Lord Nārāyaṇa's son was Brahmā and the sage Atri was born of him.

2. Soma the moon-god was born of Atri. The beloved of Bṛhaspati named Tārā became his wife.

3. Tārā bore the moon-god the son Budha (Mercury). Budha's son was Purūravas who begot of the celestial damsel Ūrvaśī six sons—Śrutātmaka, Viśvāvasu, Śatāyu, Āyu, Dhīmān and Amāvasu.

4. Amāvasu's son was Bhīma and his son was Kāñcana. His son was Suhotra and Jahnu was Suhotra's son.

5. Sumantu was Jahnu's son and Apajāpaka was Sumantu's son. His son was Balākāśva whose son was Kuśa.

6. He had four sons—Kuśāśva, Kuśanābha, Amūrtaraya and Vasu. Gādhi was born of Kuśāśva and Viśvāmitra was Gādhi's son.

7. His daughter Satyavatī was given in marriage to the brahmin sage Ṛcika whose son was Jamadagni, father of Rāma (Paraśurāma).

8-9. Viśvāmitra had many sons Devarāta, Madhucchandasa, etc. Āyu son of Purūravas begot Nahuṣa who had four sons—Anenas, Rāji, Rambhaka and Kṣatraprddha. The last one, Kṣatraprddha's son, was Suhotra who became a king. He had three sons—Kāśya, Kāśa and Gṛtsamada.

10. His son was Śaunaka. Kāśya begot Dīrghatamas whose son Dhanvantari was a great physician. Ketumān was born of him.

11. His son was Bhīmaratha whose son was Divodāsa. His son Pratardana became famous as Śatrujit (Conqueror of enemies).

12. His son was Ṛtadhvaja whose son was Alarka. Sannati was born of him. His son was Sunīta.

13. Satyaketu was born of Sunīta and his son was Vibhu. His son was Suvibhu whose son was Sukumāraka.

14. Dhṛṣṭaketu was born of him and his son was Vitihotra whose son was Bharga. His son was Bhargabhūmi.

15. All these descendants of Kāśya were great devotees of Viṣṇu. Rāji had five hundred sons, all of whom were killed by Indra.

16. Kṣatravṛddha (son of Nahuṣa) had another son named Pratikṣatra whose son was Sañjaya. His son was Vijaya whose son was Kṛta.

17. Vṛṣaghna was born of Kṛta and his son was Sahadeva whose son was Adina. His son was Jayatsena.

18. Saṅkṛti was born of Jayatsena and Kṣatradharinā was his son. Nahuṣa had five more sons—Yati, Yayāti, Saṁyāti, Ayāti and Kṛti. Yayāti's sons were as follows:

19. His first wife Devayānī gave birth to Yadu and Turvasu. His second wife Śarmiṣṭhā, daughter of Vṛṣaparvā, bore him three sons—Druhyu, Anu and Pūru.

20. Yadu had three sons—Sahasrajit, Kroṣṭumanas, and Raghu. The eldest Sahasrajit had a son Śatajit who had two sons : Haya and Haihaya.

21-23. Haya's son was Anarāya and Dharma was Haihaya's son. He had a son named Dharmanetra whose son was Kunti. His son Sāhañji was the father of Mahiṣmān whose son was Bhadrāśreṇya. His son was Durdama.

24. Dhanaka was his son. He had four sons—Kṛtavīrya, Kṛtāgni, Kṛtakarma and Kṛtauja, all of whom were strong.

25. Arjuna was born of Kṛtavīrya and Śūrasena was born of him along with four brothers—Jayadhvaja, Madhu, Śūra and Vṛṣaṇa. All these five were devoted to sacred rites.

26. Tālajaṅgha was born of Jayadhvaja and Bharata was his son. Madhu was Vṛṣaṇa's son and the Vṛṣṇi race flourished after him.

27. Āhi was born of Kroṣṭu and Uśaṅku was the son of the noble-souled Ahi. Citraratha was his son.

28. Śaśabindu was born of Citraratha and he had two wives. The first wife bore him one hundred thousand sons and the second wife a million sons: They were Pṛthukīrti, etc.

29. Pṛthukīrti had three sons ; Pṛthujaya, Pṛthudāna and Pṛthuśravas. The last one Pṛthuśravas had a son named Tamas whose son was Uśanas.

30-31. His son's name was Śitagu whose son Śrī Rukmakavaca had five sons—Rukma, Pṛthurukma, Jyāmagha, Pālita and Hari. Of these Jyāmagha begot of his wife Śaibyā a son named Vidarbha. His sons were Kratha and Kauśika.

32. Romapāda (son of Vidarbha) had a son Babhru whose son was Dhṛti. Kauśika begot Rci whose son was king Caidya.

33. His son was Kunti whose son was Vṛṣṇi. His son was Nivṛti and he had Daśārha for his son.

34. Vyomā was his son and Jīmūta was his son. Vikṛti was born of him and had Bhīmaratha for his son.

35. Madhuratha was his son and his son was Śakuni. Karambhi was Śakuni's son and his son was Devamata.

36. Devakṣatra was his son and he begot Devakṣatra whose son was Madhu. Madhu's son was Kuruvamśa whose son was Anu.

37. His son was Puruhotra whose son Amśu begot Satvaśruta. Sāttvata who became a king was his son.

38. Sāttvata had these sons—Bhajina, Bhajamāna, Andhaka, Mahābhoja, Vṛṣṇi, Divya and Devāvṛdha.

39. Bhajamāna's sons were—Nimi, Vṛṣṇi, Ayutājit, Śatajit, Sahasrājit, Babhru, Deva and Brhaspati.

40. Mahābhoja's son was Bhoja and Sumitraka was Vṛṣṇi's son. He had three sons—Svadhājit, Anamitra and Śini.

41. Anamitra had two sons: Nighna and Śibi. Nighna had two sons: Satrājit and Prasena.

42. Śibi's son was Satyaka whose son was Sātyaki. Sañjaya was his son and Kuli was born of Sañjaya. Yugantara was the son of Kuli. Thus I have narrated to you about Śaibeyas.

43. Vṛṣṇi, Śvaphalka and Citraka were born in the family of Anamitra. Born of Śvaphalka in his wife Gāndinī, Akrūra was a great devotee of Viṣṇu.

44. Upamadgu was the son of Akrūra and his son was Devadyota. Akrūra had two other sons—Devavān and Upadeva.

45. Citra had two sons: Pṛthu and Vipṛthu. Andhaka (a son of Sātvata) had a son Śuci. Kukura and Kambalabarhiṣa were the sons of Bhajamāna.

46. Kukura's son was Dhṛṣṭa whose son was Kāpotaromaka. His son was Vilomā whose son was Tumburu.

47-49. Dundubhi was his son and his son was Punarvasu who had a daughter Āhukī and a son Āhuka. Devaka and Ugrasena were the sons of Āhuka. Devaka had seven daughters—Devakī, Vṛkadevā, Upadevā, Sahadevā, Surakṣitā, Śrīdevī, and Śāntidevī. All of them married Vasudeva. Sahadevā gave birth to Deva and Anūpadeva.

50. Ugrasena had many sons—Kaṁsa, Sunāmā, Vaṭa and others. Bhajamāna's son was Vidūratha whose son was Śūra.

51. Śāmin was the son of Śūra and his son was Pratikṣatra who was father of Svayambhoja.

52-55. Hṛdika was his son whose son was Kṛtavarmā. Śūra's sons were Deva, Śatadhanus and Devamīdhuṣ; and in Māriṣā he had ten sons : Vasudeva and others as well as five daughters—Pṛthā, Śrutadevī, Śrutakīrti, Śrutaśravas and Rājādhidevī. Pṛthā was adopted as daughter by Kunti who gave her in marriage to Pāṇḍu. Kunti gave birth to Karṇa, Yudhiṣṭhira, Bhīma, and Pārtha, and Nakula and Sahadeva were the sons of Mādrī through divine contact with Dharma, Anila, Indra and the Aśvinidevas.

56. Dantavakra the indefatigable was born of Śrutadevī. Śrutakīrti bore Kaikaya five sons: Antardhāna and others.

57. Vinda and Anuvinda were born of Rājādhidevī. Śrutaśravas bore a son Śiśupāla of Damaghoṣa.

58. Ānakadundubhi (i.e. Vasudeva) had many other wives besides Devakī and others mentioned before, viz:—Pauravī, Rohiṇī and Madirā. Rohiṇī gave birth to Balabhadra.

59. Balabhadra begot of Revatī Śaṭha, Niśaṭha, Ulmuka, Sāraṇa and others. Devakī gave birth to six sons:

60. Kīrtimān, Suṣeṇa, Udārya, Bhadrasena, Rjudāsa and Bhadradeva and all of them were killed by Kaṁsa.

61. Her seventh son was Saṁkarṣaṇa and the eighth was Kṛṣṇa. He had sixteen thousand wives.

62. Of these the most excellent ones were Rukmiṇī, Satyabhāmā, Lakṣmaṇā, Cāruhāsini and Jāmbavatī. Each of these wives gave birth to eight sons and the family thus became very vast.

63. Pradyumna, Cārudeṣṇa and Sāmba were the principal ones. Pradyumna begot of Kakudminī the powerful son Aniruddha.

64. Aniruddha begot of his wife Subhadrā the son Vajra who became a king. Pratibāhu was his son and his son was Cāru.

65. In the line of Turvasu (son of Devayānī) Vahni was an illustrious member whose son was Bharga. His son Bhānu had a son Karandhama by name.

66. Maruta was the son of Karandhama. Now listen to the lineage of Druhyu. His son Setu begot Āraddha whose son was Gāndhāra and Dharma was born of Gāndhāra.

67. Dhṛta was Dharma's son and his son was Durgama whose son was Pracetas. Now listen to Anu's lineage.

68. Anu's son was Sabhānara whose son was Kālañjaya. His son Sṛñjaya had Purañjaya for his son.

69. Janamejaya was his son whose son was Mahāśāla. His son was Mahāmanas better known as Uśīnara.

70. Śibi was his son whose son was Vṛṣadarbha. Another son of Mahāmanas named Titikṣu had a son Ruṣadratha.

71. His son was Hema whose son was Sutapas who begot Bali whose sons were Aṅga, Vaṅga and Kaliṅga.

72. Andhra, and Pauṇḍra (along with the three mentioned before) were Bali's sons.

73. Aṅgapāla was the son of Aṅga. His son was Diviratha whose son was Dharmaratha.

74. Romapāda was the son of Dharmaratha and his son was Caturaṅga. His son Pṛthulākṣa had Campā for his son.

75. Campā's son was Haryaṅga whose son was Bhadraratha. His son Bṛhatkarmā begot Bṛhadbhānu.

76. Bṛhanmanas was the son of Bṛhadbhānu and his son was Jayadratha. Vijaya was his son and his son was Dhṛti. Dhṛtavrata was the son of Dhṛti and Satyadharmā was the son of Dhṛtavrata.

77-78. His son was Adhiratha who adopted Kaṇa as his son. Vṛṣasena was the son of Kaṇa. Now, listen to the lineage of Puru.

CHAPTER ONE HUNDRED AND FORTY

Genealogy of the Pauravas

Hari said :

1. Janamejaya was the son of Puru and his son was Namasyu whose son was Abhayada and his son was Sudyu.

2. Bahugati was the son of Sudyu and his son Samjāti had a son Vatsajāti by name who begot Raudrāśva

3. Raudrāśva had six sons—Rteyu, Sthanḍileyu, Kakṣeyu, Kṛteyu, Jaleyu and Santateyu.

4. Ratināra was Rteyu's son and his son was Pratiratha whose son Medhātithi begot Ainila.

5. His son Duṣmanta (Duṣyanta) married Śakuntalā and begot Bharata whose son was Vitatha.

6. Vitatha's son was Manyu whose son Nara begot Saṅkṛti whose son was Garga.

7. Garga's son Amanyu was the father of Śini. Manyu had another son named Mahāvīrya whose son was Urukṣaya.

8. Trayyāruṇi was born of Urukṣaya. Another son of Manyu named Vyūhakṣatra had a son Suhotra who had three sons—Hastin, Ajamīḍha and Dvimiḍha.

9. Hastin had the son Purumīḍha. Ajamīḍha's eldest son was Kaṇva whose son Medhātithi and other descendants became brahmins known as Kāṇvāyanas.

10. Another son of Ajamīḍha was Bṛhadiṣu and his son was Bṛhaddhanuṣ. His son was Bṛhatkarman whose son was Jayadratha.

11. Viśvajit was his son whose son Senajit begot Ruci-rāśva whose son was Pṛthusena.

12. Pāra was the son of Pṛthusena and his son was Dvīpa whose son was Samara. Pṛthu had a son named Sukṛti.

13. Vibhrāja was Sukṛti's son who had a son named Aśvaha who begot of his wife Kṛti a son Brahmadata whose son was Viṣvaksena.

14. Dvimiḍha's son was Yavīnara whose son was Dhṛti-mān whose son Satyadhṛti was the father of Dṛḍhanemi.

15. Dṛḍhanemi's son was Supārśva who was the father of Sannati whose son Kṛta begot Ugrāyudha.

16. Kṣemya was his son whose son Sudhīra begot Pur-añjaya father of Vidūratha.

17. Ajamīdha begot of Nalinī a son named Nīla who became a king. Nīla's son was Śānti who was father of Suś-ānti.

18. His son Puru was father of Arka who begot Har-yaśva whose son was Mukula.

19-20. Mukula king of Pāñcāla had five sons—Yavinara, Bṛhadbhānu, Kampilla, Sṛñjaya and Śaradvān a great devotee of Viṣṇu who begot of Ahalyā Divodāsa the second, whose son was Śatānanda whose son was Satyadhṛti.

21. Satyadhṛti's semen coming out on seeing Urvaśī the celestial damsel took shape of a son Kṛpa and a daughter Kṛpī who married Droṇa and gave birth to the excellent Aśvat-thāman.

22. Divodāsa's son was Mitrayu whose son Cyavana begot Sudās father of Saudāsa.

23. His son was Sahadeva who begot Somaka who had two sons Jantu and Pṛṣata the great.

24. Pṛṣata's son was Drupada whose son Dhṛṣṭadyumna begot Dhṛṣṭaketu. Ajamīdha had another son Ṛkṣa.

25. His son was Samvarana who begot Kuru who had threesons Sudhanus, Parīkṣit and Jahnu.

26. Sudhanus begot Suhotra whose son Cyavana had three sons: Kṛtaka, Uparicara and Vasu.

27. Vasu's sons were Bṛhadratha, Pratyagra, Satya and others. The eldest of them Bṛhadratha begot Kuśāgra father of Ṛṣabha.

28. His son was Puṣpavān, father of Satyahita who begot Sudhanvā father of Jahnu.

29. Bṛhadratha had another son named Jarāsandha whose son Sahadeva begot Somāpi father of Śrutavān.

30. He had many sons Bhīmasena, Ugrasena, Śrutasena, Aparājita, Janamejaya, etc. Jahnu's son was Suratha.

31. His son Vidūratha begot Sārvabhauma father of Jayasena whose son was Āvadhīta.

32. His son Ayutāyu begot Akrodhana, father of Atithi whose son was Ṛkṣa.

33. His son Bhīmasena begot Dilīpa, father of Pratīpa whose son was Devāpi.

34-35. Śantanu Vāhlīka were the brothers of Devāpi. Vāhlīka begot four sons Somadatta, Bhūri, Bhūriśravas and Śāla. Śantanu begot of Gaṅgā the most virtuous Bhīṣma and of Satyavatī two sons: Citrāṅgada and Vicitravīrya.

36-37. Vicitravīrya had two wives : Ambikā and Ambālikā. Vyāsa begot of Ambikā Dhṛtarāṣṭra and of Ambālikā Pāṇḍu and of their maid servant Vidura. Gāndhārī bore Dhṛtarāṣṭra one hundred sons : Duryodhana and others while Pāṇḍu had five sons.

38. The five brothers married Draupadī and begot of her respectively Prativindhya, Śrutasoma, Śrutakīrti, Śatānīka and Śrutakarman.

39-41. The ladies Yaudheyī, Hidimbā, Subhadrā (sister of Kṛṣṇa), Vijayī and Reṇumatī bore the Pāṇḍava brothers these sons respectively—Devaka, Ghaṭotkaca, Abhimanyu (who was quick of movement) Suhotra and Niramitra. Abhimanyu's son was Parīkṣit whose son was Janamejaya. Now listen to the names of the future kings.

CHAPTER ONE HUNDRED AND FORTYONE

Genealogy of the Pauravas and others

Hari said :

1. The future kings will be these in order: Śatānīka, Aśvamedhadatta, Adhisomaka, Kṛṣṇa, Aniruddha, Uṣṇa, and Citraratha.

2-4. (The other kings in the line will be:) Śuciratha, Vṛṣṇimān, Suśeṇa, Sunītha, Nṛcakṣu, Mukhābāṇa, Medhāvī, Nṛpañjaya, Pāriplava, Sunaya, Medhāvī, Nṛpañjaya, Hari, Tigma, Bṛhadratha, Śatānīka, Sudāna, Udāna, Ahīnara, Daṇḍapāṇi, Nimittaka, Kṣemaka and a line of Śūdra kings, thereafter.

5-8. The future line of kings in the Ikṣvāku race will be :—Bṛhadbala, Urukṣaya, Vatsavyūha, Sūrya, Sahadeva,

Bṛhadaśva, Bhānuratha, Praticya, Pratitaka, Manudeva, Sunakṣatra, Kinnara, Antarikṣaka, Suparṇa, Kṛtajit, the virtuous Bṛhadbhrāja, Kṛtañjaya, Dhanañjaya, Sañjaya, Śākya, Śuddhodana, Bāhula, Senajit, Kṣudraka, Samitra, Kuḍava and Sumitra. Now listen to the kings of Magadha.

9-11. Jarāsandha, Sahadeva, Somāpi, Śrutaśravas, Ayutāyu, Niramitra, Svakṣatra, Bahukarmaka, Śrutañjaya, Senajit, Bhūri, Śuci, Kṣemya, Suvrata, Dharma, Śmaśrula, Dṛghasenaka, Sumati, Subala, Nīta, Asatyajit, Viśvajit and Iṣuñjaya. These kings will be the descendants of Bṛhadratha.

12. Thereafter all the kings will be Śūdras of evil and impious deeds. Nārāyaṇa the imperishable Lord is the creator of heaven, etc.

13-14. There are three different types of dissolution of the world—1) Naimittika i.e. the conditional dissolution 2) Prākṛtika (the natural or cosmic dissolution) and 3) Ātyantika or the final and absolute dissolution. The Earth will dissolve into water. The water will dissolve into Tejas (Heat). The heat will dissolve into the Air, the Air into Ether and the Ether into the Cosmic ego or Ahaṅkāra, the cosmic ego into the cosmic Intellect, the cosmic Intellect into Jīva (the Cosmic Self) which will dissolve into Avyakta which will dissolve into the Ātman.

15-16. The Ātman is the Supreme Lord Viṣṇu, Nārāyaṇa and Nara which is Imperishable. All the other things are perishable. All the kings have been destroyed. Hence avoid Sin. One shall always be virtuous so that by casting off sins one could attain Hari.

CHAPTER ONE HUNDRED AND FORTYTWO

Greatness of Sitā

Brahmā said :

1. For the destruction of the impious way of living of the demons and the protection of the Vedic Religion, Lord Hari incarnated in the world and saved the pious lines of kings.

2-3. The lord incarnated in the form of Fish, etc. Taking the form of Fish he fought with the demon Hayagrīva in battle, killed him, redeemed the Vedas and saved Manu and others. Taking the form of a Tortoise he lifted the mountain Mandara on his back for the benefit of all.

4-5. At the time of churning the milky ocean, he took the form of the first physician Dhanvantari and holding the vessel full of Nectar rose up from the ocean. He taught the science of medicine and health with its eightfold sub-divisions to Suśruta. Hari took the form of a lady and made devas drink nectar.

6. Incarnating as a Boar he killed Hiraṇyākṣa, extricated the Earth from his clutches and saved the deities.

7. Incarnating as Nṛsimha (manlion) he killed the demon Hiraṇyakaśipu and preserved the Vedic religion and its principles.

8. Then Hari incarnated as the son of Jamadagni, Paraśurāma by name and freed the Earth of Kṣatriyas thrice seven (twentyone) times.

9. The Lord then killed Kārttavīrya and gifted away land to Kaśyapa. After performing a sacrifice the powerful lord made a permanent stay on the mountain Mahendra.

10-11. Desirous of incarnating as Rāma, the suppressor of the wicked, he divided himself into four and Daśaratha's four sons were born, viz. Rāma, Bharata, Lakṣmaṇa and Śatrughna. Rāma's wife was Jānakī.

12. To do a good turn to his step-mother and to preserve the truthfulness of his father he came to Daṇḍaka forest passing through Śṛṅgavera and Citrakūṭa.

13-15. He chopped off the nose of Śūrpaṇakhā, killed the demons Khara, Dūṣaṇa, and Rāvaṇa who abducted Sītā along with his brother (Kumbhakarna). After installing his other brother Vibhīṣaṇa in the kingdom of Laṅkā he returned to Ayodhyā in the celestial car Puṣpaka accompanied by Sugrīva, Hanumān and others and his chaste wife Sītā of great fidelity.

16. He ruled over the kingdom, protected subjects, saved dēvas, performed Aśvamedha (horse sacrifice) and other sacrifices and preserved righteousness.

17-18. Rāma lived happily with his loyal wife. Although she stayed in the premises of Rāvaṇa she never went over to him in mind, speech or action. She never thought of anyone except Rāma. She was as good a chaste woman as the celebrated Anasūyā.

19. I shall tell you about the greatness of Sītā by narrating the greatness of chastity. Once, in the city of Pratiṣṭhāna, there lived a brahmin named Kauśika who suffered from leprosy.

20. In spite of his loathsome disease his wife worshipped him like a god. Even when rebuked by him she never ceased to venerate him.

21-22. Ordered by her husband she took him to a prostitute's house, taking with her plenty of money. The sage Māṇḍavya who had been impaled on being suspected as a thief unjustifiably and who was pining in darkness was inadvertently kicked by the brahmin Kauśika who was seated on his wife's shoulders.

23. Māṇḍavya became furious on being kicked with the foot and said, "He who tossed me with his foot shall die at sunrise."

24. On hearing that, the wife of Kauśika said, "The sun will never rise." Since the sun did not rise there was perpetual night.

25. Many years went by like this. The gods became afraid. They went to Brahmā for help. Brahmā told them.

26-28. The splendour of asceticism is being subdued by this splendour of chastity, since the greatness of the chaste lady prevents the sun from rising. If the sun does not rise the loss is yours as well as men's. Hence, go to the chaste wife of Atri, Anasūyā, the holy woman and propitiate her for making the sun rise." The gods went to the chaste lady Anasūyā and entreated her.

29. Making the sun rise she resuscitated Kauśika too. It is said that Sītā was superior to even Anasūyā in chastity.

CHAPTER ONE HUNDRED AND FORTYTHREE

The Story of Rāma

Brahmā said :

1. Now, I shall narrate Rāmāyaṇa (Rāma's story) which mitigates sins on being heard. Brahmā was born of the lotus from the navel of Viṣṇu and Marīci was his son.

2. Kaśyapa was born of Marīci; Sun was born of Kaśyapa; Manu was born of Sun and Ikṣvāku was Manu's son. The king Raghu was a scion of this family.

3. Raghu's son was Aja whose son was the mighty Daśaratha. He had four valiant sons.

4. Rāma was born of Kausalyā. Bharata was the son of Kaikeyī. The two brothers, Lakṣmaṇa, and Śatrughna were born of Sumitrā.

5. Rāma was devotedly attached to his father and mother. He learned the use of many miraculous weapons from Viśvāmitra. Then he killed the ogress Tāḍakā.

6. The powerful Rāma killed Subāhu at the sacrificial altar of Viśvāmitra. Visiting the holy sacrifice of Janaka, he married Sītā.

7. Lakṣmaṇa married Ūrmilā. Bharata married Māṇḍavī and Śatrughna married Śrutakīrti, both of whom were the daughters of Kuśadhvaja.

8. Rāma and his brothers returned to Ayodhyā accompanied by their parents. Then Bharata and Śatrughna went to the former's uncle Yudhājit.

9. While they were away, the king wanted to give his kingdom to Rāma, the best of his sons. Kaikeyī wanted that for her son and also desired that Rāma should go to stay in the forest for fourteen years.

10. For the benefit of his father Rāma forsook his kingdom like a blade of grass and went to Śṛṅgaverapura accompanied by Lakṣmaṇa and Sītā.

11. Abandoning the chariot he passed through Prayāga reaching the mountain Citrakūṭa. Unable to bear the pangs of separation from Rāma the king Daśaratha passed away.

12. After the obsequies of his father, Bharata accom-

panied by the armed forces came to Rāma and said—"Please come back to Ayodhyā to rule over kingdom, noble brother dear."

13-14. But Rāma did not like the idea. As a symbol for ruling kingdom he gave Bharata his sandals. Thus dismissed, Bharata protected Rāma's kingdom stationing himself in Nandigrāma and never entering Ayodhyā. Rāma left Citrakūṭa and went over to Atri's hermitage.

15-16. After paying due respects to Sūkṣma and Agastya he went to Daṇḍaka forest. There the ogress named Śūrpaṇakhā came to devour them. Rāma cut off her ears and nose. Inimically disposed she induced her brothers Khara, Triśiras and Dūṣaṇa who came over there.

17. By means of his arrows Rāma sent them to Yama's abode along with the fourteen thousand Rākṣasa soldiers.

18. Induced by the ogress, Rāvaṇa assumed the form of an anchorite in order to abduct Sītā and came there preceded by Mārīca in the guise of a deer.

19. Requested by Sītā, Rāma went out to beg the deer but killed Mārīca who cried out "Alas ! Sītā Alas Lakṣmaṇa" while dying.

20. When Sītā asked him to go, Lakṣmaṇa too went out and on seeing him Rāma said, "This is only a deceptive trick of the ogress ! Surely Sītā has been abducted."

21. Getting a suitable opportunity Rāvaṇa abducted Sītā and went back to Laṅkā striking Jaṭāyu on the way.

22. He kept Sītā in the Aśoka grove. (Here in the forest) Rāma returned to the hut only to see it empty.

23-25. Grief-stricken Rāma sought Sītā here and there. He cremated Jaṭāyu and as directed by him went southwards and made alliance with Sugrīva. With a single arrow, with a hooked point he cut off seven huge trees and killed Bāli. He made Sugrīva the Lord of monkeys in Kiṣkindhā while he himself remained in R̥ṣyamūka.

26. Sugrīva sent brawny monkeys huge like mountains in search of Sītā to all quarters.

27-28. Those who went to West, North and East came back. Those who went to South in search of Sītā roamed in forests, mountains, islands and on river banks but could not see her. Hence, they decided on self-immolation.

29. On knowing the whereabouts of Sītā from Sampāti's words, Hanumān the elephantine monkey, leapt across the abode of sharks (the ocean) one thousand two hundred kilometres wide.

30-31. There he saw Sītā sitting in the Aśoka grove, rebuked by the ogresses, tormented by the demon king Rāvaṇa with the importunities "Be my wife" and engrossed in thoughts about Rāma. He gave her the signet ring and consoled Sītā by telling her about the welfare of Rāma.

32. "I am the messenger of Rāma, O noble daughter of Mithilā, do not be grief-stricken. Give me a token that could be recognised by Rāma."

33. On hearing that, Sītā gave her crest-jewel to Hanumān saying — "Please tell him everything in such a manner as to make Rāma take me away quickly."

34. "So shall I", said Hanumān and immediately set about uprooting the various trees in the beautiful garden nearby. After killing Prince Akṣa and other demons he voluntarily let them bind him.

35. Bound by Indrajit's miraculous weapons he was led to Rāvaṇa on seeing whom he said, "I am Hanumān the messenger of Rāma. Surrender Sītā to him."

36. On hearing this, the infuriated demon set fire to his tail. The powerful monkey with his blazing tail burnt the city of Laṅkā.

37. After burning the city and feasting himself and his friends on the delicious fruits of Madhuvana, the monkey came back to Rāma, saying "my Lord, Sītā has been found."

38. He then handed over the crest-jewel to Rāma. Accompanied by Lakṣmaṇa, Sugriva, Hanumān, Aṅgada and others, Rāma marched to Laṅkā.

39. Vibhiṣaṇa, the younger brother of Rāvaṇa, sought refuge in Rāma who readily crowned him as the king of Laṅkā in anticipation.

40. Rāma got the bridge constructed through Nala and crossed the sea to the mountain Suvela from the summit of which he surveyed the city of Laṅkā.

41-46. The leaders of the monkey host were Nīla, Aṅgada, Nala, Dhūmra, Dhūmrākṣa, Virendra, Jāmbavān, Mainda,

Dvividā and many others. They attacked and demolished the various parts of the city of Laṅkā. Rāma and Lakṣmaṇa accompanied by the monkey leaders fought with the Rākṣasas of huge bodies dark like mountains of collyrium. The leaders among the demons were Vidyujjihva, Dhūmrākṣa, Devāntaka, Narāntaka, Mahodara, Mahāpārśva, Atikāya, Mahābala, Kumbha, Nikumbha, Matta, Makarākṣa, Akampana, Prahasta, Vīra, Unmatta and the powerful Kumbhakarna. Rāma killed them all. Lakṣmaṇa killed Indrajit, son of Rāvaṇa. After chopping off his hands Rāma killed Rāvaṇa.

47. After Sītā had proved her chastity by passing through the blazing pyre she was accepted by Rāma and all of them returned to the city of Ayodhyā in the celestial chariot Puṣpaka.

48-49. Rāma ruled over the kingdom protecting the subjects like his own children. He performed ten horse sacrifices, Piṇḍadāna and other rites in Gayāśīrṣa and charitable gifts too. He crowned his sons Kuśa and Lava in the kingdom.

50-51. Rāma ruled the kingdom for eleven thousand years. Śatrughna killed the demon Lavaṇa. Bharata presided over dramaturgy. Agastya and other sages were worshipped. They told Rāma about the origin and antecedents of the Rākṣasas. Finally, with all the people of Ayodhyā Rāma ascended Heaven.

CHAPTER ONE HUNDRED AND FORTY FOUR

Incarnation of Kṛṣṇa

Brahmā said :

1-2. I shall narrate the story of Viṣṇu where Śrīkṛṣṇa's greatness is explicit. Vāsudeva begot of Devakī Vāsudeva (Lord Kṛṣṇa) and Bala, for the preservation of virtue and the annihilation of evil. Kṛṣṇa sucked the breasts of the ogress Pūtānā and killed her.

3. The Śakaṭa (Cart) demon was upset, and the twin Arjuna trees were uprooted, the serpent Kāliya was humiliated and the demon Dhenuka (Cow) was thrown off.

4-5. The mountain Govardhana was lifted up by Kṛṣṇa and he was honoured by Indra. He freed the Earth of its burden and promised protection for Arjuna and others. The demons Ariṣṭa and others were killed; the demon Keśin was slain and the cowherds were blessed and delighted.

6-7. The wrestlers Cāṇūra and Muṣṭika were killed and Kamsa was thrown off his couch and killed. Lord Hari had eight principal wives Rukmiṇī, Satyabhāmā and others, besides sixteen thousand other women. Their sons and grandsons were hundreds of thousands in number.

8 He begot of Rukmiṇī a son Pradyumna who killed Śambara. His son was Aniruddha who became the husband of Uṣā, the daughter of Bāṇa.

9. (In the context of Aniruddha's love-affairs with Uṣā) a great battle between Lord Hari and Lord Śaṅkara ensued wherein thousand hands of Bāṇa were chopped off, leaving him with only two hands.

10. By the Lord, Naraka too was killed and the celestial tree Pārijāta was brought on earth. The asuraṣ Bala, Śiśupāla and the monkey Dvivida were killed by him.

11. Aniruddha's son was Vajra who became king when Lord Hari passed away. He made Sāndīpani his preceptor and reunited him with his son. He installed Ugrasena in the city of Mathurā and set about the task of protecting the deities.

CHAPTER ONE HUNDRED AND FORTYFIVE

The Story of the Mahābhārata

Brahmā said :

1. I shall narrate briefly the story of the Mahābhārata. Fighting for the sake of Pāṇḍavas and others Lord Kṛṣṇa relieved the Earth of its burden.

2. Brahmā was born of the lotus from the navel of Viṣṇu. Atri was Brahmā's son. Soma (moon) was born of Atri. Budha (Mercury) was his son. He begot Purūravas of Ūrvaśī.

3-4. His son was Āyu. In his line the kings Yayāti, Bharata, Kuru and Śantanu were born. Bhīṣma was born of Śantanu and Gaṅgā. He was endowed with all good qualities and he became a master of the Purāṇa called Brahmavaivarta.

5. Śantanu had two sons of his wife Satyawatī. The first son Citrāṅgada was killed by a Gandharva of the same name.

6-8. The other son Vicitravīrya married the two daughters of the king of Kāśī. When he passed away Vyāsa begot of Ambikā his wife Dhṛtarāṣṭra and of Ambālikā the son Pāṇḍu and another son Vidura of the maid-servant. Dhṛtarāṣṭra begot of Gāndhārī one hundred sons of great prowess, the chief of whom was Duryodhana. Pāṇḍu was blessed with five sons in his wives Kuntī and Mādrī.

9. The five sons were: Yudhiṣṭhira, Bhīmasena, Arjuna, Nakula and Sahadeva. All of them were very valiant.

10. Due to the working of Fate an enmity and mutual struggle ensued between the Kauravas and Pāṇḍavas. The frightened and nervous Duryodhana began to harass the Pāṇḍavas.

11-12. After setting fire to the house of lac, the Pāṇḍavas saved themselves by their shrewd intelligence. The pure-hearted noble-souled Pāṇḍavas took the guise of brahmins and stayed in the house of a brahmin in the village of Ekacakrā and killed the demon Baka.

13. They heard of the Svayamvara (voluntary self-choice of husband) of Draupadī in the Pāñcāla territory. Prowess and valour being the condition for marrying her they won her hand.

14. With the permission of Droṇa and Bhīṣma, Dhṛtarāṣṭra brought them back and gave them half the kingdom with the capital at Indraprastha, the excellent city.

15. They built a fine Assembly Hall and performed the sacrifice Rājasūya after due performance of sacred rites. Arjuna married Subhadrā, the sister of Vasudeva at Dvārakā and Kṛpā became his lifelong friend.

16. From Agni (fire-god) he got the divine chariot Nandighoṣa, the bow of great renown in the three worlds named Gāṇḍiva, inexhaustible supply of arrows and a coat of mail that could not be pierced through.

17. That bow held in his hand, with Kṛṣṇa for his help Bībhatsu (Arjuna) propitiated the fire god in the forest of Khāṇḍava.

18. He defeated many kings in his campaign of conquest and won precious gems and jewels. He gave gladly all these to his brother, the noble Yudhiṣṭhira, a master of statesmanship.

19. Unfortunately the righteous Yudhiṣṭhira along with his brothers was defeated in a deceitful fraudulent game of dice by the wicked Duryodhana.

20. The wicked Duryodhana followed the counsel of Karṇa, Duśśāsana and Śakuni. The Pāṇḍavas thereafter underwent great hardships for twelve years in the forest.

21-22. In the forests they were accompanied by the sage Dhaumya, their wife Draupadī, and many other brahmins and sages. For one year they stayed in the city of Virāṭa in disguise. They saved a herd of cows and thus being recognised they put forward their claim to their kingdom.

23. In the absence of their full share they wanted only half the kingdom and if that were not given they wanted only five villages. They did not get any of these. Hence, they fought a battle in Kurukṣetra with their vast hosts.

24. They had seven Akṣauhiṇīs (great divisions) of armies and the Kauravas had eleven Akṣauhiṇīs.

25. In the beginning Bhīṣma was the commander-in-chief of Duryodhana's army. A terrific battle not inferior to the battle of gods and demons ensued thereafter.

26. At the head of the army of Pāṇḍavas was Śikhaṇḍin. In the battle, weapons were met with weapons and arrows were split with arrows. It went on thus for ten days.

27-28. Bhīṣma was pierced with hundreds of arrows by Śikhaṇḍin and Arjuna and thrown down. He awaited Uttarāyaṇa (for his final death). He meditated on Lord Gadādhara. He taught Yudhiṣṭhira many religious precepts. He performed Tarpaṇa for the manes. Finally, he merged himself in the pure

Bliss of Supreme God freed of all sins.

29. The battle continued for five days between Droṇa and Dhṛṣṭadyumna in a great terrific manner.

30. Many kings perished in that Vast ocean of arrows, After sinking in the ocean of sorrow, Droṇa finally passed away and attained heaven.

31. Then Karṇa took up the leadership, and fought Arjuna. After two days' battle he sank in the ocean of Arjuna's arrows and attained the Solar region.

32. Then Śalya fought with Yudhiṣṭhira but by midday he was killed by arrows blazing like fire.

33. The powerful Duryodhana seized his club and rushed at Bhīma as terrible as God of death.

34-35. He was killed by the powerful Bhīma with his mace. Aśvatthāmā, the son of Droṇa, infuriated by the death of his father went to the battle-field at night and killed hundreds of sleeping soldiers. He killed Dhṛṣṭadyumna as well as the sons of Draupadī.

36. When Draupadī began to bewail, Arjuna caught hold of Aśvatthāmā and severed his crest-jewel with an Aiśikāstra (a grass blade arrow). [He being a brahmin and the son of preceptor was not killed by Arjuna. The severance of the crest-jewel was symbolical of slaughter].

37-38. He consoled Yudhiṣṭhira as well as the hundreds of widows plunged in misery. On being consoled by Bhīma, Yudhiṣṭhira took bath, performed Tarpaṇa to the pitṛs, devas and grandfathers. He ruled over the kingdom and performed a horse sacrifice with due gifts.

39. On hearing the destruction of Yādavas in the civil war due to the fight with threshing rods, the king repeated one thousand names of Viṣṇu, crowned Parīkṣit in the kingdom and ascended Heaven in the company of his brothers.

40-43. Vāsudeva will incarnate as Buddha to delude demons, to protect gods, to wipe off evil, and to kill the wicked. In the twentieth Manvantara at the time of churning the milk ocean he incarnated as Dhanvantari and taught Suśruta, son of Viśvāmitra, the whole of Āyurveda, to enliven gods. A man who hears the story of the Mahābhārata and the incarnations of Viṣṇu shall attain Heaven.

CHAPTER ONE HUNDRED AND FORTYSIX

Description of Diseases

Dhanvantari said:

1. O Suśruta,¹ I shall now mention the pathology of all diseases correctly as narrated before by the sages Ātreya and others.

2. The words Roga, Pāpmā, Jvara, Vyādhi, Vikāra, Duṣṭam, Āmaya, Yakṣmā, Ātaṅka, Gada and Bādhā are all synonyms (meaning sickness).

3. The diagnosis of diseases consists of five essential categories, i.e.

Nidāna (Pathology)

Pūrvarūpas (Preliminary stages)

Rūpas (Indications)

Upaśaya (amelioration)

Samprāpti (Localisation and cure)

4. Nidāna or Pathology is mentioned by these words as well—Nimitta (cause), Hetu (Reason), Āyatana (Pathology), Pratyaya (belief), Utthāna Kāraṇa (exciting factor). It is from this that Pūrvarūpa (preliminary stage) is inferred.

5. The preliminary stage is that wherein the sickness about to set in but not excited by all Doṣas exhibits uncertain symptoms.

6. When the same manifests itself in various indications it is called Rūpa (Indications). Other words synonymous with this are Saṁsthāna (fixation), Vyañjana (manifestation), Liṅga (symptom), Lakṣaṇa (characteristic trait), Cihna (sign) and Ākṛti (shape).

7-8. The alleviative employment of medicines, diet and general conduct of the patient antagonistic to the disease or its causes, or capable of producing such antidotes, is called Upaśaya (Amelioration). Another term is Sātmya (identity).

1. Author and compiler of the famous Suśruta-Saṁhitā. He is the earliest writer to deal with surgery. He is later than Caraka. His work was translated in Arabic before the end of the eighth century. There is a Latin translation by Hepler and one in German by Vullers. (CSL p. 100; CDHM p. 312).

The opposite of this is called Anupaśaya (non amelioration) or Vyādhi-Asātmya (non-identity with the sickness).

9. The removal of sickness by the eradication of the Doṣas, the three principles of Vāyu¹, Pitta² and Kapha³ not being in their normal proportion) is called Samprāpti (localisation and cure. Other terms are Yāti and Āgati.

10. Sickness and its pathology differ due to the change of seasons, force of their attack, time of the day, their importance, and the number of varieties. As for example, now we are going to say that fevers are of eight varieties.

11. What is mentioned as Vikalpa (doubt or suspense) which differentiates one disease from another is preponderance or deficiency of the morbid principles of vāyu, pitta and kapha. Importance as the differentiating character in various diseases means independence or dependence of the different principles in acting as exciting factors of sickness.

12. Differentiation due to potency is to be based on the full complement of the various exciting factors. Differentiation due to the time factor is the various units of time as night, day, season, or the period that lapses between one meal and the next.

13. Thus the meaning of the word Nidāna has been explained briefly now. It will be explained in detail later on. To say, in brief, therefore the cause of all illnesses is the upsetting of the equilibrium of the three Doṣas.

14. The cause of the upset of the doṣas is resorting to Ahita (unwholesome) things which are of three types (i.e. in diet medication and conduct) as mentioned before.

15-16. The Vāyu (the principle connected with nerve forces, vital airs, etc.) becomes upset usually in summer, towards the close of the night or the day or at the end of a meal. It is also caused by gluttonous eating or taking in bitter, sour, astringent, hot and coarse parchifying articles of food. Running, lifting up heavy objects, keeping awake at night too long, loud shouting, sudden onslaught, shock of fear and sorrow, anxious brooding, exercises and excited sexual intercourse also cause the upset of the Vāyu principle.

17. The principle of Pittam (i.e. bile causing defective metabolism) is usually upset in the season of autumn, midday

or midnight or in the course of digestion or acidification of food taken in. Taking in articles of food too hot, pungent sour, and creating a burning sensation in the body is also a cause for such an upset. Getting angry may also cause the upset of Pitta.

18-19. The principle of Kapha or Śleṣmā (i.e. phlegm controlling secretions or excretory process) usually gets upset in the forenoon, early parts of the nights, in the season of spring and immediately after taking food when vomiting, belching etc. accompanies it. Foodstuffs sweet, sour, too saltish, oily and greasy, very heavy, (indigestible), too cold and fluid and soup like in nature too cause the upset of Kapha. Other causes are sedentary habits, sleeplessness, indigestion, sleeping during the day and eructation.

20. The Sannipāta or a combination of these deranged humours takes place due to various causes. Taking in a miscellaneous assortment of food, irregular and incompatible meals, and indigestion cause Sannipāta.

21. Stale beverages and wine, dry vegetables and green, raw radish, etc., asafoetida, oilcakes, putrefying or dry meat—all these cause a jumbled upset of four humours.

22. Sudden change of diet inducing the upset of all humours, exposure to a gust of wind from front affecting the seven vital elements of the body (i.e. the Dhātus viz., secretions, blood, flesh, fat, bones, marrows and semen) and other disorders cause Sannipāta.

23-24. If the food is ill cooked or spoiled in various ways, if bile-producing stuffs are eaten indiscriminately, if the treatment is untimely and ill directed, if various sinful deeds are committed, if the stars are malignant, a sannipāta or combination of deranged humours results. In the case of woman post-parturition disorders not properly remedied may cause this. Sometimes taking in of Aphrodisiacs also upsets this. Various illnesses result therefrom with chemical changes in the blood based on the nature of the disease.

THE GARUDA-PURĀNA

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PART II

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CHAPTER ONE HUNDRED AND FORTYSEVEN¹

Diseases

Dhanvantari said:

1. I shall explain the pathology of fevers for a thorough understanding of all types of fevers. The infuriated Rudra at the destruction of sacrifice of Dakṣa cast a fiery look from his third eye in the forehead from whence fever originated. In the medical science it is known as Rogapati (lord of diseases); Pāpmā (sin), Mṛtyurāja (king of death); Aśana (the devourer) Antaka (the finisher).

2-3. It is caused by unhygienic misconduct, it produces delirium, unconsciousness and harassing rise in temperature. This cruel affliction is found in all sorts of animals and even in inanimate objects. In elephants it is called Pākala² or Kūṭapākala or Hastivātajvara: In horses Abhitāpa. In dogs Alarka. In clouds Indramada. In water Nīlika. In herbs Jyotis (fluorescence). In soils Ūsara (saline and barren).

4. In the fever due to derangement of Kapha the indications are hiccough, Vomiting sensation, Catarrh, stiffness and rigidity of the body, coldness of the skin and pain in every limb.

5. As days pass, these symptoms are seen operating and increasing. Non-application of proper remedies or application of contrary remedies may aggravate them.

6-7. The characteristic symptoms in Āmajvara³ (in fever due to constipation) are:—Loss of appetite, indigestion, rigidity of the body, lethargy, burning sensation in the heart, a reverse or relapse, drowsiness and lassitude, abdominal

1. The chapter mentions the names of fevers which attack elephants, horses, dogs, cloud, water, herbs and earth.

2. Pākala is a fever which attacks elephants. This is tenfold. Kūṭapākala is the deadliest of all fevers and kills elephants at once. For detail see ch. 9 of the *Hastyaurveda* of Pālakāpya.

3. GP mentions fever with or without constipation and the fever *sannipāta* caused by the disturbance of the three humours.

bruises, ill functioning of the humours, salivation, hiccough, loss of hunger, moistness in the mouth tasting sweet, a transparent glossiness of the skin, temperature, heaviness of limbs, profuse urination and neither digestion nor exhaustion.

8. In the Nirāmajvara (fever without constipation) there is emaciation due to hunger, a lightness is felt in the limbs, abatement of temperature and relapse in eight days are the symptoms. When there is the admixture of different types of fever the characteristic symptoms of every one are seen.

9. The Vāyu principle in combination with the principle of Pitta brings about a type of fever when the following symptoms are seen: Headache, swooning, vomiting, burning sensation in the body, parchedness of throat and mouth, aching in the joints, insomnia, agitation, horripilation, yawn and perpetual prattle.

10. In the fever due to the derangement of both Śleṣmā (phlegm) and Vāyu (gas) the symptoms are: fall of temperature, loss of appetite, pain in the joints, headache, difficulty in breathing, frequent coughs, discoloration of the skin, pallid face, sluggishness, chillness, sensation of darkness, whirling of the head and lassitude.

11. In the fever due to the derangement of both Śleṣmā and Pitta humours the symptoms are:—chillness, rigidity, profuse perspiration, burning sensation, unsteadiness, thirst, coughing, vomiting of bile and phlegm, stupefaction, drowsiness and bitter salivation.

12. When all the deranged humours combine in producing a fever it is called Sannipāta Jvara or Abhinyāsa Jvara. where the symptoms mentioned before are present. In addition to these there are other symptoms such as:—Burning sensation and chillness in alternation, vertigo sleeping in the day and wakefulness at night.

13. The patient either sleeps always or does not sleep at all; sometimes he perspires profusely or never at all. He sings, dances and laughs. Natural functions of the body cease.

14. Eyes become red hot, sunk in the sockets and full of tears. The eyelids droop down. There is pain in the calves, sides, joints, head and in the bones. Dizziness is felt.

15. Ringing in the ears with acute pain, great chilliness or no chilliness at all alternately; the tongue appears burnt and rough. The joints seem to crackle and appear loose and heavy.

16. Blood-streaked bilious matter is vomited, the head begins to roll and toss. Excessive thirst is experienced; The rooms appear to be dark and brownish red and ringlets appear before the eyes.

17. Pain is felt in the heart. Loose motions or coming bit by bit. Chilliness of the face, debility, loss of voice, and delirium.

18. Development of the humours, a long drowsiness, a diffused croaking sound in the throat. These are the indications in Sannipāta Jvara known as Abhinyāsa Jvara also. The Ojas or vitality in the body becomes fully spent.

19. The gaseous humour (Vāyu) being held at the throat the bilious principle suppressed within tries to come out due to its expansive nature. Hence the eyes appear yellowish in colour in a patient of Sannipāta Jvara.

20. The Sannipāta jvara wherein the doṣas become excessively aggravated and the gastric function is impaired is incurable. Other types of Sannipāta fevers can be cured with great difficulty.

21. There is another type of Sannipāta jvara where the Pitta humour remains aloof and produces burning sensation in the skin or in the viscera either before or after (the onset of fever).

22-23. In the Sannipāta Jvara due to Vāyu and Kapha the chillness, burning sensation, etc, are felt more acute. When Kapha in fluid state is dried up by the pitta and when pitta subsides later, swooning, intoxication and thirst result. If there is burning sensation at the beginning and somnolence and lassitude in the end, vomiting is the result.

24. The Āgantu (i.e casual fever due to extraneous causes) fever is of four types (1) due to hurt or blow, (2) due to contact, (3) due to curse, (4) due to black magic. If there is fever, due to burns or scalds it comes under the class Abhigāta i.e the first type.

25. If there is fever due to exhaustion, the wind principle contaminates the blood. There is pallor, pain and rise in temperature and swelling too.

26. Malignant planets, narcotics, poisons, anger, fright, sorrow and love may cause fever. This may be classified under the casual type but the special characteristics will be spasmodic laughter and cries.

27. In the fever due to inhalation of drugs and narcotics, fainting, headache, vomiting and sneezing are the special symptoms. The fever due to poison generates swooning, dysentery, darkness and discoloration of the skin, burning sensation and vertigo.

28. The fever due to anger has the special symptoms of tremulousness and headache; that due to fright and grief is signified by perpetual prattle.

29. The fever due to lust and love is marked by dizziness, loss of taste for food, burning sensation, extreme shyness, loss of sleep and absence of firmness of mind and courage.

30. In the fever due to adverse planets as in the Sannipāta Jvara both the gaseous and bilious principles are aggravated.

31. The fevers due to curse and black magic are considered to be very terrible and unbearable. The *mantras* and incantations of black magic excite the victim and harass him.

32. Here and there in the body eruptions appear. The patient feels giddy. There is burning sensation and swooning in the end. The fever rises every day.

33-34. Such are eight¹ types of fever. In brief, they are of two kinds, viz. physical and mental; mild and virulent; internal and external; Prākṛta (Natural i.e. Seasonal) and Vaikṛta (unnatural or sporadic); curable and incurable or mature and immature. In the former, the fever is in the body and in the latter it is in the mind.

35-36. When Vāyu principle is in combination with Kapha principle there will be chilliness. There will be burn-

1. Besides the eightfold division of fever, there is a twofold division of six kinds, viz. *śārīra-mānasa*, *saumya-tīkṣṇa*, *antar-bahir āśraya*, *prākṛta-vaikṛta*, *sādhya-asādhya*, and *sāma-nirāmaya*.

ing sensation if it is in combination with Pitta. A mixture of these two when the doṣas are mixed. If the fever is within, the disorder and deterioration is internal and there will be constipation. In the case of external fever there may be loose motions. The fever is curable.

37. In the rainy season a fever due to the derangement of Vāyu is Prākṛta; still this is generally incurable. Fevers due to the derangement of the other two in the rainy season are Vaikṛta and definitely incurable.

38. In the Autumn a fever due to derangement of Pitta is Prākṛta, otherwise it is Vaikṛta.

39-40. In the spring, a fever due to the derangement of Kapha is Prākṛta, otherwise it is Vaikṛta. All Vaikṛta fevers are incurable. Vāyu deranged in the rainy season causes fever with the combination of Pitta and Kapha. Pitta deranged in autumn causes fever with the support of kapha. Due to its nature and discharge there is no danger in fasting. Kapha deranged in Spring causes fever with the support of Vāyu and Pitta.

In strong persons with less defects fever does not cause much harm and hence is curable. If the doṣas are all altogether aggravated it is incurable.

41. The characteristic sign of an Āmajvara (immature virulence of fever), low functioning of the gastric fire, excessive urination, nonfunctioning of the digestive and excretory systems and loss of hunger.

42. The characteristic sign of a Pacyamāna (or ripening or maturing) fever is virulence of fever, excessive thirst, prattling and delirium, rapid breathing, vertigo, loose motions and acute pain.

43. Since digestion is possible by the removal of the Āma matter, a seven days fast is recommended in this case. Jvaras are classified into five taking into consideration the extent of derangement in the malas (humours), the periodicity or the season of attack and the comparative strength or weakness of the patient or the exciting factors.

44. Generally when there is a combination of many factors these fevers are produced. They are Santata, (remittent) Satata, (intermittent), Anyedyu (appearing on every

other day), Tṛtiyaka (tertian) Caturthaka (occurring once in four days).

45-46. The doṣas pervading the ducts and vessels carrying the seven dhātus, urine and faeces distress the entire body and get aggravated on equal sight (?) etc. The Rasas or secretions are strong or weighty due to the special characteristics of the body. Always they make the fever unbearable, having no antagonist.

47. It may alleviate the doṣas, fever, heat or the dhātus by means of purity or impurity.

48. Generally it reaches the limit either for complete abatement or for finishing (the patient) in seven, ten or twelve days in the case of Vāyu, Pitta and Kapha respectively.

49. This is Agniveśa's¹ opinion. According to Hārīta the crucial days are twice seven (fourteen), ninth and eleventh. This is the line of demarcation for the three doṣas either for abatement or for finishing the patient.

50-51. Based on purity or impurity the duration of the attack may be more. If lean persons contract disease and do not observe rules of diet and conduct, even a slight aggravation of the deranged doṣa, strengthened by the support of other exciting factors may become fatal.

52. The doṣa increasing or decreasing irregularly will cause fever in its own time.

53. The doṣas being weakened, the fever subsides due to the powerful antidotes (by way of medicines) and its subtle form gets merged in the secretions.

54. With the absorption of fever emaciation, pallor and sluggishness vanish and its spreading in the whole of the body is checked since the dilation of the excretory vessels helps them to be thrown out through natural outlets.

55. The Santata is remittent fever. The Satata (intermittent) is contrary to it since its beginning is irregular though it becomes acute during the night.

1. The Purāṇa's reference to Agniveśa and Hārīta in chapters on Āyurveda indicates that the āyurvedic section of the Purāṇa is based on authority and is therefore authentic.

56. Generally, the morbid humour getting mingled in blood produces the Satata type of fever. The Anyedyu type of fever comes at the time of the juncture of day and night.

57. In this fever, vessels containing fleshy matter and fat substance are contaminated. Due to the combined action of Pitta and Vāyu there is pain in the head. Due to Kapha and Pitta there is pain in the Trika (Spine).

58. Pain in the back is due to the combined action of Vāyu and Kapha. This fever subsides for a day in the middle. In the fever Caturthaka the fat, marrow and the bones are contaminated by the Doṣas.

59. The Caturthaka fever confined to marrow alone manifests twice a day. Due to Kapha affection there is pain in the knee-joint, and calves, while affected by Vāyu the head also aches in the beginning.

60. The Caturthaka-viparyaya fever confined to bones and marrow continues for three days and subsides on the fourth day.

61. The derangement of the humours aggravated by unsuitable diet and activities being matured due to non-elimination) the patient must be compelled to fast for seven days.

62. The mind and the bodily functions of the patient are affected by the fever. This Caturthaka fever is incurable because it has entered deep into the ducts of Dhātus (the seven primary constituent elements of the body), and the doṣas have risen up all simultaneously and attained equal heights of virulence.

63-67. In the case of all these subtle attacks of fever the deranged humour traverses slowly along the vessels of blood, etc and since it takes a long time to cover the whole body it does not harass the body much. But if medication ceases the fever may be acute and nightly paroxysms of pyrexia may be witnessed. As the physical strength of the patient becomes less and less, the fever slowly permeates the whole of the Rasa constituents of the body. Then the doṣa (deranged humour or diathesis) becomes aggravated sooner or later resulting in high fever.

68. Just as a seed in the soil when watered well does not take time to sprout so also the seeds of doṣas sprout into fever.

69. Just as poison taken in becomes virulent and fatal so also the doṣas getting strength from other factors become aggravated.

70. Thus, the fevers Viṣama, Satata, etc. function. The characteristic symptoms when the fever is confined to Rasa constituent of the body (Lymph):—Disquietude (or sea sickness), heaviness, dejection, shooting pain in the limbs, yawning, loss of taste, vomiting sensation, difficulty in breathing, etc.

71. When the fever permeates the blood, the symptoms are:—Spitting of blood, excessive thirst, appearance of coarse hot eruptions on the skin, red patches, burning sensation, vertigo, intoxication and prattling delirium.

72-74. When the fever is restricted to the flesh, the symptoms are thirst, fatigue, defiled splendour, an internal burning sensation, dizziness, appearance of darkness, fetidness and jerky movements of the limbs. When the fever has permeated the fat, the symptoms are perspiration, excessive thirst, vomiting, foul smell and irritability. When the fever penetrates the bone the symptoms are delirium, exhaustion, loss of taste and appetite and pain in the bones.

75. When the fever permeates the marrow the symptoms are the functioning of the doṣas, dyspnea (difficulty in breathing), convulsive movements of the limbs, croaking sound in the throat, burning sensation within, chilliness outside, deep sighs and hiccough.

76. When the fever permeates the semen virile, the symptoms are appearance of darkness, splitting of the vulnerable joints, numbness of the penis, and death when seminal egress takes place.

77. These five types of Caturthaka Viparyaya fever are more and more difficult to treat as enumerated above. The Pralepaka type of fever exhibits the symptoms of delirium, chilliness, low temperature and heaviness of the limbs. One feels as if one's body is coated with phlegm.

78. The Aṅgabalāśaka (Devourer of the strength of limbs) type of fever exhibits the symptoms of low temperature,

coarseness or stiffness of the body, numbness of limbs and difficulty in walking. Phlegm will be profusely manifested.

79. If the wine passed is of the colour of the cut piece of turmeric the fever is called Hāridraka (yellow fever?). It is fatal.

80. Where the patient is deficient in Pitta and, Kapha and Vāyu are equally dominant there is no fever during the day but there is fever at night. This type is called Rātrijvara or Paurvarātri.

81. The onset of fever is at nightfall since due to the action of Vāyu the body gets dried up in the Kapha content either by means of exercise or due to the action of Sun's rays.

82. When Kapha and pitta are in the abdomen the upper part of the body remains cold but the lower part remains warm.

83. But when Kapha goes lower down, the Pitta remaining in the upper region, the body is felt warm and the lower part chill (at the hands and feet).

84. The fever confined to the lymph and blood vessels can be cured. So also the fever that is restricted to flesh and fat. But the fever affecting bones and marrow is incurable. At the onset of fever the different limbs are discoloured rendered pallid.

85. The patient attacked by fever sometimes becomes unconscious. He has an appearance of an angry man. He evacuates hot mucuous and bilious matter very frequently.

86. The characteristic signs of a patient freed from fever are lightness of body and exhaustion; delusion and heat disappear, some eruptions in the mouth, freedom from pain, natural functioning of the sense organs, perspiration, sneezing, mind at rest, appetite and itching sensation on the head.

CHAPTER ONE HUNDRED AND FORTYEIGHT

Diseases

Dhanvantari said :

1-2. I shall explain the pathology of Raktapitta (Bilious Haemorrhage). The deranged pitta contaminates the blood. The cause of derangement is the excessive intake of such articles of food as are bile-provoking in character e.g. the grains of Kodrava and Uddālaka. Too hot, bitter, pungent, sour, saline and thirst—inducing foodstuffs also have the similar effect.

3-4. This mixture of bile and blood has the colour, smell etc of the blood. Hence, in Āyurvedic parlance it is known as Rakta. It comes out of blood vessels, spleen and liver.

5-7. The onset of this haemorrhage is indicated by various symptoms :—Heaviness of the head, non relish for food, desire to eat cold things, a smoky vision, sour vomiting, nausea, hiccough, gasping for breath, vertigo, fatigue, allergy to red colour, fishy smell in the mouth when the fever abates, reddish, yellow and green colour in the eyes, inability to distinguish the colours of blue, red and yellow and dreams of madness.

8. The deranged and contaminated blood comes out through nose, eyes, mouth and ears when it flows up or through penis, vagina or anus when it flows down. It comes out of the roots of hair also all over the body.

9. The egress of bilious blood when it flows up can be cured by means of purgatives. In the case of pitta also it is better to purge it out rather than arrest it with medication.

10. Purging cleans the system where Kapha persists. Astringent, sweet and Kapha producing drugs can be used in cleansing the system.

11-12. Or drugs of pungent, bitter and astringent nature naturally generating phlegm can be used. If the haemorrhage takes a downward course and the patient appears to die, emetics are to be used. If the patient is given a little medicine to curb the pitta and then the emetics are applied he will have strength regained.

13. Astringent and sweet things are alone good for him. If there is concerted action of both Kapha and Vāyu on the deranged pitta it is incurable.

14. If the flow of blood is upward (regressing) it is unbearable and medication is ineffective. Purging then becomes impossible in his case.

15. In Raktapitta cases of Pratiloma type (upward flow), purging and emetic are the only remedies.

16-17. But when all the humours are deranged emetic alone is advisable. It should be known that like Śiva's dart the disease is fatal since many unfavourable symptoms and disorders are observed from the beginning. If cure is effected it is good.

CHAPTER ONE HUNDRED AND FORTYNINE

Diseases

Dhanvantari said :

1. Since cough runs its course quickly I shall explain it now. There are five types of cough (1) due to Vāyu (2) due to Pitta (3) due to Kapha (4) due to internal wounds (5) due to Consumption.

2. All these coughs are more and more powerful in the order enumerated above. If neglected, they will end in consumption. A sure sign of their onset is irritation in the throat and allergy to food.

3-6. The cough generated due to the derangement of Vāyu exhibits the symptoms of dryness in the ear cavity and parchedness of throat and mouth. The wind coursing through the lower parts of the body suddenly rushes up, reaches the chest and then presses against the larynx. The agitated wind fills the ducts and vessels and the limbs are as though thrown up. It seems to uproot the eyes from their sockets. With a subdued sound it affects the sides and is passed out of the throat with a sound of a broken bell-metal vessel. It produces pain in the chest, sides, thighs and head. Agitation and fainting may be

seen. Aphonia (inability to speak) and dry cough also will be observed. While coughing, shooting pain is felt and loud sound is heard and the patient's body has horripilation too. By spitting out a lump of dry kapha with great deal of difficulty he feels a bit relieved.

7-9. The cough generated by the derangement of pitta humour exhibits the following symptoms :—Yellow colour in the eyes, bitter taste in the mouth, rise in temperature, vertigo, vomiting of bilious blood, thirst, loss of speech, clouded vision, inebriety and appearance of fiery rings at the time of coughing.

The cough generated by the derangement of Kapha produces a light pain in the chest, and head as well as numbness and heaviness in the cardiac region : The throat appears to be choked with a sticky lump of Kapha. There is cold in the nostrils as well as vomiting sensation with distaste for food. Horripilation is also observed.

10-12. Fights, exercises, etc, carelessly indulged in, beyond one's capacity may cause internal wounds in the chest cavity and aggravate the Vāyu humour which accompanied by the aggravated Pitta humour makes the kapha also aggravated. The kapha gets mixed with blood and then knotted. It may be yellow or dark in colour. The patient coughs and spits out the dry Kapha lump with an excruciating pain as if the chest is breaking asunder. He feels as if he is being pierced with a number of needles.

13-14. He feels as if he is being speared through. Pain is felt in the joints with fever, thirst, gasping for breathing, loss of voice and shivering. Attempting to speak he simply coos like a dove feeling pain at the sides. He spits or vomits Kapha. His digestion is impaired, strength decreases and pallor sets in.

15. In the debilitated state he passes urine with blood. There is dyspnea (difficulty to breathe) humpago and back pain. The deranged Vāyu then upsets all the Dhātus and makes a Kṣatakāsa patient a patient of Rājanyakṣma (Phthisis).

16. He coughs and spits out kapha a fetid pus like yellow and greenish red mucous matter.

17. When he tries to sleep he feels as if he is being afflicted with pain. The heart seems to be roasted. Suddenly he

evinces a liking for a hot or cold thing by turns. Insatiety in meals and debility also follow.

18. The face suddenly becomes bright and glossy with eyes shining brilliantly. With this all, the symptoms of the wasting disease are manifested.

19. This is the nature of cough born of consumption that destroys the bodies of already debilitated persons. In strong men this as well as the cough due to wounds can be cured if they are in the preliminary stage.

20-21. By careful treatment these ailments and others in the case of old men too can be eradicated. Cough, dyspnea, phthisis, nausea, aphonia and other ailments if neglected are aggravated and so they must be eradicated quickly.

CHAPTER ONE HUNDRED AND FIFTY

Diseases

Dhanvantari said :

1. I shall now mention the pathology of Śvāsa Roga (Dyspnea) or difficulty in breathing. When cough becomes chronic it becomes dyspnea or it may be due to those factors that aggravate the humours.

2. It may result from Āmātisāra (mucous dysentery), vomiting, toxins, and jaundice fever. Exposure to dust, smoke, gusts of wind and snowmelted water and violent attack on vulnerable joints may also cause dyspnea.

3-4. Śvāsa roga is of five types (1) Kṣudraka (minor) (2) Tamaka (3) Chinna (4) Mahān and (5) Ūrdhva. Vāyu that spreads all round when prevented by Kapha turns round and courses through the passages of vital airs, water ducts and food canals spoiling them. It comes to the cardiac region and produces the illness of breath in the abdomen.

5-8. Its premonitory symptoms are pain in the chest and sides, the adverse direction of the breath, constipation, splitting of the temples and exhaustion due to overeating. The aggravated wind turns back through the ducts aggravating the kapha and produces the difficult breathing called Kṣudra. It

grips the head, neck and cardiac region and produces pain at the sides. It generates hiccough with a wheezing sound attended with catarrhal paroxysm. It makes the breath speedily taken distress the vital breath but the patient gets slight relief after spitting it out.

9. Lying down he feels difficulty in breathing but in sitting he feels relief. If he looks up he finds the forehead perspire and he suffers acute pain.

10. Gasping frequently and finding the lips parched the patient longs for hot drink with slight shivering. This (Tamaka) Śvāsa becomes aggravated when it rains or when chill east wind flows or Kapha-producing food is taken.

11. Tamaka type of dyspnea is curable only in a strong person. If there is acute fever and fainting it will never subside by cold application.

12. The patient of Mahā Śvāsa breathes hard and feels pain due to the splitting of the vulnerable joints. He perspires and swoons. He has constipation. Burning sensation is felt in the abdomen.

13. He keeps the eyes facing down. The eyes seem to rove. One of the eyes appears tinged with glossy red glitter. The mouth is dry. He prattles dejectedly. He is unconscious and there is pallor in the face.

14. He breathes hard with great noise if lifted up bodily, like an ox in rut.

15. He has no sensation or awareness. The eyes and face wear a confused look. Urine and faeces do not pass out. He is speechless.

16. The patient of Ūrdhvaśvāsa is unable to breathe out though he takes in long drawn breaths. He has acute pain at the temples and the head. His throat is parched.

17. The mouth and ears appear to be stuffed with mucous Kapha matter. Distressed by the aggravated Vāyu he looks up rolling it all round as if in confusion.

18. When the vulnerable joints are being split he groans with his speech checked (unable to speak). All these ailments can be cured if the symptoms are not very manifest or pronounced. If they are pronounced they are fatal indeed.

CHAPTER ONE HUNDRED AND FIFTYONE

Diseases

Dhanvantari said :

1. O Suśruta, listen, I shall describe the causes of the illness Hiccough. Its preliminary stage is due to dyspnea. The different types of hiccough have their own nature as the differentiating factor.

2-3. Hiccough is of five types (1) Bhakṣyodbhavā (originating from diet) (2) Kṣudrā (Insignificant) (3) Yamalā (The twin-natured) (4) Mahatī (great, acute) (5) Gambhīrā (grave). The first type is caused by hasty eating of coarse pungent unwholesome food stuffs injudiciously. The usual onset is along with the evening meal and beverage when the Vāyu is aggravated with the food and the drink. A low sound is produced.

4. By exertion the Vāyu principle gets excited and produces the Kṣudrā hiccough.

5. It originates from the root of the clavicle. Its paroxysm is not virulent.

6. The Kṣudrā hiccough is aggravated by exertion and becomes mild on taking food. The next type of hiccough (yamalā) rises in couples and is slow in its action.

7. It culminates in the face shaking the head and neck violently. It is called Yamalā (Twin-natured) hiccough.

8. Delirium, vomiting, dysentery, distortion of the eyes and yawning are the symptoms which are very pronounced at the advanced stage.

9-10. The symptoms in the acute type of hiccough (Mahatī) are—the eyebrows droop down and the temples sunk, the eyes turn towards the ears, the body is benumbed, speech is impaired, power of memory fails and unconsciousness results. The vulnerable joints are split, the spinal column is bent down.

11-12. The Gambhīrā (grave) type of hiccough rises from the abdomen or navel just like the previous one, but is attended with great pain, loud sound, severe violence and high potency. It induces a wide yawning and jerky movements of the limbs. This is curable if carefully treated.

13-15. The first two types shall be avoided as also the hiccup where all the symptoms are pronounced. As a general rule, in the cases of old men, persons of impaired digestion and accumulated undigested matter within, persons indulging too much in sexual exercise, invalids and starving emaciated persons, all ailments are fatal unless attended to quickly. Hiccup and dyspnea are definitely fatal.

CHAPTER ONE HUNDRED AND FIFTYTWO

Diseases

Dhanvantari said :—

1. Now I shall explain the pathology of Yakṣmaroga (pulmonary consumption). It is a sequel to many ailments and precursor to many others.

2. It is mentioned by many terms Rājayakṣmā (King-Consumption), Kṣaya (Consumption), Śoṣa (withering up), Rogarāṭ (king of ailments). Stars, Moon, brahmins and kings were supposed to have suffered from this formerly. Hence it is called Rājayakṣmā.

3. It is called Kṣaya (wasting disease) because the body is wasted, medicine is wasted (ineffective), and it is the culmination of Kṣaya (consumption). It is called Śoṣa because it dries up the lymph and other secretions of the system. It is called Rogarāṭ because it is the king of all ailments.

4. There are four main causes for this: (1) Sāhasa, Rash feats of strength and overexercise, (2) Vegasāñrodha, suppression of natural propulsions of the body such as passing of urine, evacuating the bowels, etc., (3) Śukrajaḥ snehasaṁkṣayaḥ, wasting of semen, vitality and albuminous substances in the body, (4) Annapānavidhityāga (abandonment of the rules of diet and regimen).

5-6. The principle of Vāyu gets aggravated by the causes mentioned before, scatters pitta and useless accumulations in the body, kapha, etc. and permeates the ducts, channels and joints of the body. Then it affects the nerves either by closing

the openings of the ducts or dilating them too much. It then produces great pain in the cardiac region in the middle, above, below or at the sides.

7. Many indications of its onset can be observed. Cold, high rise in temperature, salivation, sweet taste in the mouth, glossiness of the body and loss of appetite.

8. An eager desire to walk and take food and drink. The patient finds impurity even in clean things. He supposes that a fly, a blade of grass, a bit of hair, etc. has fallen in his dish or cup.

9. Hiccough and disquietude, vomiting, non-relish of food, weakening even without bath.

10. A bright white colour in the hands, thighs, chest, feet, face, stomach and the eyes. A shooting pain in the arms and the tongue, a feeling of abhorrence over the body.

11. A liking for women, wine and meat and an unreasonable disgust immediately and giddiness.

12. The nails, hair and bones grow rapidly. The patient dreams of the attack or fall of chameleon, serpent, monkey and birds and beasts of prey.

13. He sees in dreams that he climbs or steps on hair, bones, husks, ashes, etc. He sees deserted villages, ponds and tanks drying up brilliant comets and stars in the sky or forest fire with burning trees.

14-15. There are eleven specific symptoms in the pulmonary consumption :—Catarrh, dyspnea, cough, loss of voice, headache, nonrelish for food, updrawn breath, emaciation, vomiting, fever and pain (in the viscera, while standing, at the sides, while getting up from bed, and at the joints).

16. The distressing features are a breaking pain at the throat, yawning, severe pressure felt in the limbs, spitting out (bloody mucous substance), impaired gastric functions and foul smell in the mouth.

17-18. Due to the aggravation of Vāyu there is pain in the head and sides with a severe pressure of limbs. Constriction of the throat and aphonia are also due to the Vāyu. The aggrāvated pitta causes a burning sensation in the shoulders, hands, and feet, dysentery, vomiting of blood, foul smell in the mouth, fever and inebriety. The excited kapha produces

non-relish of food, vomiting, cough and a sense of heaviness in one half of the body.

19-20. Watery discharge from the lips, cold, dyspnea, aphonia and impaired gastric function are also due to kapha. As a result of impaired digestion, the humours are further excited and anasarca (śoṭha) and a clammy coating of kapha shuts up the openings of the ducts. Further production of the dhātus ceases and the burning sensation increases bringing mental anguish. There are other distressing features also.

21. The food taken in by phthisis patient undergoes acidity in the stomach along with the lymph and other secretions), hence the diet does not nourish his limbs.

22. The lymph does not generate blood in him, although some flesh is put. In this benumbed state he remains emaciated.

23. Even if all the symptoms are not present, an emaciated person with his six sense organs impaired must be given up as incurable; but if the person is otherwise (i.e. not emaciated) he can be cured.

24. Due to the several and combined actions of the deranged humours the fat becomes wasted and aphonia sets in. The voice becomes feeble, coarse and tremulous.

25. The deranged Vāyu makes the body lose its glossiness and warmth as well as produces a colour like that of an awn of barley in the throat. Due to Pitta there is burning sensation in the throat and palate.

26. Due to Kapha there is a peculiar wheezing sound in the throat and it seems as if there is some sticky mucuous substance there. The consumption starts with all the symptoms.

27. Vertigo and darkness of vision and other characteristics of kapha also are present. The patients are incurable and even if only a few symptoms are present the emaciated patient shall be avoided.

CHAPTER ONE HUNDRED AND FIFTYTHREE

Diseases

Dhanvantari said :

1. Suśruta, I shall now describe the pathology of Arocaka (Non-relish for food). Three types of Arocaka are caused by the three humours severally situated in the tongue and the heart.

2. Fourth type of Arocaka is caused by all the three in combination. Fifth type of Arocaka is caused by the dejection of the mind. If wind is the cause, the mouth has an astringent taste. If Pitta is the cause, it has a bitter taste. If Kapha is the cause, a sweet taste is experienced.

3. Just as everything is tasteless at the time of sorrow and anger so also in all the five types of Arocaka, food is tasteless due to the vomiting sensation on account of the deranged humour.

4. The Udāna vāyu flings up the deranged humours resting beneath the mouth and they give rise to a saline taste with watery oozings in the mouth. Hence non relish for food.

5. It pains the umbilical region and the back; the food taken is cast to the sides. The patient vomits, bit by bit, small lumps of frothy astringent matter.

6. Due to the action of vāyu there is an eructation with loud sound that dries up the mouth. Hiccough with hoarseness of voice is also observed.

7. If the attack is by the deranged pitta the patient vomits something like saline water mixed with blood. It is sometimes greenish yellow in colour, bitter and pungent in taste. Thirst, fainting and a burning sensation in the body are the further characteristics.

8. If kapha is the cause, a thick glossy yellowish honey-like mucous of excessively saline taste is vomited with watery discharge and horripilation.

9. Patients having swelling in the mouth, with sweet taste, pain and disquietude in the sinews and hiccough are to be considered having all symptoms and are to be given up as incurable.

10. To him seeing anything or hearing any sound is hateful. If the sickness is due to the food being contaminated by germs, the symptoms are colic (śūla), shivering and disquietude aggravated by vāyu, etc.

CHAPTER ONE HUNDRED AND FIFTYFOUR

Diseases

Dhanvantari said :

1. O Suśruta, now I shall explain the cause and pathology of Hṛdroga, (Ailment of the heart) etc. They are of five types, one due to germs and the other four due to the three humours severally or in combination.

2. If the cause is Vāyu, a feeling of emptiness is observed. The patient eats much and cries. The heart is benumbed, seems to break asunder and dries up; dizziness is experienced.

3. Suddenly, the patient is dejected, feels grief and is frightened. He cannot bear to hear the least sound. He shivers and faints as a result. There is difficulty in breathing and sleeplessness.

4. As a result of the attack of Pitta the symptoms are thirst, exhaustion, burning sensation, perspiration, eructation with acidity, vomiting of acid or bilious matter, fever and cloudy vision.

5. If deranged kapha causes Hṛdroga the heart becomes numbed, the digestion is impaired, the face is distorted; hiccough, pain in the bone, spitting of mucous matter, drowsiness, lassitude, fever non relish of food are observed.

6. If the ailment of the heart is caused by the combined action of all the three doṣas all the different symptoms are observed. If the ailment is due to germs the symptoms are :— blackish yellow colour in the eyes, dizziness and dark vision, cardiac oedema, disquietude, itching sensation in the limbs and expectoration of kapha.

7. The patient thinks that his heart is being sawn with scissors. This ailment shall be treated in the early stages, otherwise it is fatal.

8. Thirst may be caused by Vāta, Pitta or Kapha. Debility is caused by their combination. A sixth variety of Hṛdroga is caused by contact with the persons who are sick. The exciting factors may be Vāta and Pitta.

9. In all these ailments it is their aggravation that brings about spasmodic jerks in all the limbs, palpitation, agitation, and burning sensation in the heart and fainting through the withering up of all the dhātus.

10. Thirst arises as a result of the drying up of the root of the tongue, throat, lungs, palate and the water-carrying vessels. This is a common characteristic symptom of all kinds of Hṛdroga.

11-12. Parchedness of the mouth, insatiable thirst for water, hatred for food, weakness in voice, difficulty in putting out the tongue due to the roughness of throat, palate and the lips, prattling in delirium, mental aberration and eructation are also the symptoms in Hṛdroga.

13-16. The derangement of Vāyu causes emaciation, dejection of spirit, dizziness of the head, breaking pain at the temples, impaired sense of smell, loss of juiciness in the mouth, dullness of hearing, insomnia and general debility. The derangement of the Pitta brings about slight increase in the acidity, fainting, bitterness in the mouth, redness in the eyes, perpetual drying up of the body and burning sensation and a feeling as of fumes escape through the skin. The aggravated Kapha obstructs the Vāyu in the water-carrying vessels. The ducts with the accumulated Kapha absorb the heat as in the case of mud. The throat appears to be pierced with the awn of barley. Sleepiness with a sweet taste in the mouth is experienced. A continuous sluggishness felt in the head, lassitude, vomiting, nonrelish for food and indigestion—these symptoms are in brief brought about by all humours in combination.

17. Blood is obstructed due to the accumulation of mucous and undigested matter thus causing the aggravation of

both Vāyu and Pitta. So the patient while experiencing intense heat experiences an unbearable chillness.

18. If thirst obstructs the humour in the viscera the ailment is definitely caused by Pitta. The aching pain caused by drinking too much water is due to the digestion and dilution of albuminous content.

19. The thirst generated by taking in greasy, pungent, acid and saline stuffs is due to Kapha. The thirst due to the loss of lymph and other secretions is an indication of onset of consumption;

20. The thirst generated by the admixture of atrophy, fainting and fever with other chronic ailments is called Upasargātmikā (foreboding evil)

CHAPTER ONE HUNDRED AND FIFTYFIVE

Diseases

Dhanvantari said :

1. I shall explain the pathology of Madātyaya (distemper due to inebriation) as mentioned by sages. Wine is sharp, acid, dry, parchifying and light and induces quickness in sexual intercourse.

2. It pervades even the minutest capillaries of the system but its effect on the fat is just opposite. The qualities of sharpness etc. mentioned by the sages have disturbing effect on the mind.

3. Excessively drunk, wines and spirits are fatal. With their qualities of sharpness, etc. they destroy the vitality of the addict and bring about sluggishness.

4. Exciting the sense organs wine upsets the mind. On taking it for the first time or second time it may have an exciting and exhilarating effect on the drinker.

5-6. The fool carried away by indecision and uncertainty considers it pleasing. A king who becomes an addict to wine becomes unbridled like an unchecked serpent. There is nothing

that he will not do in his inebriation : Wine is the source of unspeakable mischiefs and supports wickedness.

7-9. It is the sole guide of wretchedness that has a hundred paths leading to it. Bereft of all energetic actions the addict in the third stage of inebriety may yearn for wine always. The sinful wretch has now come to a stage worse than death. He cannot distinguish between righteousness and evil, pleasure and pain, honour and dishonour, and wholesome and unwholesome. Withered up and deluded, highly pleased at times and dejected at other he loses his power of memory and falls unconscious. Well built strong persons of gluttonous habits may not become too intoxicated after drinking wine over a heavy meal.

10. The ailment of inebriety may be caused by the three humours—Vāyu, Pitta and Kapha severally or in combination. Unconsciousness and pain in the heart characterize all varieties.

11-13. Thirst engendered by frequent loose motions, mild dejection, fever and nonrelish for food, constipation, darkness of vision, hiccough, difficulty in breathing sleeplessness, excessive perspiration, obstruction of ordure (Viṣṭhambha), intumescence, and mental agitation too characterize all types of inebriety. The patient is in a dreamy state and does not speak when addressed. Due to the attack of Pitta there is a burning sensation, fever and perspiration, fainting and a continuous palpitation of the heart. Due to the action of Kapha there is vomiting, disquietude, sleepiness and Udaragaurava (Tympanites—heaviness in the stomach due to gas trouble).

14-15. In the ailment of inebriation due to the action of all humours in combination all the symptoms can be observed. Those who knowingly take to wine become victims thereof and lose the power of thinking and mental disorders set in. Everything is pleasing to them whether a chip of wood or an article of food. They do not differentiate between them. Due to the action of Vāyu many of these symptoms occur. The patient spits out mucous matters of phlegm and experiences parchedness of throat and somnolence.

16. He does not brook sounds. His sound is distracted. He feels Rheumatic pain all over the body. His heart and throat

are effected. He falls into fainting fits. He gasps for breath. Excessive thirst, nausea and fever also oppress him.

17. A person who controls himself and intelligently refrains from drinking wine, is never afflicted by any disorder whether physical or mental.

18-19. Deluded persons of irascible temperament indulging in injudicious diet suffer from the three disorders of inebriation, epileptic fits and abject prostration more and more powerful in the order of enumeration. This is due to the obstruction of ducts carrying fat, blood and other lymphatic secretions. Inebriation is caused by the derangement of all the humours, impure blood, and presence of wine and toxic matter in the system.

20. In the ailment of inebriation due to the derangement of Vāyu, the patient becomes anaemic and all brightness of complexion vanishes. The body assumes a coarse dark reddish hue. The patient becomes deceitful in behaviour and fickle-minded.

21. The intoxicated person becomes irritable and quarrelsome due to the affliction of Pitta and his body assumes a reddish yellow hue. The affliction of Kapha is responsible for the symptoms of somnolence, loose irrelevant talks or when the patient appears to be in a trance.

22-26. The combined action of all the doṣas brings about all the above symptoms as well as obstruction of the circulation of blood and paralysis of the limbs. If the patient exhibits a loathsome desire or fails to recognize familiar voices it is an indication of derangement of Pitta. He may be exhausted utterly and go to deep sleep but the body may be shaking vigorously : The signs of an affliction of Vāyu must be carefully noted. The inebriated patient may either see the sky red, blue and black or without seeing anything sink in darkness. He may regain consciousness immediately but may experience pain in the cardiac region, a shivering sensation and vertigo. In epileptic fits brought about by derangement of Vāyu the patient has hiccough and brownish red colour of the skin. Afflicted by Pitta the patient, seeing the sky red and yellow, may sink into swoon. When he wakes up he perspires profusely and is oppressed with excessive thirst and a burning sensation. During the

fit a portion of the body may be yellow and the other blue. His eyes may be red, yellow or crimson.

27-28. In Kapha affliction the epileptic patient sees the sky enveloped with clouds as it were, sinks into a deep coma and regains consciousness very late. He complains of disquietness in the cardiac region. There is salivation. Heavy and benumbed in limbs he falls in a thud like a goat in the unconscious state. In the combined action of all the doṣas it appears like an Apasmāra (epilepsy).

29-30. He falls down motionlessly and does not have any frightful convulsive movements of limbs. In the ailment of mada, mūrcchā, the morbid humours spread themselves out and become calm without medication when the patient sinks into prostration. Speech, body and the mind do not function properly but he does not lose strength.

31. Patients who fall down in prostration, fall like logs of wood, no better than dead but with risk of death.

32. If the treatment is not immediately carried out he may die like a person in a deep sea full of crocodiles.

33. A person in prostration (like the person in the sea) should be immediately taken out of it. A person suffering from inebriation may be irritated or pleased, it is certain.

34-35. Used judiciously wine relieves persons of worries, otherwise leads him to hell. It gives ability to work, helps the natural functions, and blesses with beauty. Judicious use of wine is like that of nectar.

CHAPTER ONE HUNDRED AND FIFTYSIX

Diseases

Dhanvantari said:

1-3. O Suśruta, I shall explain the pathology of Arśas (Piles) ailments. Among the condylomatous (pinlike) growths in the flesh those that obstruct the anus are called Arśas. The deranged humour defiling the skin, flesh and the fat makes

many shoots of flesh of diverse shapes in the region of the rectum. They are called Arśas (Piles). In brief, they are of two types sahaja (congenital) and Anantarottha (postnatal).

4. The passage of the rectum is five and a half Aṅgulas long. There, dry stone-like lumps three and a half aṅgulas long grow.

5-6. Blood vessels passing through the entrails come to these lumps and split open. Hence, within an aṅgula from without, bleeding occurs in the region of these condylomatous growths. Hair about one and a half aṅgulas in length grow beyond them. In the congenital type of piles the cause is the discomfort of the child in the womb.

7. The creation of the seeds of piles is due to the misdeeds of the parents. Curse of gods also may be the cause. In the piles due to the combined action of the doṣas it is the food taken in that creates the seeds.

8. All ailments congenital in nature are incurable. The piles of congenital type are rough, ugly looking, pointing inward and pale, yellow in colour. The disorders brought about by them are dreadful.

9. Piles are of six types when caused by doṣas after the birth. The three different doṣas severally or their combinations in twos make up the six varieties. The dry piles are due to Vāyu and Kapha and the wet ones due to Pitta.

10. When more and more faeces accumulate in the gastric fire that reduces the food taken before into faeces, if the person indulges in excessive sexual intercourse the doṣas become aggravated.

11-14. The Apāna Vāyu (genito-urinary illiac nerve force) becomes aggravated due to various such causes as:—drinking in a fitful state, taking in hard indigestible foodstuffs, frequent rubbing of the belly, eyes and throat with the palms, contact with very chill water, continuous riding for a long time, suppression of natural urges and evacuating them with difficulty, dysentery, constipation, pulling things and in woman miscarriage and painful labour.

15-16. When the Apāna becomes excited the faeces get obstructed in the flexus of the rectum and condylomatous growths occur on their knotty joints. Its indications are

low gastric function, obstruction to the removal of ordure, pain in the bones and calves of the legs, vertigo, burning sensation in the eyes, intumescence and either loose motions or constipation.

17. Obstructed from the front, the wind moves about below the umbilicus and when the patient breathes with difficulty it comes out with blood.

18. A rumbling sound in the entrails, eructation, profuse belching of saline stuff, excessive urination, scanty faeces, non-inclination to take food, vertigo, sour taste in the mouth.

19. Pain in the head, back and chest, lassitude, yearning for sensuous pleasures, anger due to frustration or neglect of service by others are also observed.

20. Sometimes the symptoms give rise to the suspicion of other ailments such as diarrhoea, wasting disease, jaundice, enlargement of the spleen and dropsy. All these diseases increase when piles begin to grow.

21. When the Apāna returns, it is obstructed by these growths and so it aggravates other vital airs moving among the sense organs and parts of the whole body.

22. Then it produces a parched condition in the seats of Pitta, Kapha, urine and faeces and obstructs the gastric fire. Then usually all the piles grow.

23. The patient becomes lean, his enthusiasm and jolly spirit vanishes; he becomes dejected, emaciated, pallid in face, and appears like a worm eaten tree, sapless and devoid of shade.

24-25. All the disorders mentioned in Yakṣmā (Pulmonary consumption) distress him. They give rise to acute pain in the vulnerable joints, Cough, excessive thirst, dryness in the mouth, dyspnea, catarrh, lassitude, aching pain in the limbs, nausea, sneezing, intumescence, fever, debility, deafness, rigidity and the disease gravel—all these torment him.

26. Completely emaciated, with voice broken, he sinks into a trance and frequently spits. He does not show any inclination to take food. He has pain in all joints, bones, chest, navel, anus and the thigh joints. A kind of bilious matter begins to ooze out of the anus. It resembles water with which meat has been washed.

27. Some of these piles are dry but others are found to suppurate and burst; they are caused by Pitta and are of the colour of turmeric.

28. These piles generated by aggravated Vāyu are dry and rough. They are faded, reddish or brownish in colour and uneven.

29. They are of unequal sizes and shapes, curved, sharp-pointed with their external ends cracked and severed. They resemble the fruits of Bimba Kharjūra¹, Karkandhu² and Karpāsa³ seed.

30. Some of them resemble Kadamba flowers, and some those of the white mustard. Acute pain in the head, sides, shoulders, calves, thighs, thigh joints, etc. is felt.

31. Sneezing, eructation, obstruction to the removal of ordure, catching pain in the heart and non relish for food, cough, dyspnea, impaired function of the digestive system, ringing noise in the ears and vertigo are further symptoms.

32. A patient distressed with these disorders passes stools with great difficulty. It is scanty. A loud sound is produced while evacuating the slimy frothy stuff.

33. The skin, nail, faeces, urine, eyes and face are black in colour. Chronic enlargement of the spleen, drooping and globular tumours (Aṣṭhīlā) occur.

34. The condylomatous growths of piles due to the derangement of Pitta are bluish in colour at the opening and red, yellow and black otherwise. They exude bloody, watery stuff through their small tips. They smell like raw meat. They are soft to the touch and hang loosely.

35. Some of them resemble the tongue of a parrot, split liver or the mouth of a leech. Burning sensation, fever and perspiration, thirst, epileptic fits, non-relish for food and loss of sense are the symptoms at the time of suppuration.

36. The faeces are hot, liquid in form, bluish, reddish and yellow in colour and undigested. The piles are thick in the middle like barley grain. The skin, nail etc are green or yellow in colour.

1. Phoenix dactylifer or p. acaulis (Refer GVDB p. 131).

2. Zizyphus nummularia.

3. Glossypium barbadens.

37. If Kapha be the cause the piles are deep rooted, thick, less painful, white in colour, of decaying appearance, glossy, globular in shape and unyielding.

38. Lubricious, rigid, smooth and mild they produce an itching sensation and the patient finds it pleasant to handle them and scratch them. Some of them are like the bamboo shoots or the seed of the jack fruit or the teat of a cow.

39. There is catching pain at the thigh joints, rectum, bladder and navel. Dyspnea, cough, disquietude in the cardiac region, salivatiou non-relish of food and catarrh are the symptoms.

40. Strangury (difficulty in passing urine), sluggishness of head, shivering chilliness are experienced. Impotency, impaired gastric function, vomiting and all the disorders in undigested state are also found in the patient.

41. The faeces come out in profusion. They have the colour of suet. They contain mucous kapha matter. The piles do not crack nor do they bleed. Skin, etc., have grey colour and are glossy.

42. In the piles caused by the combined action of all doṣas all the symptoms can be observed. If they are caused by the impurity of blood such symptoms as are in the Pittaja type can be observed.

43. They resemble the shoots of Vaṭa or Guñjā berries or coral. The faeces are hard and hot and contaminated.

44. If the motions are many the blood gushes out suddenly. The skin of the patient is like that of a frog. He suffers all disorders due to the deficiency of blood.

45-47. The patient loses the colour of his complexion, strength and mental gaiety. His vitality is impaired. His sense organs do not function properly. By taking hard foodstuffs dehydrating the faeces, like Mudga¹, Kodrava², Jambīra³, bamboo shoots, Bengal gram, etc., the wind becomes aggravated in the region of the rectum and obstructs the ducts flowing down and dries up the waste matter.

1. *Phaseolus radiatus*

2. *Paspalum scrobiculatum*.

3. An *Allium* species (Refer *GVDB*. p. 164).

48. It absorbs the moisture of faeces and urine and makes them thick with disastrous consequences. As a result of it acute pain in the viscera, back, cardiac region and the sides results.

49. Tympanites, Ascites, accumulation of faeces, colic, pain in the bladder and intumescence in the cheeks are likely to follow.

50. The deranged Vāyu taking an upward course causes vomiting, non-relish for food and fever. Palpitation of the heart, diarrhoea, suppression of urine and dysentery are also caused.

51. Deafness, dyspnea, acute headache, consumption, catarrh, faecal disorder, thirst, enlargement of the spleen dropsy, etc., follow.

52. All these caused by the derangement of Vāyu are terrific. Piles bring about even death.

53. Piles grow in the rectum of those persons whose viscera are attacked by Vāyu even without the exciting factors. The congenital piles as well as those that grow in the inner groove of the rectum are incurable. If the digestive power is maintained palliation is the only alternative.

54. Growths of condylomatous nature caused by any two of the doṣas in combination and those in the second flexus are incurable if left untreated for a year.

55. Those piles that grow in the external groove as well as those caused by a single doṣa can be easily cured if they are of recent origin.

56. Condylomatous growths are said to grow on the penis, etc., as well as in the navel too. They are like the Gaṇḍūpada (the pillow footed worm or Earthworm) and are lubricious and soft.

57. The wind Vyāna in combination with Kapha brings about growth of piles on the outer skin like nails rough to the touch and firm. They are called Carmakīla.

58. The roughness and piercing nature of the piles is due to Vāyu; the blackness at the top is due to Pitta; and their glossiness, knotty nature and colouration are due to Kapha.

59. An intelligent man must exert himself in quelling the piles quickly. Otherwise they may lead to graver disorders and asitis.

CHAPTER ONE HUNDRED AND FIFTYSEVEN

Diseases

Dhanvantari said:

1. O Suśruta, I shall explain the pathology of dysentery and diarrhoea. They are of six types, the dosas severally and in combination produce four varieties and fear and sorrow produce two types.

2-3. Dysentery is usually caused by drinking too much of water. The Vāyu becomes aggravated due to the injudicious intake of dry foods, fatty stuffs, fried things, gingelly seed cakes, shoots and germinated sprouts and inordinate quantities of wine, day-sleep, worms and suppression of natural urges for excretion.

4. The aggravated Vāyu causes the downward rush of the blood extinguishing the gastric fire. Then it permeates the inner chamber of food and faeces and liquefies the waste matter.

5. The indication of its imminent onset is an acute pain in the chest, rectum and viscera, perspiration all over the body and constipation.

6. Distention of the abdomen, indigestion and absence of fever are due to Vāyu. The patient passes scanty faeces without any sound but with constant interruptions.

7. The waste matter is hard, turbid, frothy and knotty. A burning sensation in the fleshy region of the rectum is felt. The lubricious surface is cut up. There is a prolapse in the constricted anus. The patient gasps for breath and has horripilation all over the body.

8-10. In the pittaja type diarrhoea the waste matter is yellow, black, turmeric coloured and grass coloured with blood mixed with it. It has a fetid smell. The patient has a burning sensation, excessive thirst and epileptic fits. If the cause is kapha there is an acute pain in the anus with burning sensation. The waste matter is thick, slimy and scanty in a continuous flow. If the three doṣas in combination cause diarrhoea, all the symptoms and particularly horripilation, severe pain, and heaviness in bladder, belly and anus are observed. The patient loses sense and thinks what he has done as not done.

11. If extreme fright agitates the mind the patient passes stool even as he lies down. The Vāyu liquefies it and it passes out in warm jets.

12. If extreme agony causes diarrhoea the symptoms are as in Vātaja and Pittaja types. In brief, diarrhoea can be divided into two (1) Sāma or with mucous and (2) Nirāma or without mucous.

13. In the Sāma type the waste matter emits fetid smell. There is swelling, obstruction to the passage of ordure, and salivation. The opposite characteristics are observed in Nirāma type. Due to Kapha none sinks.

14. Atisāra (diarrhoea) not given careful attention may lead to Grahaṇī (acute dysentery) by taking in articles of food bringing about the quenching of gastric fire.

15. Atisāra is so called because there is plenty (Ati) of evacuation (Sāra) of digested Sāma or Nirāma waste matter. Hence, it is very active and virulent naturally. If Sāma is undigested it becomes shattered; if digested it does not become Pakva (fully ripe and digested).

16. A chronic Atisāra with the accumulations leads to Grahaṇī disorder which is of four types, the three doṣas severally and collectively being the cause.

17-21. The general symptoms of the onset of Grahaṇī are :—exhaustion of the limbs, purification of the body with delay (delayed evacuation), a little salivation, draught in the mouth, non relish for food, thirst, vertigo, binding pain in the abdomen, vomiting and ringing in the ears. Some of these symptoms are also seen :—Weakness and emaciation of the

body, acute Tamaka fever, epileptic fits, numbness in the head and thighs, intumescence in hands and feet, drowsiness, parchedness of the palate due to the action of the wind, darkness of vision, noisy echo in the ears, pain in the sides, thighs, thigh joints, neck, etc. and acute cholera.

22. In weak patients the symptoms are very pronounced, hunger and thirst greatly oppressing them. There is inflation of belly during the process of digestion or on the completion of the same. After taking meal the patient gets some relief.

23. In the Vātajā type of Grahāṇī the following indications can be seen. Palpitation of the heart, enlargement of the spleen, piles, jaundice, loss of sense, passing of either loose or hard lumpy dry waste matter with froth and loud report, gasping for breath and hiccough. The motion is frequent.

24. In the Pittajā type of Grahāṇī the waste matter is either yellow or bluish yellow and liquid in nature. Acid eruptions, burning sensation in the heart and throat, nonrelish for food and excessive thirst are also seen.

25-27. Difficulty in digestion, painful motion, vomiting, non-relish for food, burning sensation in the mouth, frequent spitting, cough, disquietude and catarrh, sensation of bulkiness in the heart, distension and heaviness of abdomen, eructation with defiled sweetness, lassitude, horripilation, etc. are the specific features of the Kaphajā type. The waste matter is thick split up and charged with mucous matter. Even if the patient is not lean he feels weak. In the Sannipātajā Grahāṇī all the symptoms are observed.

28-29. The first three types are very disorderly. All the symptoms mentioned before are observed in Grahāṇī too. Eight ailments are called Mahārogas (great illnesses). They are incurable. They are :—Rheumating gravel in urine (or stone in bladder), leprosy, epilepsy, dropsy, gonorrhoea, piles and Grahāṇī.

CHAPTER ONE HUNDRED AND FIFTYEIGHT

Diseases

Dhanvantari said :

1-3. Now I shall explain the pathology of Mūtrāghāta (suppression of urine or strangury), Suśruta, please listen. The urinary bladder, its top or outlet, the penis, the hip, the scrotum and the rectum, all these are covered by a single peritoneum and are situated in the pelvic cavity. Though the bladder is placed with its face down it is continuously filled with urinary secretions through the ducts carrying them and always exuding them. Doṣas entering these secretions produce twenty diseases.

4-5. Strangury and diabetes affect the vulnerable joints of the pelvis containing the bladder, thigh joints and the penis. In the Vātaja type the urine is scanty and emitted constantly with the greatest pain. In the Pittaja type it is yellow giving rise to pain and burning sensation. In the Kaphaja type it is red. The patient feels heaviness in the bladder and penis. Intumescence is also found there.

6-7. The urinary discharge is lubricious or tawny in colour in a combined action of all doṣas. When the deranged Vāyu turns the face of the bladder and dries it up the urine is charged with Pitta, Kapha or semen and a terrible gravel is formed like a lump of Gorocanā which is a limb of the pitta matter.

8. In all cases the deranged Kapha is an exciting factor in Aśmarī. Its premonitory symptoms are :—Inflammation of the urinary bladder and excruciating pain all round it in that region.

9. The urine gets obstructed in the bladder. There is difficulty in passing urine. There is fever and nonrelish for food. The general indications are pain in the umbilical region, foreskin of the prepuce and the top of the urinary bladder, etc.

10. When there is obstruction in the passage by the gravel the micturition is delayed and painful. If the patient

passes urine after a long retention the urine is clear and crystal coloured and he feels great pain.

11. If it is excited it comes out with blood and fleshy matter. There is pain in the passage. In the Vāyuja concretion of urine the patient grinds his teeth and shakes violently.

12. The patient feels that something stops the urine and afflicts the navel, he evacuates the bowel with a gaseous discharge and urinates in drops frequently.

13. The Aśmarī is tough and dark in colour. It appears to be studded with thorns. Pitta brings about a burning sensation in the bladder. It appears hot as if being cooked.

14. The concretions appear like the stones of Bhallātaka fruit red, yellow and white in colour. Due to the affliction of Kapha the bladder appears to be inflicted upon and is heavy and cool to the touch.

15. In infants the Aśmarī is large, glossy and honey-coloured or white. Many children are affected by it.

16-17. Since they have not grown large or fully developed they can be extracted easily. The Śukrāśmarī or concretion in semen is generated by suppression of emission and it is dreadful. The aggravated vāyu collects and dries up the semen unreleased or dislodged from its original seat within the scrotum. It is then called Śukrāśmarī.

18. It produces a painful swelling in the bladder and micturition is very painful. The semen secreted becomes dry if there are Śukrāśmarī formations.

19. An attack of fever or chronic cough makes the urinary concretions into Śarkarā (gravel). The internal Vāyu splits and crushes these concretions and sends them out along with the urine. If the Vāyu takes an averse course they lie within the bladder and mature.

20. The aggravated Vāyu may make the top of the bladder let out urine. Sometimes it may obstruct the flow of urine and from its seat it may generate pain.

21. It may cover up the bladder or lifting it, it may scatter it about, then a great pain is felt with throbbings and irritation.

22. When the bladder is thus afflicted the urine may

come out in drops. The continuous flow is obstructed; this disease is called Vātavasti.

23. It is difficult to be cured. The second one is still more difficult to be cured. The powerful Vāyu comes in between the path of faeces and the bladder.

24. It generates a kind of thick knotty round raised concretions called Vātāṣṭhilā (Globular seed like concretions caused by Vāyu.) They are found both in the faeces and in the urine.

25-26. A sickness called Vātakuṇḍalikā is produced when semen is retained for a long time without emission. The deranged Vāyu lies within the bladder in a coil and gives great pain. It whirls after obstructing the urine. There is rigidity, heaviness and convulsion in the bladder. Urine is passed out bit by bit.

27-28. The urine being obstructed does not pass out completely. After the passage of urine there is a slight pain. When the Vāyu is obstructed by the collection of urine it returns to the umbilical region or lower abdomen and produces pain. There is no distension but due to loss of strength faeces are collected and obstructed.

29-30. Urine may enter the abdominal passage by the pressure of wind and stay in the bladder or umbilical region and flow out gradually. It may or may not be painful. It is without cessation. Its residue is dried up.

31. Inside the bladder near its entrance there is a knotty small firm concretion like gravel. It is called Mūtragranthi.

32. Sometimes a man in his sexual intercourse may not discharge semen immediately although it might have been dislodged from its seat. This is due to the action of Vāyu. But when he begins to urinate the semen may come out either before or after urination.

33. The urine then appears like water washing down ashes. The stuff is called Mūtraśukram (Spermatorrhoea) Sometimes weak persons or those of harsh nature are afflicted by Vāyu when passing stools.

34. The faecal matter may get into the urinary tract and hence the urine drop may have the smell of faeces. This is called Mūtravighāta.

35-36. The Vāyu aggravated by Pitta, physical exercises, excessive intake of sharp acid food stuffs and inflammation may generate a burning sensation in the urinary bladder and urine mixed with blood or blood alone comes out in hot jets. It is called Uṣṇavāta.

37. Pitta and Vāyu in the urinary bladder of a constitutionally parched up person or thoroughly weary man may cause deficiency of urine accompanied by pain and burning sensation. The ailment is called Mūtrakṣaya.

38-40. If either kapha or pitta or both are affected by Vāyu the passage of urine is very painful. It is a thick fluid yellow, red or white in colour. There is a burning sensation. It may have the colour of bile or powdered conch shell. It may be dry in some cases. It may have all the colours too. The ailment is called Mūtrasāda. Thus all ailments in the context of urination have been explained in detail.

CHAPTER ONE HUNDRED AND FIFTYNINE

Diseases

Dhanvantari said :

1. I shall now explain the pathology of Pramehas (Diabetes), please listen O Suśruta. Diabetes consists of twenty varieties. Ten are caused by Kapha, six are caused by Pitta and four are caused by Vāyu. Fat, urine and phlegm are the seats of disorders.

2. A patient of Hāridrameha passes hot faeces and urine having the colour of turmeric and smelling like saw flesh. A patient of Māñjiṣṭhameha passes urine like the water with which Indian madder is washed (yellowish red).

3. A patient of Raktameha discharges flesh smelling hot saline red urine. A patient of Vasāmeha frequently discharges urine mixed with fat and having the colour of fat.

4-5. A patient of Majjāmeha passes urine charged with marrow and resembling marrow. A patient of Hastimeha

discharges a continuous copious flow of urine containing slimy mucous matter.

6. A patient of Madhumeha discharges urine like honey. It is of two types.

7-9. When the Vāyu gets aggravated due to deficiency of dhātus and its path is obstructed by the doṣas the patient begins to exhibit the symptoms and without any apparent reason he shows signs of amelioration and aggravation by turns. It then becomes incurable. All pramehas, neglected at the outset, turn into Madhumeha in course of time.

All those cases of Prameha where the excretions are sweet like honey can be classified under Madhumeha.

10. The common disorders in the Pramehas caused by Kapha are indigestion, nonrelish for food, vomiting, somnolence, cough and catarrh.

11. The characteristic symptoms in Meha caused by deranged Pitta are:—Pricking pain in the bladder and urethra, bursting of the scrotum, fever, burning sensation in the body, thirst, sour eructations, epilepsy and loose bowels.

12. The Vāyu afflicted person exhibits the following symptoms :—Udāvarta (Prolapsus of the anus), shivering, pain in the heart, morbid longing (for bitter and astringent food-stuffs), Colic, sleeplessness withering up, dyspnea and cough.

13. Ten types of abscesses caused by the neglect of Prameha are :—(1) Śarāvikā (2) Kacchapikā (3) Jvālinī (4) Vinatā (5) Alajī (6) Masūrikā (7) Sarṣapikā (8) Putrinī (9) Vidārikā and (10) Vidradhi.

14. The main cause is food stuff, sweat, sour, saline, oily, heavy, lubricious and cold in combination with Kapha.

15. Newly harvested grains, wine, dal soup, gravy, jaggery and milkproducts in excess cause sharing the bed or seat as a patient may also cause the same.

16. The defiled Kapha located in the urinary bladder first defiles the body, secretions like sweat, and the fat and flesh. Then it produces Pramehas.

17. The Kapha makes the blood mixed with urine when Kapha etc. are exhausted. When Kapha subsides Vāyu brings the dhatus to the bladder.

18. The curability or otherwise and the necessity to wait in the case of Pramehas shall be decided by understanding the underlying cause. If the doṣas are eliminated the disease can be cured, if they are aggravated the sickness persists.

19. The general characteristic of all Pramehas is copious urination turbid in nature. By the combination of doṣas different disorders are observed. The different types of Prameha are classified according to the colour of the urine.

20. The patient of Udakameha (Polyuria) passes clear copious cool odourless urine like water. It is slightly lubricious and turbid.

21-22. The patient of Ikṣumeha discharges excessively sweet wine, like sugar-cane juice. The patient of Sāndrameha (Chyluria) passes thick urine resembling state rice gruel.

23. The patient of Surāmeha passes urine like wine transparent at the surface but leaving a sediment at the bottom. The patient of Piṣṭameha passes copious urine white-like pasted rice. He has horripilation at the time of urination.

24. The patient of Śukrameha (Spermatorrhoea) passes urine highly charged with semen resembling it in colour. The patient of Sīkatāmeha passes urine with sediments like grains of sand.

25. The patient of Śītamēha passes copious urine cold and sweet. The patient of Śanairmeha passes urine slowly in broken jets. The patient of Lālāmeha passes slimy, shreddy urine like saliva.

26. The patient of Kṣārameha passes urine alkaline in character in smell, colour, taste and touch. The patient of Nīlamēha passes bluish urine and the patient of Kālameha passes urine black like ink.

27. Abscesses usually occur in vulnerable joints and fleshy portions in the body. An abscess elevated at the extremities and dipped in the centre, producing no discharges nor giving any pain is called Śarāvikā since it resembles a saucer in shape.

28. An abscess giving a burning sensation and resembling the back of a tortoise shall be known Kacchapikā by

scholars. The abscess large in size and blue in colour is called Vinatā.

29. At the time of its incubation the abscess Jvālinī gives excruciating pain and a burning sensation. The abscess Alajī is terrible. It is either red or white and is surrounded by blisters.

30. An abscess resembling a Masūra dāla (lentil seed) is called Masūrikā. Small clusters of abscesses resembling mustard seeds in the tongue are called Sarṣapikā. They are very painful. They suppurate too.

31. The abscess Putriṇī is of various sizes. Some are large, some small and some very minute. The abscess Vidārikā is hard and round like the bulbous root of Vidārī (an esculent tuber).

32. An abscess with the characteristics of Vidradhi (Erysipelas) is called Vidradhikā. The abscesses Putriṇī and Vidārikā give intolerable pain and are fatty.

33. Many other abscesses occurring suddenly due to the deranged Pitta are less fatty. Their virulence is in accordance with the aggravation of the doṣas.

34. In a patient of defiled fat these abscesses occur even without Prameha. They are not recognized as long as the colour is not clearly developed.

35. Without the characteristic symptoms of Prameha if a patient passes urine red in colour or resembling the washings of turmeric he is a victim of Raktapitta (urethral haemorrhage).

36-37. Perspiration, foul smell in the limbs, lassitude and looseness in the limbs, inclination to lie down, sleep, or take food, burning sensation in the chest, eyes, tongue and ears, thickness of the tips hair and nails and their profuse growth, fondness for cool things, parchedness in the throat and palate, taste of sweetness in the mouth, burning sensation in hands and feet, all these are the symptoms indicating the onset of Prameha. Ants move about in the urine of the patient.

38. Thirst and sweetness of urine and similar disorders of various forms occur when the illness progresses. When the symptoms are full the type occurs. When the other doṣas subside the Vātaja type may occur.

39. Prameha caused by Pitta and Kapha exhibits the entire symptoms simultaneously and that caused by sexual indulgence exhibits them gradually. Pittaja Prameha can be checked or alleviated. If the Prameha is not fully developed it can be cured.

CHAPTER ONE HUNDRED AND SIXTY

Diseases

Dhanvantari said:

1-3. I shall now describe the pathology of Vidradhi (Erysipelas) and Gulma (Intumescence), please listen O Suśruta. If stale or very hot, dry, coarse and parchifying food-stuffs are taken, or if abnormal activities are indulged in, if hard and uneven beds are used the blood becomes vitiated. Then it vitiates the skin, flesh, fat and bones and takes refuge in the abdominal cavity and produces intumescence inside and outside the body. It gives excruciating pain. It may be elongated or circular in shape. This is called Vidradhi.

4. The doṣas either severally or in combination produce on the surface of the body on different limbs knotty intumescences due to exuding contaminated blood.

5. Inside, they are in the form of inflammations very terrible, deep seated and exuding. They grow like anthills. They impair digestion.

6. They usually occur in the umbilical region, urinary bladder, liver, spleen lungs, heart, abdomen and the thigh joints. When there is palpitation of the heart they give excruciating pain.

7. At the time of incubation it is black in colour and at the time of ripening or suppurating it becomes red. It is irregular information: It brings in loss of consciousness, vertigo, constipation, suppression of urine and noisiness in movement.

8. In the pittaja type it is red, copper coloured or black producing thirst, fainting, fever and burning sensation. In the

kaphaja type it quickly incubates and suppurates. A little greyish in colour it gives an itching sensation.

9. Shivering, chillness to touch, numbness of the affected part, yawning, nonrelish for food and heaviness are the symptoms. The Sannipātaja type is slow in growth and does not suppurate. It is irregular in formation.

10. Looseness of the bowels is the common characteristic of both the external and the internal vidradhi. It assumes a black colour, surrounded by blisters and is attended with an intolerable burning pain and fever.

11. The external abscess due to contaminated blood is a sign of Pitta. Such abscess in the internal regions is peculiar to women. There is another Vidradhi due to wounds with a weapon, or hitting with something.

12. The blood originating from the wound is tossed by the Vāyu and it aggravates pitta and produces a vidradhi of grave disorders exhibiting the symptoms of both Pitta and contaminated blood.

13. Difference in the disorder is due to the difference in the seat of the abscess. If puffing up is the disorder in an abscess in the umbilical region that in the bladder is strangury.

14. An abscess in the spleen will cause difficulty in inhaling and exhaling and excessive thirst. An abscess in the lungs produces constriction in the throat. An abscess in the heart produces pain all over the body.

15. An abscess in the abdomen or its side produces loss of sense, *Tamaka Śvāsa* (a peculiar dyspnea) and digging pain in the heart.

16. If there is an abscess in the thigh joints internally or externally or in the hips or on the back the pain will be in the sides and the wind will be obstructed at the rectum.

17. The state of incubation, that of ripening and that of fully ripened tumour in the inside are to be known as very like those of any swelling. An internal abscess occurring above the umbilical region sends out the exudation after suppuration through the mouth and the others through the anus.

18. In a vidradhi formation in rectum mouth or umbilical region the doṣa can be known from its suppuration. A sannipātaja vidradhi shows alteration from its seat.

19. The Vidradhi in the umbilical region or in the urinary bladder, externally or internally when ripe, bursts. That which is fully grown suppurates but under-developed is infested with disorders.

20. Sinful wicked women suffer from internal abscesses when the child in the womb dies; an inflammation occurs there very thick.

21. An abscess on the breasts of women has all the characteristics of an external abscess. The blood in women is very subtle. Hence small girls do not suffer from internal abscess.

22-23. An aggravated but obstructed Vāyu in its path generally causes swellings. From the region between scrotum and the thigh joints it reaches the nerve vessel passing beyond the testicles and oppresses it. Thus it causes its swelling and a vitiation of the fat in the locality. It is called Vṛddhi (Hydro-cela). It is of seven types.

24. Due to the affliction of Vāyu, in the case of Vṛddhi whether external or internal there is excessive micturition. The swelling becomes inflated, parched and rough to the touch accompanied by a burning sensation.

25. Due to the affliction of Pitta the swelling resembles a ripe Udumbara fruit (Ficus Indica) attended with heat, burning sensation and suppuration. Due to the affliction of Kapha the swelling is heavy, glossy and slightly painful. It produces an itching sensation.

26. Due to the affliction of contaminated blood, the swelling becomes compact, dark in colour and covered with bulbous eruptions on its surface. All the symptoms of Pittaja Vṛddhi are present. Due to the action of fat defiled by Kapha the Vṛddhi is soft and rounded like a palm fruit.

27. This ailment is called Mūtraja Vṛddhi as the patient habitually suppresses the passage of urine. There are no hair on the swelling. It is soft and quiet but is disturbed on movement.

28. Plunging into chill water, and taking in food-stuffs aggravating the Vāyu produces strangury and ringlike markings beneath the scrotum.

29-30. Suppression of faeces and passage of urine and

abnormal activities of the limbs causes the aggravation of the Vāyu that affects the virility of the patient and takes the blood downwards. This causes knotty swelling in the thigh joints.

31. Neglected at the outset this Vṛddhi turns into Gulma (enlarged spleen, etc.) and produces in its wake many disorders like distension, etc. Firmly pressed it goes in with a sound but comes out swelling again.

32. The Rakta Vṛddhi is incurable. Vāta Vṛddhi continues in the same size with a network of coarse blue and red veins like a window covered with a woollen net.

33. There are seven types of Vṛddhi due to the doṣas severally and combined in diverse ways and the eighth one happens in women due to the contamination of menstrual blood.

34. Fever, dysentery, fainting, vomiting, chillness and hunger make even a strong man emaciated.

35. The patient who takes boiled rice and drinks too much or fasts or takes bath is soon overwhelmed with fits of fainting.

36. Without resorting to emollient or diaphoretic measures, drying up measures shall be used or those measures provoking free flow of blood shall be used whether the patient is free from defiled doṣas or not.

37-38. In the case of the Vātaja Vidradhi the wind and the defiled matter can be eliminated separately or collectively. The Vāyu mixed with blood passing through the ducts obstructs their upward or downward passage and produces pain. The swelling Gulma can be felt by the hand in a knotty globular shape. It feels a little hot.

39. The Vāyu lodged in the abdomen becomes hard and coarse due to fasting or obstruction to the passage by Kapha and waste matter.

40. The aggravated Vāyu continuing in its own location acts independently, while located in the seat of any other doṣa it is dependent on that doṣa. The consolidated lump of kapha in combination with dirt occupying the bladder, umbilical region, thoracic cavity and sides is called Gulma.

41. In the Vâtaja type of gulma, headache, fever, inflammation of the spleen, rumbling sound in the entrails, a pricking pain in the limbs, loose motions, and difficult painful urination are the symptoms.

42. There is swelling (Śoṭha or Anasarca) in the limbs, mouth or in the feet, impaired gastric function, parchedness and black colour of the skin etc. due to the fickleness of Vāyu.

43. Like a blind man groping about rolling his eye-balls without realising the place where he is, the gulma rolls about as if a number of ants have covered it. It throbs.

44. Due to Pitta, burning sensation is felt. There are acid eructations, epileptic fits, loose motions, sweating thirst, chlorosis (Hāridrya) and swellings all over the body.

45. The deranged kapha is aggravated or diminishes and scorches its seat. There is rigidity due to kapha, non relish for food, a feeling of exhaustion, heaviness of head and fever.

46. Obesity, lassitude, disquietude whiteness or blackness of skin etc. are observed. The swelling becomes hard and fixed and the patient has steady sleep for a short while.

47. Inflammations caused by two doṣas in combination affecting their own respective seats and exhibiting their own symptoms prove fatal.

48-49. Rakta gulma (ovarian tumour) found only in women is caused by all doṣas and exhibits severe pain and burning sensation. It suppurates quickly. It is hard and raised and is incurable. If a woman suffering from uterine trouble exposes herself to gusts of wind during her menstrual period the Vāyu principle gets aggravated.

50. It obstructs the passage of menstrual flow of blood which collecting in the abdominal cavity produces symptoms of pregnancy.

51. Disquietude, milk in the breasts, craving desire for various foodstuffs etc. as in pregnancy and waywardness are also seen. In combination with Vāyu, Pitta accumulates in the vaginal passage.

52. The blood is too collected there. All the symptoms of Vâtaja and Pittaja gulmas are observed. In the womb the seat of blood there is acute pain.

53. There is vaginal discharge with fetid smell and

lencorrhoea with pain. Enlarged spleen also appears like pregnancy sometimes. All these are due to unnatural desire for sexual intercourse.

54. It suppurates slowly and the vidradhi does not grow again. If that is contaminated with impure blood it suppurates quickly.

55-56. Since it gives a burning sensation quickly it is called Vidradhi. If a gulma occurs on another gulma there is burning sensation and pain in the spleen. Digestion is impaired, colour of complexion is faded and strength diminishes. The natural urges are suppressed. If the previous symptoms are not present the symptoms of an external abscess are present. There is not much pain in the viscera or the limbs.

57. Pallour, cough, bulging out of the abdomen, rumbling sound in the abdomen with excruciating pain and distension are also present.

58. The wind is obstructed above and below. It is called Ānāha. If there is the outcome of thick seed-like thing with knotty grips it is called Aṣṭhīlā.

59. When the Vāyu originating from the stomach gives rise to an excruciating pain and all other symptoms too are present it is called Pratyāṣṭhīlā.

60-61. Profuse eructation, suppression of faeces, insatiation, rumbling sound in the entrails, severe distension, inability to digest, etc. are the symptoms of an imminent Gulma.

CHAPTER ONE HUNDRED AND SIXTYONE

Diseases

Dhanvantari said :—

1. I shall explain the pathology of Udara (Ascites, dropsy, flatulence) O Suśruta, please listen. All ailments affect the man of impaired digestion. The more so in the case of Udaras.

2. Due to the accumulation of waste matter many ailments such as indigestion etc. are produced. The Vāyus going up or down when obstructed make the Pravāhiṇi (the ducts of the digestive system) in-operative.

3 The Prāṇa vāyus defile the Apāna vāyus and incarcerate them in the inter spaces of flesh and skin after producing the inflammation of the abdomen. Udara ailment is of eight types.

4. The different doṣas severally and in combination give rise to four. The spleen, the thigh joints, wounds and fluid watery substances are the four other causes giving rise to four types of Udara. People affected by Udara have dry palate and lips. The hands, feet and the abdomen pain very much.

5. Inability to move about, deficiency in strength, inability to eat, distension of the abdomen—all these are symptoms of the onset. Patients look like ghost.

6. Appetite is lost, distaste for everything is experienced. At the time of digestion a burning sensation is felt. He who is not particularly mindful of taking food after digestion is injudicious in his diet.

7. His strength diminishes, limbs become emaciated, even a slight activity makes him breathe hard, he shirks work: he is dejected; he becomes lean.

8. Pain in the bladder joints always, fever and indigestion even after a light meal, loss of strength etc. occur in a Jaṭhararogin (a patient of Ascites).

9. Free somnolence and lassitude, loose motions bit by bit, burning sensation, intumescence, distension in the entrails — all these are to be found in an Udara roga due to watery accumulation (serous fluid).

10. Patients of Ascites due to serous fluid definitely die and they need not be bewailed. A rumbling sound is heard inside the belly. The external surface is charged with a network of veins like a window.

11. When Vāyu subsides after exciting the navel and the entrails and producing disorders, pain is felt in the chest, hips, navel, anus and the thigh joints.

12. The Vāyu comes out with a loud report (breaking

the wind) the patient passes a little urine. He is not eager for anything; the mouth is devoid of taste.

13. In the Vātodara there is intermescence in hands, feet, face and stomach and pain in the sides of the stomach, abdomen, hips and the back. The joints seem to break.

14. Dry cough, pain in the limbs, heaviness of the nether regions of the body, suppression of stool, blackness or reddish colour in the skin etc. and varied tastes in the mouth—these are the symptoms of Vātaja types of Ascites.

15. A breaking piercing pain is experienced in the abdomen. The surface is covered with a network of blue or black veins. The abdomen becomes distended and wonderful sounds are heard from within.

16. It is the Vāyu that makes the sound and produces the pain as it courses all about. In the Pittaja type of Ascites, fever, epileptic fits, burning sensation and bitter taste in the mouth are the symptoms.

17. (Other symptoms are) Vertigo, dysentery, yellow colour in the skin etc., greenish hue in the abdomen, having yellow or copper coloured network of veins on the surface of the abdomen, profuse perspiration and burning sensation.

18. The person feels that fumes escape from his stomach that is soft for the touch. He complains of pain as digestion takes place quickly. In the ailment of Ascites due to kapha excessive lassitude, perspiration, oedematous swelling of limbs and heaviness are experienced.

19. Moreover somnolence or painful sleep, nonrelish for food, dyspnea, cough, white colour in the skin etc. are also observed. The stomach is glossy and covered with network of veins black and white in colour.

20. If the serous fluid increases the abdomen becomes hard, cool to the touch, firm and heavy. If the cause is the combined action of all the humours all the symptoms are present.

21-22. Defiled by all humours (doṣas) the waste matter with the contaminated blood comes to the abdomen and begins to putrefy. It produces an ailment of Ascites which is rapid in suppurating and very terrible. It produces emaciation

epileptic fits and vertigo : During cold and windy days the ailment exhibits signs of aggravation.

23-26. Due to excessive intake of food, agitation, excessive travelling or drinking, injudicious use of beverages, misuse of emetics etc. the spleen which is on the left side gets dislodged and becomes enlarged. Or its enlargement may be caused by the obstruction of blood through fatty substances. This Asthita (seedlike growth) is very hard and raised like the back of a tortoise. While growing gradually it spreads all over the abdominal cavity and is attended with dyspnea, cough, thirst, dryness of the mouth, distension of the abdomen, fever, yellowness of skin, epileptic fits, vomiting, burning sensation and fainting.

27-28. The network of veins is crimson, blue or yellow colour or it may have various colours. Tympanites with suppression of stools, fainting, burning sensation in the chest and fever may supervene. Heaviness (of other organs), taking of food without appetite or hardness (of itself) may cause the dislodgement of the Yakṛt (Liver) from the right side of the body as in the case of spleen.

29. When the liver suppurates and when the faecal matter accumulates in the rectum the patient will be afflicted by piles, tympanites and other sorts of disorders.

30-31. The aggravated Vāyu obstructs faecal matter, pitta and kapha. When Apāna is also similarly obstructed by it there is pain and fever. Moreover, cough, dyspnea, severe pain in the thigh pain in the head, limbs, umbilical region and sides, non-evacuation of bowels, nonrelish for food, vomiting and permeation of the abdominal cavity by defiled wind are observed.

32. A permanent network of blue or red veins covers the outer surface of the stomach. Above the navel, generally, it takes the shape of a coin's tail.

33. When wounded by bones or weapons in the stomach the liver begins to suppurate emitting much pus through the wound.

34. Only the unripe ones having mucous come through the anus which is little by little. Although it has a fetid smell it is lubricious and yellowish red in colour.

35. What remains fills the abdominal cavity and begins to work disorders. It increases beneath the umbilical region and assumes the form of serous fluid.

36. When the doṣas get aggravated and all the symptoms such as dyspnea, thirst and vertigo appear the ailment is called Chidroḍara by some and Parisrāvyudara by others.

37. This happens in an emaciated person of impaired digestion by drinking too much of water, or drinking with great deal of joy.

38. The Vāyu and Kapha become aggravated through such injudicious conduct and obstruct the path of acid secretions of the stomach and it increases to the extent of water taken in even if it be a drop.

39. Due to its aggravation the Udara roga is accompanied by thirst and pain in the anus and the ears. There is cough, dyspnea and nonrelish for food. The surface is covered with a network of veins of various colours.

40. Because the abdomen is full of water, it is soft to the touch. There is agitation and shivering in the Dakoḍara. The abdomen is firm and glossy. It covers the nerves.

41. If neglected, all types of Ascites lead to further liquefactions of the serous accumulations and even the outlets of the ducts and joints.

42. If perspiration is obstructed the internal contents grow further. That serous fluid filling the stomach causes Kṣatoḍara ailment.

43. The dropsy becomes firm, heavy and spherical and does not produce any sound when pressed. The patient gets weaker every day. When the nerve is touched it moves.

44-45. The disappearance of the veins is an indication of Sannipātaja type. All the different types of Udara exhibit the symptoms of serous fluid within a fortnight and are incurable from their very inception.

CHAPTER ONE HUNDRED AND SIXTYTWO*Diseases*

Dhanvantari said :—

1. O Suśruta, I shall tell you the pathology of Pāṇḍu (Chlorosis and Jaundice) and that of Śoṭha (Oedema and Anasarca). All the morbid humours with Pitta as their leader become aggravated due to various exciting factors mentioned before.

2. The more powerful of the doṣas lead them on and toss them about all over the body. Finally when they come to rest they permeate all the ten Dhāmanīs (Nerves).

3. The kapha, skin, blood and the flesh are defiled. Different colours are given to the skin.

4. Among the colours the colour of yellow-like turmeric is predominant. Hence the ailment is called Pāṇḍu. A sort of heaviness of the body is caused by Vāyu.

5. In the Āmaja type (where much matter is present) the main constituents, Dhātus of the body, lose their consistency and become lighter. The patient becomes deficient in blood (Anaemic). The quantity of fat is diminished. The bones are not substantial. The sense organs do not function properly.

6. The limbs get thinner and thinner; clammy sweats exude in the cardiac region. Pain in the eyes, rigidity in the face and salivation are observed.

7. The patient does not feel much thirst. He abhors chillness. With his dishevelled hair fluttering in the air he patiently suffers from fever of equal intensity. He coughs, has pain in the ears and has vertigo.

8-10. The ailment is of five types, four of them being caused by the doṣas severally and in combination and the fifth by eating earth. The premonitory signs are perspiration in the region of the heart, dryness of the skin, nonrelish for food, scanty yellow urine and absence of perspiration. The Vāyu causes a stupor, excruciating pain, wetness all over the body, a sort of black or vermillion colour and dryness in the veins, nails, eyes, faeces and urine, intumescence dryness of mouth and nostrils, scantum of faeces and numbness in the sides.

11. The Pitta causes greenish or yellow colour in the vein, etc., fever, vanish of vision of light (darkness), thirst, emaciation of the body, swooning, foul smell, fondness for cold things and bitter taste in the mouth.

12. The Kapha causes diarrhoea, acid erectations, burning sensation, clamminess of the cardiac region, lethargy, saline taste in the mouth, horripilation and aphonia.

13. Cough and Vomiting the symptoms of a combination are very unbearable. The mucous expectorated is either bitter or sweet due to the prevalent Vāyu or Pitta.

14. The defiled kapha vitiates the fat and other vital constituents of the body and generating a condition of parchedness causes even haemorrhage. As said before, it may obstruct the various ducts and vessels of the body resulting in general debility.

15. In Jaundice the navel, feet, face and the penis become thinner and thinner; the faeces are infested with germs, loose and mixed with blood and mucous matter.

16. A patient affected by jaundice continuing to eat pitta-generating foodstuffs is afflicted by Kāmalā (chlorosis). The pitta, coming of its seat in the abdominal cavity scorches up the blood and the flesh.

17. The colour of the urine, faeces, eyes, mouth and the face becomes yellow; the patient feels a burning sensation; indigestion sets in and the patient lies like a bloated toad weak in all his limbs and organs of sense.

18. The unabsorbed pitta of a jaundice patient gives rise to a kind of swelling and when these swellings are neglected, the dreadful ailment of Kumbha Kāmalā sets in.

19. The unassimilated Pitta produces greenness of complexion. The Vāyu and Pitta in combination produce vertigo, thirst, desire for the company of women and slight rise in temperature.

20. Moreover, there may be somnolence and impaired digestion. Sages call it Halimaka. A great lassitude is also observed. All these are the premonitory symptoms of this disease.

21-22. Śoṭha (oedema) has already been mentioned as a grave ailment. Hence, it is being explained. The defiled

Vāyu takes the contaminated blood, pitta and kapha to the external vessels and gets obstructed in its path generating a raised and compact swelling in the local flesh and skin. This is called Śoṭha.

23-24. This ailment is divided into nine according to the causes—the three doṣas separately, in combination of twos, all combined, due to attack and due to poison. It is divided into three in accordance with their shapes (1) large, (2) raised and pointed, (3) knotty. They may be congenital or acquired. If they spread all over the body they are necessarily generated by overlustfulness.

25. A common cause for all types of Śoṭhas is the deranged morbid humour. They are found in persons emaciated due to sickness, overwork, fasting, etc. rapidly growing.

26. In the case of others the intake of foodstuffs in large quantities especially such as are heavy, too cold, saline, acid or alkaline, green vegetables and water or excessive sleep or wakefulness may cause Śoṭha.

27-28. The voluntary suppression of natural urges, eating dried flesh, indigestion, exhaustion, sexual intercourse, travelling by foot or in a jolting vehicle—all these aggravate these diseases:—dyspnea, cough, dysentery, piles, ascites, leucorrhoea, fever, tympanites, flatulence, vomiting, hiccough, erysipelas and jaundice.

29. The morbid humours lodged in the upper, middle or lower parts of the body generate Śoṭha (oedematous swelling) in their seat or in the urinary bladder.

30. Its premonitory symptoms are burning pain in the nerves and heaviness of limbs. In the Vātaja type of swellings, they are found to be shifting in their character, rough, blackish or reddish in colour and have rough hair round their base.

31. The patient complains of breaking pain in the temples, bladder, entrails, etc. Due to the pain he is unable to sleep. The swelling grows rapidly and the whole body is painful.

32. The swelling is small during nights and grows large during the day. It is glossy. By pressure it may subside. If mustard is applied over the swelling a tingling sensation is experienced.

33. The pittaja type of swelling is black, red or yellow in colour; it produces Śoṣa (emaciation); it does not subside quickly. Before the advent and in the middle, it gives a burning sensation all over the body.

34. Fever with thirst, burning sensation and perspiration, vertigo, pain, stupor, yearning for things, loose motion, foul smell and softness to the touch are characteristic symptoms.

35. In the kaphaja type the swelling gives an itching sensation, has yellow and gray hairs, is hardskinned, cold, firm, glossy, smooth and painful; it produces sleep, vomiting, sensation and indigestion.

36-37. A blow, a cut from any weapon or any hard thing, exposure to chill winds or sea breezes or the juice of Bhallātaka¹ or Kapikacchu² fruits may produce a swelling with erysipelas. It is marked by extreme heat and exhibits symptoms common to Pittaja type. It is red in colour.

38. Swelling due to poison is caused by poisonous insects and reptiles when they pass over the body or urinate there. Even when nonpoisonous insects and animals bite or scratch swelling may occur.

39-40. When one comes into contact with a cloth contaminated by faeces, urine, or semen or when one comes into contact with breeze coming from poisonous trees or when one grinds a poisonous medicine, a swelling may occur that is soft shifting, hanging loose and extremely painful and burning. A fresh swelling without disorders can be cured but not a chronic one.

1. *Somcarpus anacardium*.

2. Perhaps the same as *Svayambhūptā* = *Mucuna pruriens*.

CHAPTER ONE HUNDRED AND SIXTYTHREE

Diseases

Dhanvantari said:

1. O Suśruta, I shall explain the pathology of Visarpa (Erysipelas—dry spreading itch), please listen. Visarpa may be caused by defiled morbid humours in the same way as swellings (Śoṭha). The humours are defiled either by the obstruction of the vessels or prevention of the outlet of excreta.

2-4. This is an external ailment. It may be caused by fright or overwork. These ailments are more and more difficult of cure in the order of enumeration. When the doṣas are aggravated by the usual exciting factors especially those parchifying foodstuffs they come out from within due to excessive thirst, or irregular functions of the excretory system or the impairment of the digestive system or physical strength. This brings on an attack of dry spreading itch.

5. In the Vātaja type the pain and disorders are the same as in Vātaja fever. A throbbing sensation is experienced, an aching piercing pain and misery of utter exhaustion is felt. It is attended with horripilation too.

6. In the pittaja type it spreads very rapidly; it is bright, red in colour and exhibits all symptoms of a Pittajvara (fever). In the kaphaja type of dry itch, it is very irritating, glossy and exhibits the symptoms of kaphaja fever and its pain.

7. Erysipelas of the Sannipātaja type exhibit all the symptoms. When neglected it flourishes with all sorts of eruptions.

8. Due to the combined action of Vāyu and Pitta, there is fever vomiting, fainting, diarrhoea, thirst, vertigo, breaking pain in the joints, the gastric fire becomes defunct, nonrelish for food and tamaka Śvāsa—all these manifest themselves.

9. All the body appears to be covered with burning charcoal. Wherever the itch spreads it gives the burning sensation.

10. The place from where the itch has shifted appears black or blue like the burnt cinders or becomes red and grows with eruptions as in the case of a burn. It is very rapid.

11. Hence, it invades the vital principles since the Vāyu is very powerful and produces pain all over the body, removes sensibility and sleep and makes him gasp for breath.

12. The patient has hiccough and does not get any permanent relief on the ground or bed or in seat, since he becomes insatiable.

13. Turning over sides he endures a lot of pain, experiences stupor and delusion mentally and physically and enters a sleep from which it becomes difficult to wake him up. This is called Agnivisarpa.

14-16. Vāyu obstructed by Kapha, shatters it into pieces. It then vitiates the blood in the vessels in the skin, sinews and flesh of a sanguinous person. A knotty garland (series) of a number of erysipelatic eruptions elongated or round in shape is produced by it. This exudes blood and gives excruciating pain. Dyspnea, cough, dysentery, parchedness of the mouth, hiccough, vomiting, vertigo, fainting, pallor, epileptic fits, breaking pain in the limbs and impaired digestive function—all these accompany it. This is called Granthivisarpa caused by the derangement of Kapha and Vāyu.

17-21. The derangement of Kapha and Pitta produce these—fever, numbness, somnolence, lassitude, headache, weakness and jerky movements of the limbs, delirium, repugnance for food, vertigo, epileptic fits, impaired gastric fire, breaking pain in the bones, thirst, dullness of the sense organs, undigested excreta and smearing of the ducts with slimy mucous. The itch usually starts from any part of the stomach and spreads. It does not pain much. It is surrounded by pustules deep, yellow, red or gray in colour. The main itch is glossy, black or blue in colour, dirty, heavy and has a swelling with hot grave suppurations. When it breaks, the fleshy portion is severed up making the sinews and nerves clearly visible. It emits the foul smell of a dead body. This is called Kardama Visarpa (Miry Visarpa).

22-23. When a blow or cut affects the body the Vāyu becomes aggravated and vitiates the blood and the Pitta. It then produces itches and eruptions resembling the pulse

Kulattha¹ (Horse gram). There is swelling, fever, pain and burning sensation. The blood is blackish-red in colour. The erysipelas caused by the doṣas severally can be cured. That caused by the doṣas in twos can be cured if disorders are not many.

24. Those itches caused by all the humours in combination, those affecting the vulnerable joints, those in which the sinews, nerves and flesh are shattered and those with pus emitting the foul smell of dead bodies are incurable.

CHAPTER ONE HUNDRED AND SIXTYFOUR

Diseases

Dhanvantari said:

1-3. Injudicious diet and conduct, sinful actions, ridiculing or killing good people, sinful fights, abductions, accumulated evils of the previous births—all these in combination aggravate the morbid principles Vāyu, Pitta and Kapha. They permeate the various ducts and vessels of the body and contaminate the skin, the fat, the blood and the flesh. After drying them up when the doṣas come out they discolour the entire skin. Authorities call this Kuṣṭha (cutaneous affections, leprosy etc.).

4. When neglected at the outset these Kuṣṭhas spread all over the body and vitiate the fundamental principles and constituents of the organism external and internal.

5. The affected part gets contracted or covered with perspiration and clammy discharges. Minute terrible germs infest the region. The hair, the skin, the sinews, and the vessels of various secretions are infested by them.

6. The body of the patient appears to be covered with ashes. Kuṣṭhas are of seven types being caused by the doṣas severally and in twos or all combined together.

1. *Dolichos biflorus*.

7-10. Although all the doṣas are present in every case the prevalent doṣa is to be considered as the main cause. The Kuṣṭha Kāpāla is due to Vāyu. Audumbara is due to Pitta and Maṇḍala is due to Kapha. Vicarcī and R̥ṣyajihva are due to Vāta and Pitta. Carmaikakuṣṭha (Prurigo) and Kiṭima (Keloid tumour), Sidhma, Alasa and Vipādikā are due to Vāyu and Kapha: Dadru (Ring worm) and Śatārus are due to Pitta and Kapha. Puṇḍarīka, Visphoṭa, Pāmā, Carmadala and Kākaṇa are due to the combined action of all the three doṣas. The first three (i.e. Kāpāla, Audumbara and Maṇḍala), Dadru, Kākaṇa, Puṇḍarīka and R̥ṣyajihva are the seven Mahākuṣṭhas.

11-14. Some of the affected patches are soft and some are rough; in some cases there is perspiration, in some cases there is no perspiration; Pallor, burning and itching sensations, somnolence (loss of feeling), pricking pain, affection of the optic nerves, darkness of vision, excessive pain in the limbs, rapid appearance and permanent stay of the patches, roughness to the touch, aggravation when the slightest cause is present, horripilation and dark black colour of the blood—all these are the preliminary symptoms of Kuṣṭha. The patches in the Kāpāla type of Kuṣṭha resemble a black and reddish skull, are attended with excruciating pain. They are dry and rough, of irregular formation and are covered over with dirty hair. This Kuṣṭha is highly dreadful.

15-17. The patch in the Audumbara type of Kuṣṭha has the colour of the Udumbara fruit (ficus Indica); it is circular in shape; it exudes copious discharge of pus; it is attended with excessive pain and a burning sensation. The patches are not contiguous nor do they burst. Many germs are found in them. In the Maṇḍalakuṣṭha (Erythema) the patches are firm, thick, glossy, exuding white and red discharge, congested and overlapping one another, raised, excessively irritating, of copious discharge and infested with parasites. They are of glossy yellow colour.

18. The Vicarcikā type of Kuṣṭha is irritating, black in colour and covered with exuding postules. Rough to the touch they are red in the extremities and black within and slightly raised.

19. The Kuṣṭha known as R̥ṣyajihva is infested with a number of germs. It resembles the tongue of the deer R̥ṣya. In the Carmākhyā Kuṣṭha the patch is rough to the touch like the skin of an elephant.

20. In the Kiṭima type of Kuṣṭha the patch is dry and resembles the scales of a fish. It is hard and shining and has the colour of fire. It irritates.

21-22. A kind of patch rough within and glossy outside by rubbing which dust is scattered is smooth to the touch. There is no perspiration. It resembles a flower without dew-drops. It is usually formed in thin layers at its upper ends. It is characterised by itching sensation and red marks. This is called Vipādikā and usually affects hands and feet.

23-24. In the type of Kuṣṭha called Dadru (ring worm) the ulcer gives excruciating pain and itching sensation. The eruptions are red. They spread like the Dūrva grass tinged with a colour like that of an Atasī flower (linseed). It has an elevated ring-like groove. It produces itching sensation. Its roots are thick. It is characterised by burning sensation. It emits blood and is full of wounds.

25-26. It gives a burning sensation and is generally caused by all the humours in combination. The surrounding zone is red or tawny coloured. It gives an itching sensation and excruciating pain. The pustules are white or red and the patch appears like leaves of lotus covered with drops of water. This Kuṣṭha is called Puṇḍarīka.

27. In the type of Kuṣṭha called Pāmā the ulcers exude discharges and give itching sensation and excruciating pain. They have a dusky or reddish hue and are very rough. Generally they appear in elbows and buttocks.

28. An excruciating pain and burning sensation characterise the Kuṣṭhas Carmadala and Kākaṇa where the eruptions can be touched but emit blood when scratched.

29. The Kākaṇa type is at first red but turns into black, resembling the washings of Triphalā. All ulcers in all types of kuṣṭha become black due to their own respective reasons.

30. The different types of kuṣṭha must be understood through their symptoms and actions. That which is caused by all the doṣas shall be abandoned (as incurable).

31. The Kuṣṭha that affects the bones, marrows and semen is incurable, that which affects the fat Yāpya (treated by palliatives) and that which affects our bones or flesh can be cured.

32. The Kuṣṭha produced by Kapha and Vāyu in combination is not very difficult to cure. So also is the case of a kuṣṭha that has affected only the skin and does not secrete any discharge. When the kuṣṭha has affected only the skin, discoloration and roughness in the skin is observed.

33-34. Perspiration, heat and swelling, eruptions in hands and feet and in the joints, extreme pressure as if the fat is being crushed on account of the doṣas—all these symptoms characterise the kuṣṭha attacking the blood and flesh. The ability of the patient to feel sensations is impaired slightly. Voice becomes sunk and hollow, eyesight is affected, fat and marrow in the bones are destroyed.

35. When the germs affect the semen the patient transmits the disease to his wife and children. All these ailments with the characteristic symptoms affect even animals.

36. Śvitra (Leucoderma) and the dreadful disease Kilāsa have the same exciting factors as Kuṣṭha. They are not of the bleeding type. All the three dhātus are affected by them. All the doṣas cause them.

37-38. Śvitra caused by Vāyu is rough and red, that of pittaja type is copper-coloured and shaped like lotus leaves. It gives a burning sensation and the hair in the affected part fall off. The kaphaja type of Śvitra is thick and white and gives an itching sensation. It gradually affects the blood, flesh and fat. Both these are incurable.

39. Aśvitra with plenty of hair not turned white, not contiguous and of recent origin, can be cured, if it is not caused by scalds or burns. Other types are to be abandoned as incurable.

40. A Kilāsa (Psoriasis) in the private parts, lips or on the palms, even of recent origin has to be avoided as incurable by persons wishing for success.

41. All diseases are transmitted from person to person by touching, taking food together, sexual intercourse, sharing the same bed or seat or by using the same clothes, garlands, unguents, etc.

CHAPTER ONE HUNDRED AND SIXTYFIVE

Diseases

Dhanvantari said :

1. Kṛmis (bodily germs) are of two types: the external and the internal. The external ones are of four types being caused by 1) faecal matter 2) mucous matter 3) blood and 4) other discharges of waste matter.

2. The external parasites born of the waste matter are enumerated as twenty in number. They are of the shape and colour of gingelly seeds and take refuge in hair or garments.

3. Though they are very minute they have many feet. Two principal classes of these named Yūkās (lice) and Likṣās (nits or ticks) bring about Koṭha (Urticaria) and Kaṇḍugaṇḍa (itches in the neck).

4-6. The internal parasites cause kuṣṭha. The external ones are caused by deranged kapha by the intake of sweet rice, jaggery, milk, curds, fish and newly harvested grains. From the abdomen they spread all over the body. Some are potshaped and some are like earthworms. Some are like the germinating seeds of grains, some slender and long, some are like specks, some are white and some are copper coloured. They are seven with seven names.

7-8. They are Antrādas (gnawers of entrails), Udarā-veṣṭas (permeating the abdomen) Hṛdayādas (eating the heart), Mahāgudas (rectal moustiers) Cyurus (falling off), Darbhakusumas (like darbha flowers) and Sugandhas (sweet smelling). They cause disquietude, water discharge from mouth, indigestion, nonrelish for food, epilepsy, vomiting, fever, tympanites, emaciation, sneezing and Catarrh.

9. There are some parasites in the blood and the blood vessels. They have no feet. They are copper coloured and circular in shape. Some of them are so minute that they can not be seen by the naked eye.

10. They are Keśādas (eating the hair) Romavidhvamsas (destroyers of hair) Romadvīpas (hair-islanded), Udumbaras, Aurasas and Mātṛs and these produce Kuṣṭha quickly.

11-12. Some parasites grow in the abdomen originating from faeces. They take a downward course. But when they are fully grown they proceed towards the abdomen. Then they produce a foul faecal smell in the mouth, breath and eructations. They are like big circles, some small, some stout, tawny, yellow, white or black in colour.

13-14. They are five in number named Kakeruka, Make-ruka, Sausurada, Saśūla, and Leliha. They produce loose motions, acute pain, obstruction to excretion, emaciation, pallor, horripilation, impaired digestion and itching sensation in the anus by travelling in wrong directions.

CHAPTER ONE HUNDRED AND SIXTYSIX

Diseases

Dhanvantari said :

1-3. O Suśruta, I shall explain the pathology of Vāta-vyādhi (disease of the nervous system). If we are to speak of disorders the reason thereof is an obstruction to the natural flow (of the wind). The Vāyu element in the body is actually the Viśvakarmā (the architect of the universe), Viśvātmā (the soul of the universe) Viśvarūpa (having all forms), Prajāpati (lord of the created beings) Sraṣṭṛ (creator) Dhātṛ (the originator) Vibhu (all pervading) Viṣṇu, Saṁharṭṛ (Annihilator) Mṛtyu (Death) Antaka (Finisher). Hence one should endeavour to preserve it in equilibrium.

4. A correct knowledge of Prākṛta (physiological) and Vaikṛta (pathological) aspects with the diverse actions of the morbid principles in combination and severally must be had.

5. The vaikṛta actions are of five types. They are being mentioned along with their pathology and characteristic signs.

6. Vāyu is aggravated by the defiling factors of the seven fundamental elements of the system. Such things shall not be used by the patient too much. The Vāyu obstructs the fourfold passages (ducts or vessels).

7-8. When these vessels are filled with the aggravated doṣas the vitiated Vāyu produces acute pain, tympanites, rumbling sound in the intestines, suppression of the stools, loss of voice, impaired sight, grip in the buttocks and the back and other similar grave disorders.

9. The Vātavyādhi originating from the abdomen gives rise to vomiting, dyspnea, cough, cholera, itching sensation and other ailments above the navel whose main characteristics will be some sort of obstruction.

10. The Vāyu located in the ducts produces ill functioning of the sense organs, roughness of the skin, eruptions, acute pain, dyspnea and symptoms of poisoning with discoloration.

11. The Vāyu located inside the entrails produces obstruction to evacuation, nonrelish for food leanness and vertigo knotty eruptions in the flesh and fat and roughness of the skin too are caused.

12. The body appears to be heavy and pains as if hit with the fist or a baton. The Vāyu located in the bone produces severe pain in the thighs and bones.

13. The Vāyu located in the marrow produces loss of firmness in the bones, loss of sleep and severe pain. A rapid emission of the semen and other disorders too are produced.

14. If the Vāyu is located in the semen or in the womb (in women) involuntary emission of semen or miscarriage is produced. The Vāyu located in the head produces scantness of faeces. The Vāyu located in any place produces intumescence when aggravated, which cannot be cured.

15. If the Vāyu is located in the joints, the abdomen to the touch feels like a leatherbag full of water and located atrophy is

generated. If it is located in different limbs a piercing pain, a breaking ache, throbbing, etc. in the limbs are felt.

16. Numbness, convulsive jerky movements, somnolence, breaking and shaking of joints are observed. When the excited Vāyu permeates the nerves it produces constant convulsive movements of the limbs. The ailment is called Ākṣepaṇa (convulsion).

17. The enraged Vāyu when obstructed from below courses upwards and presses against the heart. It then generates pain in the head and the temples.

18. It may toss up the whole body and bend down his cheek bone. The victim then breathes hard closing both the eyes.

19-20. He may coo like a dove without any attachment to anything (unconscious). This ailment is called Apatantraka. When the enraged Vāyu moves on to the heart and the left nostril he may feel some slight relief and there may be relapse immediately. This and similar ailment caused by a violent flow cannot be cured easily.

21. When the body is severed by the wind the patient perspires and his body becomes rigid. When the body is stretched again the wind pervades the whole body.

22-23. The Vāyu lodged inside the vital constituents of the body produces the obstruction to the locomotion of the eyes, yawning, loss of energy and pain in the teeth: excruciating pain in the sides, grips in the cheek, back and the head, external curvature of the body at the back and a sense of heaviness in the heart and the head.

24. The chest is thrown up or the shoulders droop down. There is discoloration in the teeth and face. There is no perspiration in the limbs.

25-26. The external curvature and rigidity of the cheek-bone indicate that the man is a victim of Vātavyādhī. The morbid principles after permeating the faeces urine and blood and being incited by the Vāyu bend the whole body from head to foot. The victim standing with the pale body finds the wound and curvature increased.

27-28. In its impetuosity the patient does not get any relief due to the ailment of Ākṣepaṇa (convulsion). Scraping

the tongue, intake of hot food, and opening the mouth beyond measure enrages the Vāyu located at the root of the cheek-bone which makes the mandible rigid thus causing the mouth to be permanently gaping or firmly closed.

29. The above ailment is called Hanustambha (rigidity of the mandible). Due to this the victim will find it very difficult to chew or speak. The nerve carrying the faculty or force of speech becomes rigid and Vāyu benumbs the tongue.

30-31. This is called Jihvāstambha (Rigidity of the tongue). Due to this the patient becomes incompetent to eat, drink or speak. Carrying heavy loads on the head, boisterous laughter and loud talks, resting the head on uneven or rough pillows and chewing hard foodstuffs aggravates the Vāyu lodged in the upper regions of the body.

32-34. Loud laughter and sudden glancing to the sides makes the face permanently distorted. Then the power of speech becomes lower and the eyes become numbed and motionless. Gnashing of the teeth, aphonia, impaired hearing, blurring of vision, loss of the power of smell, loss of memory, fright, dyspnea, Niṣṭhiva (Ptyalism—frequent spitting) pricking pain in the sides, permanent closure of an eye, severe pain above the clavicle and hemiplegia are the disorders in the wake of Vātavyādhi.

35. This ailment is called Ardita (Facial Paralysis) by some and Ekāṅga (Hemiplegia) by others. The blood flowing in the Vessels, especially those that traverse the head are affected.

36-37. The nerves become rough and black and produce severe pain and a sort of hemicrania which is incurable. The Vāyu affects a part of the body with all the nerves there. It is called Pakṣāghāta (Partial paralysis). One half of the entire body becomes inoperative and insensible.

38. Some call this Ekāṅgaroga by the name Kakṣaruk. If the Vāyu affects the entire body there is obstruction and rigidity in all the limbs.

39. The Pakṣa ailment caused by deranged Vāyu alone is curable though difficult. In conjunction with other morbid principles it is incurable as it is aggravated and hence causes debility.

40. The Vāyu in combination with Kapha with its path obstructed by mucous secretions rigidifies the limbs causing the ailment Daṇḍā Patānaka which is incurable.

41. The Vāyu located at the root of the shoulder blades contracts all the veins in the locality and prevents the circulation of blood there. The Ailment of Avabāhuka is caused.

42. The Vāyu located in the fingers and palms affecting the sinews in the back arm renders the arms inoperative. This ailment is called Viśvācī.

43. When the Vāyu located in the hips draws up the sinews in the thighs, the victim becomes lame due to the paralysis of both the thighs. The ailment is called Khañja vāta.

44. The victim begins to totter when he starts walking and goes like a lame man. The joints seem to be very loose. The ailment is called Kalāyakhañja.

45-48. When one takes too hot or too cold watery or dry heavy and emulsive foodstuffs injudiciously, when one indulges in extremely fatiguing physical labour immediately after the meal or after digestion or keeps awake till very late in the night, the fat with deranged Kapha gets accumulated and attacks the other principles too. The Kapha gets stuffed about the thigh bones and numbs the locality. The bones of the thighs become loose. The complexion assumes a dull tawny colour; Fever, somnolence, non relish for food and lassitude are the disorders that arise. This is called Urustambha which some call Bāhya vāta.

49. A swelling in the middle of the knee caused by Vāyu in combination with contaminated blood is called Kroṣṭukaśīrṣa since it is like the head of a jackal. It is big and produces acute pain.

50. The Vāyu located in the heels causes an ailment called Vātakaṇṭaka. After exhaustion when one takes a false step severe pain is felt in that locality.

51. Vāyu located in the heels, toes, umbilicus and throat violently tosses the locality and grips at them. This ailment is called Gṛdhrasī (Sciatica).

52-53. When the foot becomes insensible and horripilation is present, the ailment is called Pādahaṛṣa. It is caused

by the deranged Vāyu and Kapha. Vāyu in combination with Pitta and contaminated blood causes burning sensation especially when one walks. It is called Pādadhāha.

CHAPTER ONE HUNDRED AND SIXTYSEVEN

Diseases

Dhanvantari said:

1-2. O Suśruta, I shall tell you about the pathology of Vātarakta. Incompatible articles of fare, injudicious eating, anger, sleeping during the day, keeping awake at night, etc. cause the derangement of Vāyu and blood, generally in persons of easy going temperament and delicate body and those who are extremely obese and indulge in injudicious eating and conduct.

3. When the blood in the body is contaminated by a blow or due to the impurities injected by cool things or Vāyu generating stuffs the aggravated Vāyu proceeds along a deviating path.

4. When obstructed by the blood of such a nature the Vāyu of the first variety (Prāṇa) vitiates the same blood and then produces foul wind through the anus or coos like a cuckoo and generates Vātarakta.

5. When piles grow due to the vitiated blood the Vāyu courses through the body and generates vomiting and other symptoms slowly.

6-7. An affection like Kuṣṭha or Arbuda (carbuncle, swelling) shall then rise. There may be itching sensation, throbbing, excruciating pain, breaking pain, heaviness and insensibility in knees, calves, thighs, hips, shoulders, hands, feet and the joints of limbs: The symptoms occur and vanish, recur again sometimes.

8. Sometimes it starts from the root of the feet and sometimes from the hands and getting aggravated courses through the whole body like the poison of a mouse.

9. The Vāyu (and the vitiated blood) located in the skin and the flesh rises up and after some time becomes grave and acute and attacks all the fundamental constituents of the body (Dhātus).

10. The Vāyu located at the bones and marrow produces intumescence, knotty eruptions and suppurations. The Vāyu located in the narrow constricted places like hips produces copper coloured or tawny or red colour in the skin.

11. Sometimes the Vāyu courses in the body as if piercing everything within. Sometimes it courses like a whirlwind in circuits and makes the body lame or limping.

12. When Vāyu is prevalent the pricking pain, throbbing and breaking pain is very much. The swelling is hard and rough and black in colour or tawny. Sometimes it increases. Sometimes it subsides.

13. Constriction of the nerves and junctions of the fingers, gripping pain in the limbs, excruciating pain; abhorrence of chillness, non contiguity; rigidity, shivering and insensibility (in limbs).

14. The Vāyu located with blood produces tumour giving great pain and a piercing achu. It is copper coloured. It gives a very peculiar irritating sensation. Whether glossy or rough it never subsides. It is as it were like a bowl full of mucous substance.

15. When Pitta too is aggravated the following symptoms are observed:—A burning sensation, swooning, perspiration, epileptic fits, inebriety, thirst, not yielding to the touch, painful discharge, drying up, suppuration and excessive heat.

16. When Kapha is aggravated the following symptoms are observed:—rigidity, heaviness, insensibility, glossiness, (numbness), chillness, itchness and slight pain: When two or more doṣas combine the symptoms of either occur.

17. Ailments caused by a single morbid principle can be cured; those caused by two doṣas can be alleviated by medication though not cured completely. A Rakta pitta caused by three doṣas is terrible and should be avoided.

18. The Vāyu located in the extremities and joints attacks the blood and both permeating each other generate excruciating pain and take away the life.

19-20. Vāyu is of five types. Prāṇa (one of them) is hard and rough. Hence, when it gets aggravated by injudicious conduct (of the patient), fasting, excessive eating, hurt from a blow, suppression or rapid egress of the natural urges, it produces affliction to the eyes, etc, and catarrh, burning sensation, thirst, cough, dyspnea etc. follow.

21. Prāṇa located on the top of the clavicle produces constriction of the throat, loose motions, vomiting, nonrelish for food, flowing of the nose and such diseases as goitre (Galagaṇḍa), etc.

22. Vyāna (second type of Vāyu) becomes vitiated and aggravated by too much of walking, bathing, playing, sexual exercises, coarse and incompatible (foodstuffs) fright, delight, sorrow, etc.

23. It then impairs manliness, enthusiasm and strength, grief, confusion in the mind, fever, piercing pain all over the body, horripilation, insensibility (somnia), etc.

24. (Vyāna produces) Kuṣṭha, Erysipelas, exhaustion of the whole body and other disorders. Samāna (Third type of Vāyu) is defiled by incompatible and undigested foodstuffs that are too cold and of assorted nature.

25. It is defiled by untimely sleeping and waking up and produces pain, enlargement of the spleen, diarrhoea and diseases of liver and lungs.

26-27. Apāna (fourth type of Vāyu) is aggravated by the intake of coarse and heavy cooked rice, forcible blow, suppression of natural urges, too much of travelling, getting up and going round, etc. and produces disorders in the digestive organs and their seats, defects in urine and semen, piles, prolapse in the rectum and other places.

28-29. Due to lassitude, rigidity and heaviness, the Sāma (undigested mucous matter) pervades all the limbs. Due to its glossiness the disorders are lethargy, chillness, swelling and impaired digestion. The itching sensation is due to the loss of roughness and similar palliative measures. The Nirāma (free from mucous) shall be known by the opposites of Tandrā (lassitude), etc.

30. They mention many enveloping factors for the Vāyu. If it is enveloped by pitta and its symptoms, the disorders

are:—Burning sensation, thirst, pain, vertigo, darkness of vision and desire for pungent, hot, acid, saline, parchifying food and cool things.

31. If it is enveloped by Kapha too much of yearning and craving is evinced for fasting, labour, hard and coarse things and hotness. Chillness and heaviness are felt. Pain is experienced. Butter and milk are desired much. Pungent things are liked.

32. If Vāyu is enveloped by Kapha, the disorders are pressure felt on limbs, disquietude, heaviness and non relish for food. If Vāyu is enveloped by blood acute pain and burning sensation in the skin and flesh is experienced.

33. A red intumescence is found to occur with ringlike grooves all round. The swelling is hard with flesh. Disquietude and eruptions are also observed.

34. If the Vāyu is enveloped by fat it is called Ādhyavāta. The swelling produced by it is incurable. It is either shifting or fixed; soft to the touch and pleasing to the eyes.

35. If it is covered it feels hot to the touch; it is cool to the touch when not covered. If the Vāyu is enveloped by Majjā (marrow) the swelling grows irregularly with surrounding eruptions. The patient feels pleasure in rubbing it with the hand otherwise it is painful.

36. When the Vāyu is enveloped by Semen, there is no rapidity or force in the swelling. When what is taken in is digested there is surely some relief.

37. If the Vāyu is enveloped by urine, urination takes place with the distension of the urinary bladder. If the Vāyu is enveloped by pores there is constriction and it splits the place of its seat.

38. The patient falls down with an attack of fever and the food taken is assimilated. The defiled semen further afflicted by food is discharged slowly.

39. If the Vāyu is enveloped by all the dhātus (seven fundamental constituents of the body) there is pain in the buttocks, thigh joints and the back. When the Vāyu courses in the opposite direction the heart is afflicted.

40. When the Prāṇa is enveloped by Pitta the disorders are vertigo, fainting pain and burning sensation. When Vyāna

is enveloped all round by Pitta the disorders are pain, lassitude, aphome and burning sensation.

41. When Samāna is enveloped by Pitta the disorders are exhaustion, obstruction to the activities of the limbs, distress of mind with pain, loss of heat, perspiration, disinclination (towards everything) and thirst.

42. When Apāna is enveloped by Pitta the disorders are burning sensation, yellow colour in the faecal matter, increase of Rajas (quality of passion, etc.), heat, and urination with distension.

43. When Prāṇa is enveloped by Kapha the disorders are (rumbling) sound, obstruction to the ducts, ptyalism (excessive salivation), perspiration and difficulty in inhaling and exhaling.

44. When Udāna is enveloped by Kapha the disorders are heaviness of limbs, non-relish for food, aphasia (loss of speech) and aphonia (loss of Voice). When Vyāna is enveloped by Kapha the disorders are loss of strength and colour and constriction of bones in the joints.

45. When Samāna is enveloped by Kapha the disorders are heaviness of limbs, obesity, loss of awareness of many functions, non perspiration and impaired digestion.

46. If Apāna is enveloped by Kapha the disorders are mucous discharges along with urine and faeces. Thus Vātarakta ailments are of twenty two types.

47. Each of the five types of Vāyu can be enveloped by the other four. Thus twenty different enveloping factors are obtained.

48. When Apāna is enveloped by Prāṇa the disorders are disquietude, dyspnea, cold, headache, palpitation of the heart and dryness of the mouth.

49. When Prāṇa is enveloped by Udāna, debility is the result. All the other Āvaraṇas (enveloping factors) must be carefully observed by the physician and understood.

50. The increase and decrease of the activities of the Vāyus are based on their seats. Pitta can be the enveloping factor of all the five (Prāṇa, etc).

51. When Pitta and other doṣas are in combination,

their seat is along with the Prāṇa and others in combination. There are many such combinations of Pitta etc.

52. (The physician) shall observe them attentively from the symptoms shown. Their buying together is gradual. Even the firm ones recur again and again.

53. Life and longevity depend on the Prāṇa and strength depends on Udāna. If the two are afflicted there is loss of life and strength.

54. If the Vāyus with their enveloping factors, or their dislodgement from their seats are understood then even incurable ailments can with effort be made harmless.

55. By neglecting the Vāyus when enveloped these disorders occur:—Abscesses, enlarged spleen, palpitation of the heart, tumours, impaired digestion, etc.

56. O Suśruta, the pathology of the different ailments as narrated by the sage Ātreya has been explained by me to distinguish the different ailments and to know the means of increasing the longevity of men.

57. Thus diagnosing the different ailments one should proceed ahead with the treatment.

Triphalā¹ (Three kinds of myrobalan) is the panacea for all ailments when used in conjunction with honey, ghee and jaggery.

58. Triphalā used in conjunction with Vyoṣa,² Śatāvarī³ Guḍūcī⁴, Agniviḍaṅga⁵ removes all sickness.

59-60. Śatāvarī, Guḍucl, Agni⁶ Śuṇṭhī⁷, Mūṣalikā⁸,

1. Three fruits, viz., Terminalia Chebula. T. Bellerika and Emblica Officinalis.

2. Combination of Zingiber officinale, Piper longum, P. nigrum.

3. Asparagus racemosus.

4. Cocculus cordifolius.

5. Identity not clear.

6. Perhaps citraka=plumbago zeylanica or P. rosea. (GVDB, pp. 4, 156).

7. Zingiber officinale.

8. A species of chlorophytum or curciclago orchoides (GVDB, pp. 312, 178).

Balā¹, Pūnarnava², Bṛhati³ Nirguṇḍī⁴ Nimbapatra⁵ Bhṛṅgarāja⁶, Āmalaka⁷, and Vāsaka⁸ shall be soaked in Vāsaka juice along with Triphalā and purified seven times or once.

61. The above medicine can be used in powder form, or in pills or in the form of Vaṭikās (tablets) or prepared in ghee or squeezed into oil or in decoction. The same removes every illness especially emaciation. The dosage is one pala, or half a pala, one Karṣa or half a Karṣa.

CHAPTER ONE HUNDRED AND SIXTYEIGHT*

Diseases

Dhanvantari said:

1. O Suśruta, I shall succinctly explain the recipes of medicinal compounds removing all ailments for the sake of longevity of all living beings.

2-3. By the intake of astringent, pungent, bitter, acid or parchifying foodstuffs, anxiety, inordinate sexual intercourse, physical fatigue, fright, grief, keeping awake at night, loud talking, carrying heavy loads, undue exertions and pulling hard, Vāyu gets aggravated during the rainy season, when the food is digested or at the close of the day.

4-5. By the intake of hot acid, saline, alkaline and pungent foodstuffs, by taking food before perfect digestion,

1. Crataeva Raxburghii.
2. Boerhavia Procumbens
3. Solanum indicum.
4. Vitex negundo.
5. Leaf of Azadirachota Indica.
6. Eclipta prostrata or E. Erecta.
7. Emblica officianalis.
8. Lippia Nodiflora.

*The chapter describes the three humours, their disruption as the cause of diseases, the seven ingredients of the body, the three humours with their characteristics.

exposure to sunshine, warmth of fire, drinking of spirituous liquors and anger, Pitta gets aggravated. When the food is in the process of digestion, in the midday, after the rainy season, in summer and at midnight.

6-7. By the intake of sweet, acid, saline, fatty, heavy and very cold articles of food, by taking in newly harvested rice, flesh of animals living in marshy places and lubricious stuffs, want of sufficient exercise, sleep during the day, and luxurious easy going habits, Kapha gets aggravated immediately after food, or at dusk or in the spring season.

8-9. The symptoms of aggravation of Vāyu are these:—Roughness of the body, contraction of limbs, aching pain, obstruction to the passage of waste matter, insensibility, horripilation, rigidity, emaciation, a dark brown complexion, looseness of limbs, increase in exertion, etc. Hence ailments in which these symptoms are seen are those produced by Vāyu aggravation.

10. Burning sensation, heat, wetness of feet, anger without reason, lustfulness, exhaustion, pungent and acid (eructation), foul smell in the sweat like that of a dead body, fainting, excessive thirst, vertig, yellow and green colour—these are the symptoms of Pitta affliction in men.

11-12. Glossiness of the body, sweet taste in the mouth, delayed execution of things, obstruction, paralysed numbness, satiation, amassedness, anasarca, chillness, heaviness, itching sensation, and overwhelming attack of sleep are the symptoms of Kapha aggravation. Ailments caused by two doṣas in combination must be known by the combination of symptoms.

13. A Sannipātaja ailment exhibits all the symptoms as it is caused by all the doṣas in combination. The body is the receptacle and base for all the doṣas, dhātus (fundamental constituents of the body) and waste matter.

14. Equilibrium of doṣas indicates normal health; if any of them increases or decreases it indicates sickness. Fat, blood, flesh, suet, bones, marrow and semen are the seven Dhātus.

15. Vāyu, Pitta, and Kapha are the three doṣas. Faeces, urine etc. are called Malas (Waste matter). Vāyu is cool, light, subtle, cause of loss of voice, strong and unsteady.

16. Pitta is acid, pungent, hot; unripeness, undigested-

ness is the cause of sickness. Kapha is sweet, saline, glossy, heavy and lubricious.

17. Vāyu is seated in rectum and buttocks; Pitta is located in the digestive cavity; Kapha is located in the abdomen, throat and joints of the cranium.

18. Things of pungent, bitter and stringent taste aggravate Vāyu; things pungent, acid and saline in taste aggravate Pitta; Things sweet, hot and saline aggravate Kapha.

19. These are administered in reverse order to quell the aggravated doṣas. Doṣas coming back to their normal seats quell the ailment and bring relief.

20. Sweet taste improves the power of vision and increases lymph secretions and the Dhātus. An acid taste at the end is relishing, appetising and digestant.

21. A bitter taste is appetising, curative of fever, remover of thirst, laxative and cause of emaciation. An astringent taste excites pitta, is scraping, rigidifier and absorbant.

22. A drug is good if it is the receptacle of tastes, potency and relieving after-effects. A drug consistent in taste and after-effects has all properties.

23. The potency of a drug is twofold: Śīta (cooling) Uṣṇa (Heating). The Pāka or digestive transformation of the tastes is twofold sweet and pungent.

24. Physician, Medicine, Patient and plenty of nurses—these four are the important constituents in the process of treatment. Any deficiency in them renders the process unfruitful.

25. A physician shall start his work after thoroughly understanding the habitation, season, age (of the patient), digestive power, physical temperament, nature of his constitution, drug, physical strength and the ailment.

26. That country is called Sādhāraṇa (common or ordinary) which has both the characteristics [of Jāṅgala (hilly forest) and Anūpa (marshy lands)]. A patient is a Bāla (child) till the sixteenth year, till the seventieth year Madhya (middle aged) and Vṛddha (old) thereafter.

27. Kapha, Pitta and Vāyu respectively predominate in the three stages of life. All modes of treatment except those involving alkaline, surgical and fire operations are to be followed in a debilitated or aged person.

28. A lean person must be given Bṛñhaṇa (treatment making one stout) and to a corpulent man the treatment is Karṣaṇam (reducing bulk). A body of medium structure should be maintained as it is. Thus three kinds of bodies shall be known.

29. The strength of a patient should be understood from his steadiness, exercises, and gaiety of mind. An enthusiastic adventuresome man does not show signs of decline or decay.

30. Drink and diet though opposed to his temperament yet giving him relief and pleasure are termed his Sātmya or second nature.

31. If the pregnant woman takes Kapha-generating foodstuffs the child will be Kapha prakṛti (Kapha-temperamented). The same is the case with Vāyu generating and Pitta generating foodstuffs. If a balanced diet is maintained the child shall be Samadhātu (having all fundamental constituents in proper proportion).

32. A Vāta temperament person is lean, harsh and volatile. He has few hair and he prattles in dream.

33. A pitta-temperamented person is irritable, scholarly and perspiring too much. His hair turn prematurely grey. He dreams of fiery blazing things.

34. A Kapha temperament person is of steady mind, subtle in speech and of gay disposition. He has glossy hair. In dreams he sees water and rocks.

35. If a person exhibits the traits peculiar to two or three doṣas he must be considered mixed-temperamented. The predominant traits will be those of the predominant doṣa.

36. The digestive power is sluggish, sharp, irregular or normal if Kapha or Pitta or Vāyu predominates or remains in equilibrium.

37. The normal one should be preserved; the irregular one is to be remedied by curbing Vāyu; the sharp one by antidotes to Pitta and the sluggish one by eliminating Kapha.

38. The root cause of all ailments is indigestion resulting in the annihilation of the gastric fire; Indigestion is of four types—Āma, Amla, Rasa and Viṣṭambha.

39. The Āma sort of indigestion causes cholera, sluggishness of the heart, etc. The antidote for this is the administration of an emetic with the washings of the drug Vacā¹ with salt.

40. Due to Amla (acidity) the disorders, non secretion of semen, vertigo, fainting fits and excessive thirst are observed. The remedy there, is drinking of unboiled cold water and inhaling chill air.

41. In the Rasa type of indigestion (affecting lymph secretion) the symptoms are breaking pain in the limbs, sluggishness of the head and repugnance for food. The remedy in this case is complete abstention from food and drink and sleep during the day.

42. The two symptoms of acute pain and enlarged spleen indicate the Viṣṭambha form of indigestion marked by suppression of faeces and urine. Diaphoretic measures and salt water for drinking are the antidote in this case.

43-44. The types of indigestion Āma, Amla, and Viṣṭambha are respectively caused by Kapha, Pitta and Vāyu. A sensible man (suffering from any of these) shall plaster his stomach with a paste of Hiṅgu,² Tryūṣaṇa³ and Salt and take a nap in the day time. All sorts of indigestion will be dispelled. Hosts of illness result from unwholesome articles and hence one should forsake all unwholesome articles.

45. Hot water taken after honey is a good digestant. Milk is incompatible with bamboo shoots, curd and fish.

46. The big five root drugs (Mahat Pañcamūla) are Bilva,⁴ Śoṇa⁵, Gambhārī⁶, Pāṭalā⁷, and Gaṇikārikā⁸. They are appetising and they dispel excess of Kapha and Vāyu.

1. *Acorus calamus*.

2. *Asfoetida*.

3. Also called Trikaṭu. It is a combination of Black Pepper, long Pepper and dry Ginger.

4. *Aegle Marmelos*.

5. *Bignonia indica*.

6. *Gmelina arborea*.

7. *Bignonia suaveolens*.

8. *Premna spinosa*.

47. The small Pañcamūla drugs are Śālaparnī¹, Pṛśniparnī², two types of Bṛhatī³, and Gokṣura⁴ and they dispel excess of Vāyu and Pitta. They are aphrodisiac in character.

48. Both these two groups together are called Daśamūla⁵ drugs. They cure all fevers of Sannipātaja type. They are very good in cough, asthma, somnolence and pain in the sides.

49-50. Medicinal oils, ghees and pastes prepared with these are very good in Alakā ailments (Sannipātaja). Drugs with four times water shall be boiled and reduced to one-fourth. Add four times of butter or oil to this with equal quantity of milk. The Kalka or residue will be one fourth of the oil or butter. This medicated butter of good pāka (proper cooking) is a good clyster in troubles with urinary bladder. The hard kalka can be applied over the body and the soft dust can be used as an errhine.

51. The gross body and the sense organs must be well thought of. If they are in their proper function that is called normalcy of health. A person destined for longevity must be properly attended to.

52. A person whose activities of the sense organs are perverted hasten towards death's door. A person who hates the physician friends and elders and he who loves enemies too follows suit.

53. He whose heel bones, knees, forehead, jaw bones, cheek bones suffer from prolapsus, dies ere long.

54. Left eye sinking in the socket; dark tongue, deranged nose, black lips dislodged from their seats, and a face turned black—all these indicate death and hence those patients must be given up.

1. Desmodium Gangeticum or Hedysarum G.
2. Flemionitis cordifolia.
3. Solanum Indicum.
4. Tribulus Lanuginosus.
5. Ten roots.

CHAPTER ONE HUNDRED AND SIXTYNINE

Diseases

Dhanvantari said:

1. In order to distinguish between what is wholesome and what is not, I shall tell you the rules of proper food and drink. The red species of Śālī (paddy) dispels the excess of all the three doṣas. It removes thirst and fat.

2. Mahāśālī is a good aphrodisiac. Kalama dispels both Kapha and Pitta. The Gauraṣaṣṭika generally dispels the three doṣas and is heavy. It is Śīta in potency (cooling).

3. Śyāmāka is absorbant, parchifying and productive of Vāyu principle. It dispels Kapha and Pitta. Similar properties are observed in Priyaṅgu, Nivāra and Koradūṣa species of food grains.

4. Yava (barley) taken frequently generates Vāyu, Śīta in potency and dispels Kapha and pitta. Godhūma (wheat) is an aphrodisiac and cooling in potency. It dispels Vāyu. It is sweet and heavy.

5. Mudga¹ pulse dispels excess of Kapha, Pitta and blood. It is astringent, sweet and light. Māṣa² (Black gram) is strengthening, aphrodisiac and heavy. It dispels Pitta and Kapha.

6. The Rājamāṣa³ is not an aphrodisiac. It dispels excess of Kapha and Pitta and removes disorders due to Vāyu. Kulattha (Horse gram), dispels Kapha and Vāyu and removes the disorders of dyspnea, hiccough and enlarged spleen.

7. Makuṣṭhaka⁴ dispels the fever due to Raktapitta, it is cooling in potency and astringent. Caṇaka (gram) generates Vāyu, dispels Kapha and Pitta, destroys manly virility. It is styptic.

8. Masūra⁵ (lentil) is sweet, cooling in potency, astringent.

1. Phaseolus mungo.
2. Phaseolus radiatus.
3. Dolichos catjang.
4. Phaseolus Acoritifolius ?
5. A variety of Lense.

gent and it dispels Kapha and Pitta. Kalāya¹ too has all these properties. It generates Vāyu excessively.

9. Āḍhaki² dispels Kapha and Pitta and is conducive to the generation of semen. Atasī³ is Pitta Producing and Siddhārtha⁴ dispels Kapha and Vāyu.

10. Tila⁵ (gingelly seed) is alkaline, sweet, oily, strengthening, heat producing and pitta generating. The different minor seeds destroy strength, parchify and are cooling in potency.

11-12. Citraka⁶, Ingudi⁷, Nālika⁸, Pippali⁹, Madhu¹⁰, Śigru¹¹, Cavyā¹², Caraṇa¹³, Nirguṇḍi¹⁴, Tarkārī¹⁵, Kāśamardaka¹⁶, and Bilva destroy Kapha and Pitta; remove germs and are light and appetising. Varṣābhū¹⁷ and Mārkaṛa¹⁸ destroy Vāyu and Kapha and remove all defects and disorders.

13. Eraṇḍa¹⁹ is bitter in taste. Kākamāci²⁰ destroys excess of the three doṣas. Cāṅgerī²¹ removes Kapha and Vāta. Sarṣapa²² (mustard) generates all doṣas.

14. Kausumbha²³ is similar to Sarṣapa; Rājikā²⁴ generates

1. *Pisum arvense*.
2. *Cajanus indicus*.
3. *Linum alsitatissimum*.
4. Perhaps white variety of *Brassica campestris*. (GVDB, pp. 433, 426-7).
5. *Sesamum indicum*.
6. *Plumbago Zeylamica* or *p. rosea*.
7. *Terminalia catappa*.
8. Perhaps a species of *Ipomoea* (GVDB, pp. 223-4).
9. *Piper longum*.
10. Honey.
11. *Moringa Pterygosperma*.
12. Perhaps *Piper chaba* (GVDB, p. 155).
13. Identity not clear.
14. *Vitex negundo*.
15. *Sesbania aegyptiaca*.
16. Identity not clear.
17. *Boerhavia Procumbens*.
18. Identity not clear. The name Mārkaṛa is used for Bhṛūgarāja.
19. *Ricinus communis*.
20. *Solanum nigrum* (GVDB, p. 86.)
21. *Oxalis corniculata*.
22. *Brassica campestris*.
23. Identity not clear.
24. *Brassica juncea* or *B. nigra*.

Vāyu and Pitta. Nāḍica¹ destroys Kapha and Pitta. Cucu is sweet and cooling in potency.

15. Padmapatra (Lotus leaf) destroys doṣas. Tripuṭa² is extremely Vāyu-generating. Kakṣāra³ destroys all doṣas. Vāstuka⁴ is highly appealing.

16. Taṇḍulīya⁵, Pālaṅkya⁶ and others are anti-toxic. Raw Mūlaka⁷ (radish) generates doṣas, but cooked in steam dispels Vāyu and Kapha.

17. Karkoṭaka⁸, Vārtāka⁹, Paṭolaka¹⁰, and Kāravellaka¹¹ when cooked and eaten destroy all doṣas and are good for heart and throat.

18. Kūṣmāṇḍa¹² is diuretic, relishing and destroys all doṣas. It is highly efficacious in Kuṣṭha, urinary diseases, fever, dyspnea and asthma as well as the disorders due to the derangement of Pitta and Kapha.

19. Kaliṅga¹³ and Alābu¹⁴ destroy Pitta and produce Vāyu. Trapuṣa¹⁵ and Irvāruka¹⁶ generate Vāta and Kapha and ward off Pitta.

20. Vṛkṣāmla¹⁷ destroys Kapha and Vāyu; Jambīra destroys Kapha and Vāyu, Dāḍima¹⁸ (Pomegranate) is astringent and destroys Vāyu. Nāgaraṅgaphala¹⁹ (orange) is heavy.

1. Identity not clear.
2. Perhaps *Pisum arvense* or *Lathyrus sativus* (GVDB p. 194).
3. Identity not clear.
4. *Chenopodium alloum*.
5. *Amaranthus spinosus*.
6. *Spinacia oleracea*.
7. *Raphanus sativus*.
8. *Momordica dioica*.
9. *Solanum melongena*.
10. *Trichosanthes dioica*.
11. *Momordica charantia*.
12. *Cucurbita pepo*.
13. *Flolarrhena antidysenterica* (GVDB, p. 84).
14. *Lagenaria siceraria*.
15. *Cucumis sativus*.
16. Identity not clear. The name *Urvāruka* is used for *cucumis melo*.
17. *Garcinia indica*.
18. *Punica granatum*.
19. *Citrus reticulata*.

21. Kesara and Mātuluṅga¹ are appetising and destroy Kapha and Vāyu. Māṣa removes Vāyu and Pitta and destroys the glossiness of the skin, heat and disorders of Vāyu.

22. All varieties of Āmalaka are sweet, relishing and aphrodisia but produce Amla type of indigestion. Haritakī induces taste for food, is holy and nectarlike.

23. Lakuca² is sweet and generates all Doṣas; Vakula³ destroys Kapha and Vāyu; Bījapūraka⁴ is efficacious in enlarged spleen, dyspnea and asthma and removes the disorders due to Vāyu and Kapha.

24. Haritaki is a laxative; destroys Kapha and Vāyu as well as three doṣas. The fruit of Tintidī⁵ is laxative, acid, and removes Vāyu and Kapha.

25. Kapittha (horse apple) is astringent and dispels doṣas; when ripe it is heavy and antitoxic; when unripe it produces Kapha and Pitta but ripe it increases Pitta.

26. Ripe Āmra (mango) generates Vāyu and produces flesh, semen and strength and heightens colour (of the skin). Jambū fruit destroys Vāyu, Kapha and Pitta and produces Viṣṭambha form of indigestion as it is astringent.

27. Tinduka⁶ fruit destroys Kapha and Vāyu; Badara destroys Vāyu and Pitta. Bilva generates Vāyu and causes Viṣṭambha. Priyāla⁷ dispels Vāyu.

28. Rājādana⁸ fruit, banana, jack fruit and coconut generate semen and flesh. They are sweet, emolient and heavy.

29. Drākṣā (grapes) Madhuka and Kharjūra (dates) and Kumkuma⁹ dispel disorders in blood and Vāyu. The ripe Māgadhī¹⁰ is sweet and destroys Pitta and disorders due to dyspnea.

1. Citrus medica.
2. Artocarpus lakoocha.
3. Identity not clear.
4. See fn. 1.
5. Rhus parviflora.
6. Dispyros tomentosa.
7. Buchanania lanzan.
8. Perhaps Mimosa hexandra (GVDB, p. 336).
9. Crocus sativus
10. A synonym of pippali, GVDB, p. 305.

30-32. Ārdraka¹ is relishing, appetising aphrodisiac and Kapha-Vāyu-destroying. So also Śuṇṭhī, Marica, and Pippalī. Physicians say that pepper is non aphrodisiac. Hiṅga (Asafoetida) dispels enlarged spleen, pain and constipation and disorders of Vāyu and Kapha. Yavānī², Coriander and Cummin seeds destroy Vāyu and Kapha. Rock salt improves eyesight and destroys all doṣas. It is an aphrodisiac.

33. Sauvarcala (Sechal) salt is purgative, heating in potency and it dispels acute pain in the cardiac region. The Viḍa Salt is heating in potency, removes pain, dispels Vāyu and is sharp.

34. Romaka salt generates Vāyu, is sweet, heavy, liquefacient and relishing. Yavakṣāra (Nitrate of potash) is an appetiser and is efficacious in all disorders of the heart, throat and jaundice.

35. Sarjikṣāra (Barilla) is caustic, appetiser, sharp and tearing (used to make abscess burst). Nābhasa (Rainwater) dispels all doṣas and poison. It is light and relishing.

36. Nādeya (River water) is parchifying and generates Vāyu; The Sārasa water (of the lake) is sweet and light; the water of Vāpī (natural tank) dispels Vāyu and Kapha and that of Taḍāga (artificial tank) generates Vāyu.

37. The Nairjhara (fountain) water is relishing, sharp, light and dispels Kapha. It induces digestion. The well water is appetising and generates Pitta. The Audbhida (Artesian well) water dispels Pitta.

38. The water where sun's rays fall during the day and the moon's beams at night is free from all defects and is equal to rain water (sky-water).

39. Hot water dispels fever, bronchitis, corpulence, Vāyu and Kapha. Boiled and cooled water dispels three doṣas but kept overnight increases doṣas.

40. Cow's milk dispels Vāyu and Pitta and is emulsive, heavy and rejuvenating. Buffalo's milk is heavier than cow's milk, emulsive and impairs digestive fire.

41. The milk of a goat dispels blood dysentery, asthma,

1. Ginger.

2. The same as *yavāni* = *Trachyspermum ammi*. *GVDB*, p. 328.

dyspnea and Kapha. Women's (breast) milk improves eyesight, cures Rakta Pitta and is saline.

42. Curd generates Pitta and Kapha and dispels Vāyu and is an aphrodisiac. Churned sour cream dispels all doṣas and cleanses all vessels of the system.

43. Fresh butter dispels diarrhoea, piles, etc; Products of milk turned sour like Kilāṭa (the solid residue of sour milk) are heavy and cause Kuṣṭha.

44. Butter milk, according to the former writers, dispels the three doṣas and is very efficacious in diarrhoea, tumour, piles, jaundice, dysentery and enlarged spleen.

45. Ghī is an aphrodisiac and sweet. It dispels Vāyu, Pitta and Kapha. Cow's ghī improves intellect, eyesight and after medication and purification dispels doṣas. (Vāyu, Pitta and Kapha).

46. Medicated and purified ghī dispels loss of memory, epileptic fits, insanity, fainting and other disorders. The ghee prepared from the milk of goat and other animals has the same good properties as cow's milk. Goat's urine dispels Kapha and Vāyu, germs and poison.

47. Gingelly oil is extremely efficacious in jaundice, dropsy, cutaneous afflictions, piles, tumour, enlarged spleen and diabetes. It destroys Vāyu and Kapha and is conducive to the growth of hair and strengthening of the body.

48. Mustard oil dispels worms and jaundice, Vāyu and Kapha and disorders due to corpulence. The linseed oil affects the eyes but dispels Pitta and Vāyu.

49. The oil extracted from Akṣa (the seed of the bead of rosaries) dispels Kapha and Pitta. It is conducive to the growth of hair. It soothes the skin and blood vessels. Honey is exalted as the remover of the excess of the three doṣas as well as generator of Vāyu.

50. (Honey) dispels hiccough, dyspnea, worms, vomiting urinary disorders, poison and thirst. Sugarcane dispels Rakta-pitta. It is conducive to strength, growth of Kapha and is an aphrodisiac.

51. Molasses produce Pitta and are sharp. The spirituous extract of jaggery and unrefined sugar is light. Candy is an

aphrodisiac, emolient, sweet and is efficacious in disorders of blood, Pitta and Vāyu.

52. Jaggery dispels Vāyu and Pitta, and produces Kapha. Old treacle is very wholesome and is a purifier of blood.

53. Treacle sugar along with ghee is an aphrodisiac and dispels Rakta Pitta. All kinds of wine produce Pitta due to their acidity and dispel Kapha and Vāyu.

54. Sauvīraja wine is sharp and generates Rakta Pitta. Maṇḍa (gruel) made of fried rice is appetising and digestive. It is wholesome.

55-56. Peyā (gruel with plenty of water) is light diuretic and restores deranged Vāyu. Peyā with butter milk, pomegranate, Vyoṣā, jaggery, honey and Pippalī dispels cough, bronchitis and diarrhoea. Pāyasa (Milk pudding) produces Kapha and is conducive to strength. Kṛśara (rice, gingelly seeds and black gram cooked together) destroys Vāyu.

57-58. A soup of watery nature is an emolient. Taken lukewarm it is relishing and light. Soup with bulbous roots, radish and fruits well cooked with ghī or oil is heavy and rejuvenating. In lukewarm state it is light. Vegetables cooked in steam and well seasoned after squeezing out water are wholesome.

59. A Yūṣa (soup without salt) made of Dāḍima and Āmalaka generates gastric fire and dispels Vāyu and Pitta. A yūṣa prepared with redish dispels cough, breathing disorders, cold and Kapha.

60. A Yūṣa made with Yava, Kola and Kulattha dispels Vāyu and is beneficial to the voice. That prepared with Mudga and Āmalaka is astringent and destroys Kapha and Pitta.

61. Curd with jaggery dispels Vāyu. Saktu (flour of fried grain) is sharp and generates Vāyu. Śaṣkuli (Coiled fried Jalebī) fried in ghī is an aphrodisiac and generates gastric fire.

62. Foodstuffs with cooked meat are rejuvenating; cakes are heavy; things fried in oil impair eyesight; those cooked in water or steam are difficult to be digested.

63. Hot maṇḍakas (gruel) are wholesome, cooling in

potency and heavy. After food, water is to be taken. It is destructive of thirst and exhaustion.

64-65. A person careful about Anupāna shall be free from poison and illness. Poison resembling the neck of a peacock brings about discoloration. Even the smell, touch or taste of poison brings great anguish to those who swallow it. If it is smelt an ailment of the eyes which cannot be cured even by great physicians results. The characteristic symptoms of poisoning are shivering, yawning, etc.

CHAPTER ONE HUNDRED AND SEVENTY

Diseases

Dhanvantari said:

1. Fever is of eight types inasmuch as it is produced by the doṣas severally or in twos or in combination or by external casual factors. Water boiled with these drugs:—Musta¹, Parpaṭaka², Uśīra³, Candana⁴, Udīcya⁵ and Nāgara⁶ and then cooled should be given to the patient to quench his thirst and rise in temperature.

2. A decoction made of Nāgara, Devakāṣṭa⁷, Dhanyāka⁸ and the two Bṛhatīś should be given to a fever patient. It is digestive and dispels fever.

3. A Kaṣāya or astrigent decoction made of Āragvadha⁹ Abhayā¹⁰, Mustā, Riktā¹¹ and Granthika¹² is digestive and

1. *Cyperus rotundus* or *C. scariosus*.

2. Perhaps the *Fumaria* species. (*GVDB*, p. 239-40).

3. *Vetiveria zizanioides*.

4. *Santalum alloum*.

5. Identity not clear.

6. A synonym of *drdraka*.

7. A synonym of *devadāru* = *Cedrus deodara*.

8. *Coriandrum sativum*.

9. *Cassia fistula*.

10. A synonym of *harītakī*.

11. Identity not clear.

12. A synonym of *pippalimūla*.

very efficacious in an Āmajvara (fever with mucous secretions) attended with colic.

4. Madhūkasāra, Sindhūttha¹, Vacā, Ūṣaṇa² and Kaṇa³ must be taken in equal parts and ground into fine powder. This, mixed with water, is a good medicine to restore a person from an unconscious state.

5. A decoction made of Tṛvṛt⁴, Viśālā⁵, Triphalā, Kaṭuka and Āragvadha along with Kṣāra (Alkali) is a good purgative. When drunk it dispels fever of all varieties.

6. A decoction made of Mahauṣadha⁶, Amṛtā⁷, Mustā, Candana, Uśīra and Dhānyaka taken with sugar and honey dispels Tṛtīyaka (Tertian) fever.

7. Strips of Apāmārga, Jaṭā tied round the waist with seven red threads on a Sunday cure the Tṛtīyaka fever.

8. If one performs Tarpaṇa with gingelly seeds to a sonless ascetic who has passed away in the nothern bank of the river Gaṅgā he will be cured of Aikāhika (intermittent) fever.

9. A decoction of Guḍūcī, Triphalā, Vāsaka, Ṛjvikā⁸ and Balā along with its rudiment cooked with ghee removes fever.

10. A decoction of Dhātrī⁹, Śivā¹⁰, Kaṇā and Vahni¹¹ dispels all sorts of fevers.

I shall now explain the various remedial measures for dysentery attended with fever.

11. A decoction prepared with Pṛśniparṇī¹², Balā, Bilva, Nāgara, Utpala, Dhanyāka, Pāṭhā¹³, indrayava, Bhūnimba,

1. Identity not clear.
2. Any one of the *pañcakola* group of drugs. (GVDB, p. 55).
3. Identity not clear.
4. *Operculina turpethum*.
5. *Trichosanthes bracteata*.
6. A synonym of *suṣṭhī*.
7. Either *guḍūcī* or *haritaki*.
8. Identity not clear.
9. A synonym of *āmalakī*.
10. Perhaps *haritakī* (GVDB, p. 400)
11. A synonym of *citraka*.
12. *Uraria picta*.
13. *Cissampelos paricra*.

Mustā, Parpaṭaka and Mahauṣadha cures dysentery with fever and mucous discharge.

12. A decoction with Nāgara, Ativiṣā¹, Mustā, Bhūnimba, Amṛta and Vatsaka² cures all kinds of fever and all sorts of dysentery.

13-14. Water boiled with Mustā, Parpaṭaka, Udīcya and Śrṅgavera³ can be given to an Atisāra (dysentery) patient. Along with his food he must take Śālaparnī⁴, Pṛśniparnī, Bṛhatī, Kaṇṭakārikā, Balā, Śvadamṣṭrā⁵, Viśvādi⁶, Pāṭhā, Nāgara and Dhānyaka. It is efficacious.

15. A decoction made of Viśva and the seed of mango fruit taken with unrefined sugar and honey is a cure for Atisāra. Similarly, Kuṭaja bark with Kaṇā is also efficacious.

16. A decoction of Vatsaka, Ativiṣā, Tiśva, Kaṇā and Kanda is very efficacious in Atisāra with blood, colic and mucous discharge.

17. Now the treatment of Grahaṇī (diarrhoea) is explained. Grahaṇī is the result of impaired digestion. Ghī with the decoction and residue of Citraka dispels diarrhoea. It is appetising and efficacious in disorders of enlarged spleen, tumour, Ascites, colic and piles.

18-19. Five kinds of salt viz. Sauvarcala, Saindhava, Viḍaṅga, Audbhida and Sāmudra (of sea water) shall be used here. Three ways of the treatment of piles are : surgical operations, cauterisation and alkaline remedies. Buttermilk freshly made is also efficacious in piles.

20. Guḍūcī with Pippalī, Abhayā fried in ghee or Tṛvrt with Amlaloṇikā⁷ can be taken for destroying piles.

21. A mixture of gingelly seeds with sugarcane juice dispels piles and Kuṣṭha. Pañcakola (five spices), Marica and Tryūṣaṇa improve digestion.

1. Aconitum heterophyllum.
2. A synonym of kuṭaja.
3. A synonym of ārdraka.
4. Desmodium gageticum.
5. A synonym of Gokṣura.
6. A synonym of Śuṇḍhī.
7. Identity not clear.

22. Haritaki taken frequently with Nāgara, jaggery or rocksalt is an appetiser.

23. A decoction of Triphalā, Amṛtā, Vāsā, Tikṭā, Bhūnimba and Nimba taken in with honey quells jaundice and chlorosis.

24. A confection made of Tṛvṛt, Triphalā, Śyāmā and Pippalī with honey and sugar is very efficacious in Sannipātaja fevers and Haemoptysis.

25. As long as Vāsā is available and there is hope to live why should patients of Haemoptysis, Pthysis and cough despair.

26. A decoction of Āṭarūṣaka¹, Mṛdvikā and pathyā taken with sugar and honey quells cough, bronchitis and haemoptysis.

27. The juice of Vāsā with candy and honey when drunk arrests bleeding. Milk drunk with the juice of Sallakī, Badarī, Jambū, Priyāla, Āmra, Arjuna² or Dhava³ has styptic power.

28. A patient prostrated by chronic consumption becomes free from all ailments and shines like a Deva if he drinks ghī medicated and purified with the juice of Nirguṇḍi roots, fruits and leaves.

29. A confection made of Haritakī, Kaṇā, Śuṇṭhī and Marica with jaggery destroys cough and quells thirst and repugnance for food.

30. Ghī, a Prastha by volume cooked with thirty palas (weight) of each of the juices of Kaṇṭakāri and Guḍūcī quells cough and improves digestion.

31. A decoction of Kṛṣṇā⁴, Dhātrī, Śitā and Śuṇṭhī taken with honey destroys hiccough. A patient of Asthma shall drink the juice of Bhārgī⁵ and Viśvā with hot water.

32. A person suffering from hoarse voice shall keep in his mouth catechu soaked in oil or Pathyā with Pippalī or Pathyā with Nāgara.

1. A synonym of *vāsaka*,

2. *Terminalis arjjuna*.

3. *Anogeissus talifolia*.

4. A synonym of *pippali*.

5. *Clerodondum serratum*.

33. Powdered Viḍaṅga¹ and Triphalā powder taken with honey removes vomiting. A decoction of Āmra and Jambū can also be taken with Mākṣika (honey).

34. Triphalā is a cure for vertigo and epileptic fits when drunk with honey. It removes all sorts of vomiting and quenches thirst.

35. Pañcagavya drunk quells hysteria and disorders due to adverse planets. Kūṣmāṇḍaka juice with Yaṣṭika² also serves the same purpose.

36. Old ghī cooked with Brāhmī juice, Vacā, Kuṣṭha³ and Śaṅkhaṇḍī⁴ shall be taken in for quelling insanity and Grahāpsmāra.

37. Medicated Ghī cooked with Aśvagandhā⁵ decoction and residue in milk four times as much is an aphrodisiac. It increases flesh and quells sterility.

38. A decoction of cchinṇā with the powder of Nīlī⁶ and Muṇḍīrikā with honey and ghee when drunk, quells Vātarakta of the worst type.

39. Five Harītakīs taken with jaggery quell Kuṣṭha, piles and disorders due to Vāyu. The juice of Guḍūcī, its powder, decoction or its residue too has the same power.

40. Ghī cooked with milk and the decoction of Kālā and Guḍūcī and their residue quell Vātarakta, Kuṣṭha and Vraṇas (Abrasions).

41. Triphalā taken with Guggulu removes Vātarakta and epileptic fits. Guggulu taken with cow's urine removes Urustambha (paralysis of the thighs).

42-43. A decoction of Śuṇṭhī and Gokṣuraka removes disorders and pains due to Sāma Vāta. A decoction of Daśa-mūla, Amṛtā, Eraṇḍa, Rāsnā⁷, Nāgara and Dāru⁸ taken with Marica (pepper) and jaggery removes great tumours. A con-

1. Embelia ribes.

2. A synonym of *madhuka*.

3. Saussurea lappa.

4. Convolvulus pluricaulis.

5. Withania somnifera.

6. Indigofera tinctoria.

7. Pluchea lanceolata.

8. A synonym of *devadāru*

fection made of them removes cough and quells thirst and repugnance for food.

44. Take thirty palas of the juice of each of Kaṇṭakāri and Guḍūci and cook it with a prastha of ghī. It removes cough and pain in the heart. It is an appetiser.

45. The decoction of Kṛṣṇā, Dhātrī, Sitā and Śuṇṭhī with Marica and rock salt taken with castor oil removes even acute Sāma Vāta.

46. A decoction of Balā, Punarnavā, Eraṇḍa, two types of Bṛhati and Gokṣura drunk with salt and asafoetida destroys Vāta Śūla (flatulent colic).

47. The boiled decoction of Triphalā, Nimba, Yaṣṭika, Kaṭuka and Āragvadha drunk with honey removes burning sensation and colic.

48. Triphalā water with Yaṣṭika quells Pariṇāmārti (a variety of colic). Dross (Maṇḍūra) purified in cow's urine mixed with Triphalā powder and licked with honey and ghee removes colic arising from the three doṣas.

49. Two parts of Trivṛt, four parts of Kṛṣṇā and five parts of Haritakī mixed with equal quantity of jaggery and made into pills remove constipation in the bowels.

50. Powdered Haritakī, Yavakṣāra, Pippalī and Trivṛt taken with ghī remove Udāvrata (tympanites with constipation).

51. Trivṛt, Haritakī and Śyāmā soaked and purified in Snuhī¹ juice must be dried (in the sun) and formed into Vaṭikā (tablets). These Vaṭikās taken with cow's urine destroy Ānāha (constipation).

52. Tryūṣaṇa, Triphalā, Dhanya, Viḍaṅga, Cavya and Citraka boiled and made into Kalka (residue) shall be purified with ghī. Taken in, this quells all disorders of Vāyu and enlarged spleen.

53. Roots of Nāgara taken with milk or Sauvarcala with Śivāghṛta (ghī from the milk of she-jackal, half its quantity drunk) quell palpitation of the heart.

54. Powdered Kaṇā, Pāṣāṇabheda², Elā and Śilājatuka

1. A species of Euphorbia. (GVDB, p. 459).

2. Bergeia ligulata.

drunk with the washings of rice and jaggery gives hope of life to a patient of strangury.

55. A decoction of Amṛtā, Nāgarī, Dhātrī, Vājigandhā and Trikaṇṭaka shall be drunk in all ailments of Vāyu, colic and strangury.

56. Yavakṣāra (carbonate of potash) with an equal quantity of sugar removes all kinds of strangury. Nidigdhika¹ juice with honey quells difficulty in passing urine.

57. Salt with Triphalā kalka (residue or paste) gives relief in suppression of urine. Powdered Karcūra also can be inserted into the urethra of the penis (to induce flow of urine).

58. A decoction of the root of Śigru drunk lukewarm quells heat (white urinating). Juice of Dhātrī and Niśā with honey removes all sorts of urinary ailments. The decoction of Triphalā, Dāru, Dārvī and Abja taken with honey removes urinary troubles.

59. A person wishing to be stout shall avoid keeping awake, sexual intercourse, physical exercise and worries. Obesity should be gradual.

60. A person accustomed to eat Yava and Śyāmāka and to drink sweet water will become stout. Hot boiled rice with maṇḍa (gruel) makes one lean.

61. Fried barley powder with honey, or a compound of Cavya, Jiraka, Vyoṣā, Hiṅgu, Sauvarcala and Amala is appetising and destructive of fat.

62. A prastha of ghī with equal quantity of milk shall be cooked with Kalka of Citraka and Utpala twice in quantity soaked in four times water and twice (cow's) urine. This is an antidote for all types of Ascites.

63-64. Starting with ten pieces of pippali and increasing it by ten every day the administration shall be continued for ten days. Then it shall be reduced by ten every day. Milk shall be taken along with it. The diet on these days shall be milk and Yaṣṭika. The same can be practised with Kṛṣṇa or Mudga. If a thousand pieces of Kṛṣṇa or other drugs are thus taken in all one shall be stout, live long and be free from dropsy and Ascites.

1. A synonym of *kaṇṭakaṃ*.

65. Ghī cooked and purified in the residue (Kalka) of the decoction of Punarnavā is a remedy for Anasarca. A patient of Anasarca, tumour, etc. shall take pippalī with milk in cow's urine or jaggery with equal quantity of Abhayā or Viśvā.

66. Castor oil taken in with a decoction of Balā with milk is a sure remedy for distension, hernia, colic, etc.

67. Pathyā residue mixed with Kṛṣṇā and Saindhava and the oil extracted from roasted castor seeds is a sure remedy of Hydrocela.

68. Scrofula is cured by the administration of the root of Nirguṇḍī as an errhine. Fomentations with the decoction of Snuhī and Gaṇḍīrikā¹ remove tumours.

69-70. Goitre can be cured by plastering with the paste of Hastikarṇa² and Palāśa. Plastering with the paste of Dhattūra, Eraṇḍa, Nirguṇḍī, Varṣābhu, Śīgru and Sarṣapa dispels terrible long standing elephantiasis. Plastering with Śobhāñjanāka, Sindhūttha and Hiṅgu makes abscess subside.

71. Plastering with Śarapuṅkha³ with honey heals all sorts of ulcers. Smearing with the paste of Nimba leaves makes ulcers non-septic.

72-73. A paste of Triphalā, Khadira, Dārvī and Nyagrodha cleanses ulcers and wounds. A physician shall wash and clean a fresh wound giving much pain with warm ghee with Yaṣṭi-Madhūka. An intelligent physician shall cure fresh wounds by casual factors by means of plastering.

74-76. The physician shall resort to cooling processes for subduing Pitta and the heat of the blood. A decoction of Bamboo bark, Eraṇḍa bark and Śvadamṣṭra bark drunk with honey, Hiṅgu and rock salt will let out the dislodged blood inside the viscera. For the sake of maintaining normal health rice shall be taken or Yavāgu (gruel) drunk with rock salt and along with the juice of Yava, Kola and Kulattha. The juice of Karañjariṣṭa and Nirguṇḍī destroys worms in the ulcers.

1. Perhaps Albizzia julibrissin or Dalbergia sericea (GVDB, p. 133).

2. Leca macrophylla (GVDB, p. 469).

3. Tephrosia purpurea.

77. Guggulu with Triphalā powder made into Vāṭakas (tablets) relieves pain, dispels constipation and purifies ulcers. They become non-septic.

78. A medicated oil cooked with the juice of Dūrvā, and Kampilla with the kalka of the bark of Dārvī is an important remedy in cases of ulcers.

CHAPTER ONE HUNDRED AND SEVENTYONE

Diseases

Dhanvantari said:

1. O Suśruta, please listen. I shall explain the remedial measures for fistula sinus and other disorders. A sinus should first be surgically operated and treatment proceeded with as in other wounds.

2. A fistula, sinus, colic etc. can be cured by the medicated ghee with equal quantities of Guggulu, Triphalā and Vyōṣa.

3. The oil extracted from the juice of Nirguṇḍī is a cure for sinuses and malignant ulcers. By drinking, smearing or administering as errhine this oil is efficacious in Pāmā Scabies.

4. Pills made of Guggulu, Triphalā and Kṛṣṇā in the proportion of 3:5:1 are wholesome for those who suffer from oldema, enlarged spleen, piles and fistula in ano.

5. In the cutting of veins in the middle of the penis the purity of the locality and in syphilis avoidance of suppuration should be maintained carefully—otherwise the penis may slough off.

6. A decoction of Paṭola, Nimba, Bhūnimba and Guḍūcī drunk with Guggulu and Khadira dispels syphilis.

7. Charred ashes of Triphalā burnt in an ironpan made into a paste with honey must be smeared on the sores in syphilis. The sores will heal instantaneously.

8. A medicated ghee cooked with decoction and residue of Triphalā, Nimba, Bhūnimba, Karañja, Khadira, etc. is highly efficacious in syphilis.

9-10. On locating the fracture of a bone it shall be first washed with cold water. Then it must be plastered with clay and bound with Darbha grass. The diet of the patient must be black gram meat, ghee, milk and a soup of gingelly seeds. Restorative and constructive diet and drink should be given to him.

11. Let the patient be on a diet of garlic, honey, fried grain water and sugar residue. Broken, cut or dislodged bones will be set right instantaneously.

12. Equal parts of Aśvattha, Triphalā and Vyoṣā should be added to Guggulu of the same quantity in the aggregate. Application of this heals fractures of bones and joints.

13-14. Emetics, purgatives and bleeding are to be employed in all forms of Kuṣṭha. A decoction of Vacā, Vāsā, Paṭolā and the barks of Nimba and Phali¹ should be drunk with honey as it is constructive and dispels Vāyu. The purgative is by means of Trivṛt, Dantī and Triphalā.

15. Oil medicated with Manaḥśilā and Marica dispels Kuṣṭha. In all forms of Kuṣṭha the above oil should be applied. The patient must take five kinds of myrobalans and rice with treacle.

16. Plastering with Karañja and Tagara soaked in cow's urine as well as rubbing with Karavīra after applying oil dispels Kuṣṭha.

17. A paste of Haridrā, Malaya, Rāsnā, Guḍūcī, Tagara Āragvadha and Karañja applied over the body removes all kinds of Kuṣṭhas.

18. A paste of Manaḥśila, Viḍaṅga, Vāgujī, Sarṣapa and Karañjī soaked in cow's urine removes Kuṣṭha and the body shines like the sun.

19. Plastering with Viḍaṅga, Aḍavacā², Kuṣṭha, Niśā, Sindhūttha and Sarṣapa soaked in water and cow's urine removes ring worm and other cutaneous affections.

1. ~ A synonym of *p.iyaṅgu*.

2. ~ Perhaps *Airdvati*, said to be a synonym of *nāgabala* (GVDB) p. 60).

20. Prapunnāṭaka¹ seeds, Dhātrī, Sarjarasa², and Snuhī soaked in Sauvīra urine can be applied as an unguent in ring worm.

21. Āragvadha leaves are to be ground into paste with Āranāla. This removes ring worm, Kiṭṭima, Kuṣṭha and Psoriasis.

22. Vāgujī taken hot with milk dispels Kuṣṭha. Gingelly seeds, ghī, Triphalā, honey, Vyoṣā, Bhallāta and sugar taken in equal parts act as aphrodisiac. They are conducive to increase brain power and dispel Kuṣṭha of persons who err due to lust.

23. Powdered Viḍaṅga, Triphalā and Kṛṣṇā with honey will be a good leha (lambative) in these ailments:—Kuṣṭha, worms, Diabetes, sinuses and fistula in ano.

24. He who eats for a month Niśā and Āmalaka with Abhayāriṣṭa will conquer Kuṣṭha thereafter. There is no doubt.

25. Ashes of Mango and Khadira sprouts burnt in a pot and pasted with Akṣa juice, Dhātrī juice, and honey is rejuvenating and dispels Kuṣṭha.

26. By drinking the decoction of Dhātrī and Khadira along with Vāgujī one can remove quickly leucoderma as white as conch and the moon. There is no doubt.

27. The patient will conquer leprosy by drinking the oil extracted from Bhallātaka within a month. Khadira water taken with other beverages conquers Kuṣṭha.

28-30. The medicated ghī cooked with Vāsā, Guḍūcī, Triphalā, Paṭola, Karañjaka, Nimba, Aśana³ and Kṛṣṇa—Vetra decoction and residue dispels Kuṣṭha like Vajra the thunderbolt of Indra. The patient lives for a hundred years.

31. Juice of Dūrvā grass is to be cooked with four times of oil. Taking bath after smearing with this oil removes all skin diseases such as itches, Pāmā, Vicarcikā and Kacchū.

32. Oil duly cooked with the drugs, bark of Druma, Arka, Kuṣṭha, Lavaṇa, Citraka and Gaṇḍirikā with cow's urine removes Kuṣṭha and all sorts of ulcers.

1. Perhaps *prapunnāṭa*, a synonym of *Cakramarda*.

2. A synonym of *devadhūpa*.

3. Identity not clear.

33. Dhātrī, Nimbaphala and Citraka soaked in cow's urine removes itches. A decoction of Vāsā, Amṛtā, Parpaṭikā, Nimba, Bhūnimba, Mārkaṛa, Triphalā and Kulattha taken with honey cure Amlapitta (Acidity).

34. Triphalā, Paṭola and Tikta cooked into a decoction and drunk with sugar and Yaṣṭimadhu is a sure remedy for fever, vomiting and acidity.

35. Ghī cooked duly with any of the drugs: Vāsā, Tikta, or Pippalī or Guḍa-kūṣmāṇḍa can be used to remove acidity.*

36. Pippalī with honey dispels acidity. A confection made of Pathyā, Pippalī and jaggery dispels disorders of Kapha and impaired digestion.

37. Grind together Ajājī¹ and Dhanyākā and cook them well in a prastha of ghī. Duly taken, this removes disorders of Kapha and Pitta, non relish for food, impaired digestion and vomiting.

38. A decoction made of Pippalī, Amṛta, Bhūnimba, Vāsakāriṣṭa, Parpaṭa, and Khadirāriṣṭa removes fever with acute pain and carbuncle.

39. Ghī cooked with Triphalā juice and Trivṛtā shall be administered as a purgative to quell fever with erysipelas.

40. A decoction known as Aṣṭaka-kvātha (Eight drugged) is prepared with the eight drugs : Khadira the three myrobalans, Ariṣṭa, Paṭola, Amṛta and Vāsaka, and it conquers Romāntika (Measles) and Masūrikā (small pox).

41. The above decoction dispels Kuṣṭha, Viśarṇa (Erysipelas), Viśphoṭa (carbuncle) and scratching sensation. Dusting the powder of Lasūna cures the skin disease called Maśaka.

42. In case Carmakīla begins to fade and decay and in Maśaka and Tilakālaka (dark spots and sebaceous growths) first scarify them with the surgical knife and cauterise with fire or alkalis without leaving even a bit.

43. A paste of Paṭola and Nīlī dispels the ailment Jalagardabha. Oil cooked with Guñjā fruits and juice of Bhṛṅga-rāja removes itches and Kāpālakuṣṭha.

1. A synonym of jiraka.

44. The pulp of the seed of mango fruits cooked with Triphalā, Nīla, Bhṛṅgarājaka, Lauhacūrṇa and Kāñjika turns the hair deep black.

45. Take two prasthas of kṣīrī, īśa and Arka leaves well squeezed into juice with a pala of Madhuka. Cook all well in a Kuḍava of oil. This is efficacious in preventing hair from turning grey due to old age.

46-47. In stomatitis, gargling with Triphalā is very effective. Chamber soot nitrate of potash, Pāṭhā, Vyoṣā and Rasāñjana too can be used for such gargles. Well powdered Lodhra, Triphalā and Citrak should be held in the mouth with honey for dispelling ailments of throat and teeth.

48. An astringent decoction named Pañcapallavaka is very efficacious in diseases of the mouth. They are the sprouts of Paṭola, Nimba, Jambīra, Āmra and Mālatī.

49. The juice of Laśuna, Ārdraka, Śigru, Pārulī, Mūlaka and Kadali made lukewarm forms a good eardrop in ear troubles.

50. In Otorrhoea with acute pain and a humming sound, powdered rock salt dissolved in the juice of the leaves of Snuhi and made slightly warm is very effective.

51. In acute otitis, oil cooked in the juice of the leaves of Jātī is efficacious. In ear-ache Śuṇṭhī oil or mustard oil, slightly warm, shall be poured into the ears.

52. Milk cooked in Pañcamūlī juice, Citraka, Harītakī, Ghī and jaggery. This soup called Saḍaṅga (Six ingredients) Yūṣa quells catarrh.

53. Diseases of the eyes, diseases of the stomach, cold (catarrh), ulcers, and fever—these five ailments subside in five days by fasting.

54. The juice of Dhātrī poured into the eyes cures the inflammation in the area. A paste of Śigru, Dārvī, Rasāñjana and rocksalt in honey when applied over the eyes also serves the purpose.

55. Powdered Haridrā, Dāru, Sindhūttha, Rasāñjana and Gairika applied round the eyes removes eye troubles.

56. Abhayā fried in ghī and Triphalā soaked in water when applied around the eyes removes eye troubles. Śuṇṭhī, Nimbādala powdered with very little rock salt can be applied

to the eyes to remove small eruptions, itching sensations and pain.

57. One part of Abhayā with two parts of Akṣa and four parts of Amṛta well boiled can be used as decoction or pasted with honey and ghee can be used as a lambative (Avaleha) to cure eye pains.

58. Sticks or wicks made of Candana, Triphalā, Pūga¹ Palāśa and Tarumūlaka dissolved in water cure all types of Timira.

59. Marica ground to paste in curd, forms a good collyrium to cure night blindness. Ghī with milk well cooked with Triphalā decoction and residue when drunk at night fall will cure Timira quickly.

60-61. Pippalī, Triphalā, Kṣāra, Iron dust, rocksalt and juice of Bhṛṅgarāja is called Guḍikāñjana. It removes piles, Timira, koṭha and eye ailments.

62-63. Vaṭikās or tablets made of Trikaṭu, Triphalā, Saindhava, Manaḥśila, Ketaka, Śaṅkhanābhi, Jātī flowers, Nimbaka, Rasāñjana, Bhṛṅgarāja, ghee, honey and milk well pasted together cure all sorts of eye ailments.

64. Burnt roots of Eraṇḍaka or the flower of Mucukunda² ground with Kāñjika applied over the forehead cure headache.

65. Oil cooked with one pala each of Śatamūlī, Eraṇḍamūla, Cakrā and Vyāghrī can be used as errhine in curing disorders of Vāyu and Kapha as well as Timira and diseases of super clavicular regions.

66. Lavaṇa, Viśva and jaggery or Pippalī with rock salt is very effective in Bhujastambha (paralysis of the arms) and in all super clavicular afflictions.

67. In the migraine called Sūryāvarta the treatment is the application of errhines. Astringent decoction of Daśamūla drugs with ghee and rock salt can be used as an errhine also. It cures aching pain of the limbs as well as Sūryāvarta and headache.

68. A compound of Suvarcalā, Ajājī, Madhūka and

1. *Areca catechu*.

2. *Pterospermum ocerifolium*.

Nilotpala stirred in curd and drunk with honey shall save a woman afflicted with leucorrhea of the Vātaja variety.

69-70. In the Pittaja type of leucorrhea the juice of Vāsaka, or that of Guḍūcī should be administered with Āmalakī bīja soaked in water and sweetened with honey and sugar. For the alleviation of Pāṇḍu type (jaundice) of leucorrhea a woman should take the juice of Āmalakī and honey or the juice of the root of Kārpāsa with the water with which rice has been washed.

71. A paste of Taṇḍulīyaka roots and Rasāñjana taken through the medium of water with which rice has been washed and honey cure all forms of leucorrhea. Roots of Kuśa grass pasted with water with which rice has been washed and drunk will cure all sorts of leucorrhea.

CHAPTER ONE HUNDRED AND SEVENTYTWO

Diseases

Dhanvantari said:

1. O Suśruta, I shall explain the mode of treatment for the peculiar disorders of women, please listen. In all Yoni-vyāpat (Vaginitis, etc.) types of disorders, measures to quell Vāyu are recommended.

2-3. Vacā, Upakuñcika¹, Jāti, Vāsaka, Rocksalt, Ajājī, Yavākṣāra, and Citraka shall be fried in ghī and then dissolved in water. Sugar shall be added. If this is taken the pain around the vagina, palpitation of the heart, piles and enlarged spleen get subdued.

4. By applying the paste of the leaves of Badari the rupture of the Vagina can be cured. An application of the paste of Lodhra and Tumbīphala gives firmness to the muscles round the vagina.

1. *Nigella salivā.*

5. Ghī medicated with Pañcapallavas (five sprouts), Yaṣṭi, Arka and Mālatī flowers and cooked in sunshine is a sure remedy in leucorrhea. It removes foul smell from the vaginal passage.

6-7. Japā flowers with Kāñjika and a prastha of Jyotiṣ-matīdala¹ pasted with Dūrvā shall be taken. Citraka with sugar and powdered Dhātrī, Añjana and Abhayā shall be drunk with water. This arrests excess of menstrual flow. Errhines or potions of Lakṣmaṇā with milk taken in enables conception.

8. Aśvagandhā taken with ghee and half an Ādhaka of milk enables conception. Even a sterile woman taking ghee medicated with Vyoṣa and Kesara is sure to conceive.

9. Milk well boiled with the roots of Kuśa, Kāśa, Urubuka and Gokṣuraka taken with sugar by a pregnant woman removes her pain in the womb, uterus, etc.

10. Application of the pastes of Pāṭhā, Lāṅgalī, Apā-mārgā or kuṭaja separately to the navel, lower abdomen and vagina of a woman in her labour ensures easy delivery.

11. The pain that a woman experiences after delivery, in the heart, head, urinary bladder, etc. is called Arkanda. Then she must take sour cream with Yavakṣāra dissolved in lukewarm water.

12. A decoction of Daśamūla drugs taken with ghee quells all post-parturient pains. Powdered Śālī rice taken with milk will increase her breast milk.

13. The juice of Vidārī flowers and the root of Kārpāsa also has the same property. A soup of Mudga is rejuvenating. It purifies the breast milk of a wet nurse.

14. A lambative (Avalaha) made of Kuṣṭha, Vacā, Abhayā, Brāhmī, Madhūka honey and ghee shall be given to the infant as it heightens the colour of the complexion, splendour and longevity.

15. If the breasts of the mother are deficient in milk, the child can be fed on goat's milk or cow's milk of the same quality. The swelling on the navel of the child subsides by means of fomentation with heated clay.

1. *Celastrus paniculatus*.

16. If the child has vomiting, cough and fever, a compound of Lauha, Mustaka and Ativisā shall be taken. If the child has dysentery Musta, Śuṇṭhī, Viṣā, Aruṇa and kuṭaja shall be taken.

17. A compound of Vyoṣa, Honey and Mātuluṅga removes hiccough and vomiting. Kuṣṭha, Indrayava, Siddhārtha, Niśā, and Dūrvā remove Kuṣṭha.

18. Bathing (the infant) with a decoction of Mahā-muṇḍitika¹ and Udīcyā wards off the malignant influences of planets. It may be smeared with a paste of Saptacchada, Abhayā, Niśā and candana.

19. Amulets with Śaṅkha, Abjabīja, Rudrākṣa, Vacā, Lauha, etc. shall be worn. *Om kaṁ taṁ gaṁ gaṁ obeisance to Vaināya. Om Hoṁ Hām Haḥ.* With this mantra Śānti (ceremonies for peace) shall be made for the sake of children. Mārjana and Balidāna also for the same purpose.

Om Hriṁ take Ye Your Bali from the Bālagraha (the planet afflicting the child) *but spare the child—Svāhā.*

20. The root of Śirīṣa drunk with the water with which rice is washed removes poison. The root of white Varṣābhū drunk with rice washings cures snake bite.

21. Taṇḍulīya, chamber soot, Niśā rock salt, curd, ghee and honey pasted together and drunk remove poison.

22. A decoction of the root of Aṅkoṭa drunk with ghee removes poison. That which dispels old age and sickness is a rejuvenating medicine.

23. Abhayā should be taken (in the six seasons) beginning with the rainy season along with rock salt, sugar, Śuṇṭhī, Kaṇā, honey and jaggery respectively by a person wishing for the benefits of the rejuvenating medicines.

24. At the end of fever (convalescing after fever) one shall take a single Abhayā or two Vibhītakas or four Dhātrīs in honey and ghī, one shall recover soon and live for a hundred years.

25-28. Aśvagandhā decoction drunk with milk and ghee dispels all body ailments. Juice of Maṇḍūkapaṇī, the nectar-like juice of Vidārī, Tila, Dhātrī and Bhṛṅgarāja taken in

1. Identity not clear.

enables one to live for a hundred years. A compound of Trikaṭu, Triphalā, Vahni, Guḍūcī, Śatāvarī, Viḍaṅga and oxide of iron taken with honey quells a number of diseases. Triphalā, Kaṇā, Śuṇṭhī, Guḍūcī, Śatāvarī, Viḍaṅga, Bhṛṅga-rāja etc purified and regularly taken dispel all illness. Powdered Vidārī taken with honey and ghee increases sexual virility enabling one to conquer ten women.

29. Ghī should be cooked with Śatāvarī residue with ten times milk and taken in with honey, sugar and Pippalī. It is a good digestant.

30. Massage, application oil, errhine, emetics and purgatives are mentioned as Pañcakarma (five activities).

31. There are six seasons in the year beginning with Māgha (Dec-Jan.) and each consists of two months. In them one shall resort to warming oneself with fire, or take honey, milk or milk products (as ordained).

32-34. In Śīṣira and vasanta the company of women is recommended. But one shall not sleep during the day. In the rainy season too day sleep must be avoided. Moon beams in Śarat, Śāli, Mudga, Rain-water, boiled water—all these are wholesome. Oil extracted from Nimba, Atasī, Kusumbha Śigru, Sarṣapa, Jyotiṣmatī, Mūlaka, etc dispels worms, Kuṣṭha, diabetes, and headache due to deranged Vāyu and Kapha.

35-38. The drugs Dāḍima, Āmalakī, Kola, Karamarda, Priyālaka, Jambīra, Nāgaraṅga, Āmrātaka and Kapitthaka generate Pitta, subdue Vāyu and bring about derangement of Kapha. Jala, Jīmūtaka, Ikṣvāku, Kuṭaja, Kṛtabandhana and Dhāmārgava shall be used in all sorts of emetics. In the morning Madana, Indrayava and Vacā can be used as an emetic. A person has loose bowels due to Pitta, constipation due to Vāyu and Kapha and normal state when all the doṣas are in equilibrium. When Pitta is deranged Trivṛt is a good purgative.

39. Nāgara, Trivṛt and rocksalt taken with sugar and honey is a purgative. Haritakī and Viḍaṅga with cow's urine is also a purgative.

40. Oil extracted from Eraṇḍa and decoction of Triphalā twice in quantity can be used as purgative. In disorders due

to excessive action of Vāyu the patient must be fed before applying emetics.

41. For the application of enema hollow bamboo sticks six, eight or twelve aṅgulas in length with the cavity as large as a Karkandhu fruit shall be used. The patient lies in a supine position.

42. In Nirūha (enema without oil) also this is the process. The dosage of clysters in the small one is half a pala, that in the middle is three palas and that in the full one is six palas.

43. One part of Pathya, two parts of Akṣa and four parts of Dhātrī purified with the juice of Śatāvarī, Amṛtā, Bhṛṅga, Sindhuvāra, etc., cures all sorts of pains.

CHAPTER ONE HUNDRED AND SEVENTYTHREE

Diseases

Dhanvantari said:

1-4. I shall enumerate the drugs coming under the classes Madhurādi, etc., which dispel various ailments. The chief drugs in Madhura (sweet) class are:—Śāli, Śaṣṭika, Godhūma (wheat), milk, ghi, Rasa (juice), honey, Majjā, Sṛṅgāṭaka, Kaśeru, Irvaru, Gokṣura Gambhīrī, lotus seed, grapes, dates Balā, coconut, sugarcane, Ātmaguptā, Vidārī, Priyālaka, Madhūka, Tāla and Kūṣmāṇḍa. Each of these is curative of epileptic fits and burning sensation. It soothes the sense organs. If taken in excess it produces worms and disorders of Kapha.

5. Drugs of Madhura type produce dyspnea, cough, sweet taste in the mouth, Aphonia, tumours, goitre, elephantiasis, Guḍalepa, etc.

6-7. Dāḍima, Āmalaka, Āmra, Kapittha, Karamardaka, Mātuluṅga, Āmrāṭaka, Badara, Tintiḍī fruit, Curd, Buttermilk Kāñjika, Lakuca, Amlavetasa and Loṇa are Amla varieties (Acid) of drugs. These with Śuṇṭhī are great digestant and appetising medicines.

8. These Amla drugs generate Vāyu and mucous secretions. They have aphrodisiac properties. They give a burning sensation. They soothe the system. If they are taken in excess they may sour the teeth.

9. (Excessive intake of Amla) causes looseness of limbs, burning sensation and coarseness in the voice, throat, mouth and heart. Excited by the gastric fire it makes wounds and ulcers suppurate.

10. The salts are Yavakṣāra, Sarjika, etc. The saline group acts as a laxative, liquefacient, digestant and generator of mucous secretions. Its potency permeates the whole system rapidly.

11. Exclusive and excessive intake of saline articles tends to obstruct the ducts of the system and produces itching sensation in the limbs, Koṭha, tumours and discoloration of the skin. It aggravates Raktavāta, Pittarakta, loss of manliness and pain in the sense organs.

12-13. Vyoṣa, Śigru, Mūlaka, Devadāru, Kuṣṭhaka, Laṣuna, Valgujīphala, Musta, Guggulu, Lāṅgalī. These drugs form the Pungent group. They are appetising, purifying and anti-Kapha. They subdue Kuṣṭha and itching sensation. They remove corpulency, lassitude and worm infections. They reduce secretion of semen and fat. Exclusively and excessively taken they produce vertigo, burning sensation, etc.

14-17. Kṛtamāla, Karīra, Haridrā, Indrayava, sweet Kaṇṭhaka, sweet Vetra, the two varieties of Bṛhatī, Śaṅkhinī, Guḍūcī, Dravantī, Trivṛt, Maṇḍūkapaṇṇī, Kāravellaka, Vārtāku Karavīraka. Vāsaka, Rohiṇī, Śaṅkhapuṣpī, Karkoṭī, Jayantikā, Jātī, Varuṇaka, Nimba, Jyotiṣmatī and Punarnavā form the bitter group of drugs. They set the secretions of serum, lymph, etc flow. They are relishing and appetising. They purify the ducts, remove fever and thirst, prevent fainting and reduce itching sensation.

18. Excessive intake of bitter drugs dries up faeces, urine and mucous secretions. It removes paralysis of the mandible, wry neck, convulsive pain, headache and ulcers.

19-20. Triphalā, Śallakī, Jambū, Āmrātaka, Vaṭa and kindred drugs, Tinduka, Vakula, Śāla, Pālāṅka, Mudga and Cillaka form the astringent group of drugs. They are absorbant.

They produce granulation in ulcers. They arrest and dry up mucous secretions. Exclusively and excessively taken they give rise to pain in the chest and generate parchedness of the mouth, fever, distension of the abdomen and paralysis of the mandible (wry mouth).

21-22. Haridrā, Kuṣṭha, Lavaṇa, Meṣaśṛṅgī, the two types of Balā, Kacchurā, Śallakī, Punarnavā, Śatāvarī, Agni-mantha, Brahmaṇḍī, Śvadamṣṭrā, Eraṇḍakā, Yava, Kola, Kulattha, etc., Karṣāśī, Daśamūla (ten drugs) : these drugs severally and in combination remove excess of Vāyu, Pitta and Kapha.

23-25. Śatāvarī, Vidārī, Bālaka, Uśīra, Candana, Dūrvā, Vaṭa, Pippalī, Badarī, Śallakī, Kadalī, Utpala, Padma, Udumbara, Paṭolaka, Haridrā, Guḍa, Kuṣṭhaka, Śatapuspī, Jātī, Vyoṣa, Āragvadha and Lāṅgalī are called Kapha-subduing group of drugs. Among lardaceous substances, ghī, oil, fat and marrow are the most excellent.

26-29. Those who like to improve intelligence, memory, understanding power and digestive faculty must take ghee regularly. In a Pitta patient ghee alone should be administered. In a Vāta patient it is administered with salt. In a patient of excess of Kapha it shall be administered with Vyoṣa and alkalis. Similarly, in the case of patients of glandular tumour, sinus, worms, obesity and deranged Kapha and Vāyu also. Oil is administered to the patients of hardened bowels for the sake of lightness and firmness. So also in persons whose fundamental constituents have been weakened by exposure to gusts of wind, sunshine and rain, bearing of burden, excessive sexual indulgence and physical exercises. In persons who have coarseness of the skin, pain, debility, quick digestion and constriction of vessels due to Vāyu (oil can be administered). Now (I shall explain) Yonikarma in chronic headache. The vein is first cauterised before enemata is used.

30. A full dose of clyster is one pala, three Akṣas in the middle one, and half a pala in the small one, in the case of oil, decoction and medication.

31. In Sneha Karmas (administering oil or ghee) hot water is given along with ghee but separately in the case

of oil. A pitta patient undergoing Sneha treatment shall drink over hot water if he feels thirsty.

32. A person who has been made Dīptāgni (of good digestive power) and varcasnigdha (motion-oily) must be given such treatment as ensures pacifying the deranged Vāyu. Persons suffering from coarseness must be given Sneha treatment and those of extreme glossiness, parchifying treatment.

33. In the case of disorders due to Vāyu and Kapha in combination or separately diaphoratic measures are to be used with a compound of Śyāmāka, Koradoṣa, Anna, buttermilk, Piṇyāka and fried grain flour. These measures are not for excessively corpulent, coarse, weak or swooning persons.

CHAPTER ONE HUNDRED AND SEVENTYFOUR

Diseases

Dhanvantari said:

1-3. O Suśruta, I shall enumerate some medicated ghees and oils quelling ailments. A prastha of ghee must be cooked with an Akṣa of each of the drugs Śaṅkhapuṣpī, Vacā Brāhmī, Somā, Brahma, Suvarcalā, Abhayā, Guḍūcī, Āṭarūṣaka and Vāguji, a prastha of the juice of Kaṇṭakāri and a prastha of milk. This is called Brāhmī ghṛta. It heightens memory, power and intellect.

4. Ghī is to be cooked with the following drugs in full or as many as are available:—Triphalā, Citraka, Balā, Nirguṇḍī, Nimba, Vāsaka, Punarnavā, Guḍūcī, Bṛhatī and Śatāvarī. This medicated ghī quells all ailments.

5-7. Half an Ādhaka of oil is to be cooked in the decoction of a hundred balās along with the residue of Madhūka, Mañjiṣṭhā, Candana, Utpalā, Padmaka, Sūkṣmailā, Pippalī, Kuṣṭha, Tvagelā, Aguru, Kesara, Aśvagandhā, Jīvanīya drugs and an Ādhaka of milk. After this is well cooked in low fire it must be kept in a silver vessel. This oil is called Balyā and

is a favourite of kings. It removes all disorders of Vāyu and all Dhātu derangements.

8-13. A prastha of Śatāvarī juice, a prastha of milk, a karṣa each of the drugs Śatapušpa, Devadāru, Māṁsī¹, Śaileyaka, Balā, Candana, Tagara, Kuṣṭha, Manaḥśilā and Jyotiṣmatī and a prastha of ghī or oil must be cooked well. This is called Nārāyaṇa Ghṛta or Taila (as the case may be). Viṣṇu Himself has given this recipe. It is highly efficacious in hunchbacks, dwarfs, lame persons, deaf persons, persons of defective limbs, lepers, those affected by Vāyu, those who are unable to satisfy their partners in sexual intercourse, those whose limbs have been weakened by old age and debility. Diseases affecting the skin, veins, sinews, etc. are quelled by this medicated oil or Ghṛta.

14-16. (Oil or ghee can be used in the following medical preparations) (1) Śatāvarī and Guḍūcī, (2) Citraka, Vyōṣa, Nimbaka and Nirguṇḍī, (3) Juice of Prasāraṇī and Kaṇṭakārī, (4) Varṣābhū and Bālā, (5) Vāsaka, Triphalā Brāhmika, Eraṇḍaka, Bhṛṅgarāja, Yaṣṭi, Muṣalī, Daśamūla, Khadira and Vaṭa. Tablets, confections or powders of the above drugs too are efficacious in all sorts of ailments.

17. The powders, etc, can be taken with ghee, honey, water, candy, jaggery etc., salt or pungent things. They cure all ailments.

18-19. An intelligent man shall cook oil with Citraka, Arka, Trivṛt, Yavānī, Hayamāraka, Sudhā, Bālā, Gaṇikā, Saptaparnā, Suvarcikā and Jyotiṣmatī. This is called Niṣyaṇdana Taila and is very efficacious in fistula in ano.

20. This efficacious oil, consisting of drugs, Citraka, etc suppresses all ailments. It purifies, enables tissues to grow and gives good colour to the skin.

21-23. Cook mustard oil in combination with Ajamoda Sindūra, Haritāla, the two sorts of Niśā, two Kṣāras, Phena, Ārdraka, Sarala, Indravāruṇī, Apāmārga, Kadala, Syandana and goat's urine in low fire and add cow's milk. This Ajamodā-dika taila is very effective in goitre.

1. *Nardostachys jatāmāṁsi*.

24. A skilful physician shall cook to the correct point, shall purify the ripened suppurating sores, and shall use this Taila for the growth of the tissues and smoothness of skin.

CHAPTER ONE HUNDRED AND SEVENTYFIVE

Diseases

Rudra said:

1. Thus Dhanvantari who is Viṣṇu Himself, explained to Suśruta and others. Hari then said to Hara explaining different medical preparations quelling ailments.

Hari said:

2. O Śaṅkara, in all fevers the first process is to make the patient fast. Then he must be kept in a place where gusts of wind do not blow. Only boiled water should be given for drinking.

3. All fevers are subdued by dry fomentations, O Īśvara. The decoction of Guḍūcī and Mustaka removes Vātajvara.

4-6. Listen, the decoction of Durālabha¹ removes pittajvara. A decoction of Śuṇṭhī, Parpaṭa, Musta, Bālaka, Uśīra, Candana, Ghī and Durālabha removes the fever of Kaphaja type. A decoction of Bālaka, Śuṇṭhī and Parpaṭa cures all types of fever. A decoction of Tiktaka, Eraṇḍa, Guḍūci Śuṇṭhī and Mustaka removes Pitta jvara. Now hear other types of medical compounds.

7-8. A decoction of Bālaka, Uśīra, Pāṭhā, Kaṇṭakārī and Mustaka and Śuradāru removes fevers if cooked with Dhanyāka, Nimba and Musta and taken with honey. A decoction of Triphalā, Paṭolapatra and Guḍūcī removes all kinds of fever. This increases appetite and dispels disorders due to Vāyu.

9-11. Haritakī, Pippalī, Āmalī and Citraka powdered together is a remedy for fever. The above boiled with Dhanyāka, Uśīra and Parpaṭa or Āmalakī, Guḍūcī, and Candana

1. *Jagōnia cretica*.

and taken with honey cures fever of every type. Now listen to the compounds removing Sannipātaja fever.

12. An astringent decoction of Haridrā, Nimba, Triphalā Mustaka and Devadāru with Kaṭurohiṇī¹, leaves of Paṭolā when drunk removes fever arising from the three doṣas.

13. Nāgabalā powder taken with powdered Kaṇṭhakāri, Nāgarā, Guḍūcī and Puṣkara removes cough, asthma, etc.

14-15. In fever due to Kapha and Vāyu the thirsty patient should be given hot water. Water boiled with Viśva, Parpaṭaka, Uśīra, Musta and Candana and cooled later can be given to quell thirst, vomiting, fever and burning sensation. In Vātaja fever, a decoction of Bilva and other drugs of Pañcamūla group is very effective.

16. The root of Pippalī is appetising. In Vātajvara a decoction of Guḍūcī and Viśva gives great relief. A decoction of Parpaṭa and Nimba taken with honey removes Pitta jvara.

17. Even after remedial measures if the patient does not regain consciousness, his legs or forehead must be cauterised with an ironrod.

18. A purgative decoction of Tiktā, Pāṭā, Paṭolā, Viśālā, Triphalā and Trivṛt taken with milk removes all kinds of fever.

CHAPTER ONE HUNDRED AND SEVENTYSIX

Diseases

Lord said:

1. Within seven nights even a bald man will grow his hair if a plaster of burnt ashes of elephant's tusk with Rasāñjana and goat's milk is applied.

2. Oil cooked with the juice of Bhṛṅgarāja one fourth in volume and mixed with Guñjā powder enables the growth of hair.

3. Rub the bald head with Elā, Māmsī, Kuṣṭha and Mura and plaster it with Gunjāphala. This will cure Candra-lupta (baldness).

1. *Picrorhiza kurroa*.

4. By plastering with powdered stones of mango fruit hair become fine. Application of Karañja, Āmalaka, Elā and Lākṣā cures Aruṇa (redness).

5. Application of plaster of the powdered pulp or mango stones gives the hair a thickness and silky gloss. They grow with firm roots very long and glossy. They never fall off.

6. Anointment of the head with a medicinal oil cooked with Viḍaṅga, Gandhapāśāṇa and Manaḥśilā with four times cow's urine destroys lice and dandruff.

7. O Vṛṣabhadhvaja, (Śiva whose banner has the emblem of a bull) if fresh burnt conch ashes mixed with filings of lead are applied as a paste, hair turns darkblack and glossy.

8-9. Equal parts of Bhṛṅgarāja, iron-filings, Triphalā, Bījapūraka, Nīlī and Karavīra cooked with an equal quantity of jaggery constitute a powerful hairdye that can turn white hair black.

10. Pulps of the seeds of mango fruits Triphalā, Nīlī, Bhṛṅgarāja, burnt Lohacūrṇa and Kāñjika constitute a good hair dye turning it black.

11. Seeds of Cakramardaka, Kuṣṭha, and roots of Eraṇḍa ground into a good paste in hot sour gruel (Kāñjika) and applied on the head or forehead cure every sort of headache.

12-13. Oil is to be cooked with rock salt, Vacā, Hiṅgu, Kuṣṭha, Nāgeśvara, Śatapušpā and Devadāru. In this medicated oil mix the watery portion squeezed out of cowdung, one fourth of it in volume. This compound is very effective as an eardrop for all sorts of earache.

14. O Śiva, rock salt dissolved in sheep's urine poured into the ears removes fetid smell, foul discharges and worms in the ears.

15. Pouring the juice of Mālatī flowers and leaves into the ears or pouring cow's urine alone into the ears arrests fetid discharges from the ears.

16-17. A paste prepared from Kuṣṭha, Māsa, Marīca, Tagara, Pippalī, Apāmārgā, Aśvagandhā, Bṛhatī, white mustard, Yava and Tila with honey and rock salt applied over the

penis removes its numbness, over the arms their paralysis and over the ears makes them grow larger.

18. Mustard oil cooked well with Bhallātaka, Bṛhatī, Dāḍima and bark can be applied to the penis to make it longer.

CHAPTER ONE HUNDRED AND SEVENTYSEVEN

Hari said:

1. There is no doubt in this that the eye salve prepared from the juice of the leaves of Śobhāñjana with honey cures all ocular affections.

2-3. Eighty flowers of Tila and Jāti mixed with Upanimba, Amalā, Śuṇṭhī, Pippalī and Taṇḍulīyaka must be dried in shade and prepared in the form of Vaṭis. These Vaṭis can be pasted in rice washings and applied to the eyes like collyrium. It removes all Timira defects.

4. The pulp of the stones of Vibhītaka Śaṅkhanābhi, Manaḥśilā, leaves of Nimba, and Marīca must be ground into paste in goat's urine. As an eye salve this compound removes the troubles of the wall-eyed and the night-blinded. Timira and afflictions of the coat of the eyes are also quelled.

5-6. Four parts of Śaṅkha, two parts of Manaḥśilā (realgar) and one part of rock salt are to be ground into paste and dried in shade and formed into Vaṭikā. This can be applied like collyrium: It cures Timira and Paṭala and is very effective in Piñjaṭa (mucus excretion of the eyes).

7-8. Trikaṭu, Triphalā, fruits of Karañja, rock salt and the two kinds of Rajanī¹ are to be ground in the juice of Bhṛṅgarāja and applied as collyrium. It cures Timira, etc.

9. Roots of Āṭarūṣaka ground into paste in sour gruel and applied thickly over the eyes remove all sorts of pain in the eyes.

1. Haridrā and Dāru-haridrā.

10-12. A decoction of Śatadru and the root of Badarī taken in gives relief from aching sensation in the eyes. Mustard oil cooked with the root of Apāmārga and ground into paste with rock salt, milk and sour gruel in a copper vessel can be used as a collyrium. O Śaṅkara, Piñjaṭa (accumulation of mucus in the eyes) is removed by this while applying this collyrium one shall repeat this mantra:—

Om Dadru Sara Krom Hrim Ṭhaḥ Ṭhaḥ Dadru Sara Hrim Hrim Om Um Um Sara Krim Krim Ṭhaḥ Ṭhaḥ. The nine Durgas called Ādyās can be brought under one's control.

13. An eyesalve prepared with Bilvaka and roots of Nīlī quells Timira instantaneously.

14. A stick or a wick prepared with Pippalī, Tagara, Haridrā, Āmalaka, Vacā and Khadira ground well can be applied as collyrium in all eyesores.

15. A person who holds water in his mouth and washes his face and eyes regularly in the morning every day can keep himself free from eyesores perpetually.

16. Roots of white Eraṇḍa and its leaves cooked with goat's milk can be used for fomentation in Vātaja eyesores.

17. Candana, rocksalt, Vṛddhapalāśa, Harītakī, Paṭala flowers, Nīlī and Cakrikā made into a collyrium remove eyesores. Guñjā roots ground into a paste in goat's urine quell Timira.

18. The body of a jaundice patient must be rubbed with rods of silver, copper and gold and the above paste applied as a plaster. He will get relief, O Rudra.

19-20. Smelling or drinking the decoction of Ghoṣa fruit dispels chlorosis and jaundice. The juice of Dāḍimapuṣpa, Dūrvā, Alaktaka and Hārītaki used as an errhine removes haemorrhoid growths in the nose and Vātarakta.

21. O Vṛṣabhadhvaja, Nīlaloḥita, (both mean Śiva) Roots of Jīṅginī¹ ground into paste in its own juice can be used as an errhine in Nāsārśas (haemorrhoid growths in the nose).

22. Ghī from cow's milk, Sarjarasa, Dhanyāka, rocksalt, Dhattūraka and Gairika must be cooked well and ground into

1. *Lannea grandis*.

paste with cooked rice and oil. This can be applied if there is an ulcer in the lips or if they are split.

23. Jāti leaves must be chewed well and kept in the mouth for some time. This cures sores in the mouth. By chewing and eating seeds of kośa, teeth shaking in their roots become steady.

24. Chewing Muṣṭaka, Kuṣṭha, Elā Yaṣṭika, Bālaka and Dhanyāka with honey removes bad odour from the mouth, O Hara.

25-26. Daily intake of astringent, pungent and bitter vegetables fried in oil removes fetid smell from the mouth and all ulcers of the gum and teeth are removed by this.

27. Gargling with sour gruel mixed with oil removes the pain due to the burning of the mouth on account of lime while chewing betel, O Śiva.

28-29. Just as mucous secretions of Kapha are generated by chewing Śuṇṭhī so also the application of the lambative prepared with leaves of Mātuluṅga, Elā, Yaṣṭī, Madhu, Pippalī and the leaves of Jāti, cause the same. Chewing the sprouts of Śephālikā proves effective in curing goitre.

30-31. O Śaṅkara, by extracting the impure blood from the veins of the nostril Jihvikā is quelled. The juice of the seeds of Śirīṣa cooked with fourtimes that of Haridrā can be used as an errhine, O Bhūteśa, for removing headache. An instantaneous relief from sore throat also is possible.

32. By chewing the root of Guñjā all the worms in the teeth perish. An astringent decoction of Kākajaṅghā, Snuhī, and Nilī mixed with honey, O Śiva, destroys worms originating in and affecting the teeth.

33. Rubbed with the ghī cooked in milk with Karkāṭa, feet as well as teeth do not produce a coarse sound in gnashing.

34-37. O Śiva, (in the above case) it is enough if teeth are rubbed with Karkāṭapāda alone. Fruits of Jyotiṣmatī must be soaked in water for twentyone days and ground into paste with the pulp of white Abhayā. If this compound is used for rubbing the teeth it removes dark spots and tartar in the teeth. A compound of powdered Lodhra, Kumkuma, Mañjiṣṭhā, Loha Kāleyaka, Yava, rice grain and Yaṣṭimadhu with water can

be applied over the face by ladies for making it bright and shining.

38. A prastha of Taila (oil) is to be cooked with two parts of goat's milk and karṣaka each of Raktacandana Mañjiṣṭhā and Lākṣā or Yaṣṭimadhu and Kumkuma. This gives bright lustre to the face in seven days.

39-41. Water boiled with Sunṭhī, powdered Pippalī, Gūḍuḥ and Kaṇṭakārikā when drunk improves digestion. O Śiva (Pramathesvara—lord of spirits) it removes the ache due to the deranged Vāyu. A decoction of Karañja, Karkaṭa, Uśīra, Bṛhatī, Kaṭurohiṇī, and Gokṣura when drunk quells vertigo, burning sensation, Pittajvara, emaciation and fainting.

42. A decoction of powdered Pippalī with milk, honey and ghee when drunk quells palpitation of the heart, cough, and chronic intermittent fever.

43. The usual dosage for all drugs in decoction is half a Karṣa. O Vṛṣabhadhvaja, according to the age of the patient slight alteration is also recommended.

44. Watery portion squeezed out of cowdung mixed with the juice of Kākajañghā and drunk with milk quells Viṣmajvara (chronic intermittent fever).

45-46. Milk boiled with Śunṭhī also cures viṣama jvara. Yaṣṭimadhu, Muṣṭī, rock salt, Bṛhatīphala used as errhine induces sleep. The above compound can be mixed with Marica and honey, O Śiva, to make them more soporific.

47-48. Bandaging the head with the roots of Kākajañghā induces sleep. Oil cooked with sour gruel and Sarjarasa and applied with cold water allays heat and burning sensation due to fever with contamination of blood.

49-50. A decoction of Śailī¹, Śaivāla, Agnimantha, Śunṭhī, Pāṣāṇabhedaka Śobhāñjana or Gokṣura, Varuṇa², Channa³, and the root of Śobhāñjana with Hingu and Yava-kṣāra removes Pitta and Vāyu.

51. Water boiled with Pippalī, root of Pippalī and Bhallātaka when drunk quells colic epileptic fits.

1. Identity not clear.

2. Crataeva nurvala.

3. Identity not clear.

52. Aśvagandhā, Mūlaka and the clay from anthill applied as a plaster, O Rudra, quells Urustambha (paralysis of the thighs) .

53. The root of Bṛhatīka ground into paste with water and drunk quells Saṅghātavāta.

54. The root of Ārdraka and Tagara drunk with buttermilk dispels Jhiṅginīvāta like the thunderbolt felling a tree.

55. The drug Asthisamhāra taken with a single meal everyday, or drunk with gravy dispels deranged Vāyu and sets broken bones right.

56. Powdered fried grain mixed with goat's milk and ghee can be applied to the feet to relieve them of aching sensation. There is no doubt.

57. A compound of honey, ghee, rock salt, Siktha (cooked rice), jaggery, Gairika, Guggula and Sarjarasa when applied as plaster gives relief to affected lungs.

58. O Vṛṣabhadhvaja, clay-eaten soles of the feet smeared with mustard oil must be warmed over a smokeless fire for quick relief.

59. Ghī medicated with Sarjarasa, Jiraka, and Harītaki and pasted with cooked rice can be applied over scalds and burns for instantaneous relief.

60. Heated oil mixed with ashes of Yava frequently applied over scalds and blisters heals them.

61. Fried and powdered Tila mixed with butter from buffalo's milk and Bhallāta applied as an errhine removes cardiac colic, and applied as a plaster heals ulcers.

62. Karpūra and butter from cow's milk must be applied over a cut from any weapon and bandaged with a white cloth, O Śaṅkara. O Vṛṣabhadhvaja, it will cease to give pain and will not suppurate.

63. A sword cut heals when the juice of the root of Āmra is applied. When smeared with ghee it does not begin to turn into an ulcer.

64. Śarapuṅkhā, Lajjālukā, Pāṭhā and their roots ground into paste in water and applied to sword-cuts heal them.

65. Root of Kākajaṅghā applied to ulcerating wounds for three days removes their suppuration, pain and fetid odour.

66. Pain caused by a blow can be quelled by fomentation with the root of Apāmārga cooked in water and oil.

67. O Śaṅkara, Abhayā, rock salt and Śuṇṭhī ground into paste with water when taken in quells indigestion.

68. Roots of Nimba worn round the waist remove excruciating pain in the eyes. If the root of Śaṇa is eaten with Tāmbūla it removes the disorder of urination with semen discharge.

69. Haridrā cooked in steam with rice, root of white mustard and seeds of Mātuluṅga applied over the body for seven days give it a bright hue.

70. O Vṛṣabhadhvaja, the juice of the leaves of white Aparājitā and Nimba or the juice of Madhuka pith used as an errhine removes the evil influence of Dākinīs, manes and Brahmarākṣasas.

71. When moon enters the star Puṣya cull the roots of white Jayantī¹, white Aparājitā, Arka and Citraka, grind all these into paste and prepare Vaṭikās thereof. If a man marks his forehead in the form of a Tilaka with these Vaṭikās, women will be under his control.

72-73. O Rudra, Pippalī, iron filings, Śuṇṭhī, Āmalaka, rocksalt, honey and sugar taken in equal quantities must be ground into paste. A daily dose of this compound, of the size of an Udumbara fruit for seven days makes the man strong and longlived. He may live even up to two hundred years. The mantra, *Om Tha Tha Tha* employed in all activities involving charms blesses one with everything one wishes for.

74-77. Take a crow's nest from the tree and burn it over the funeral pyre. If the ashes are cast on the head of the enemy, O Śaṅkara, the enemy will be driven from his place of rest. O Rudra, hear some more such black devices of high potency. If a man places the faeces of his enemy on the hide of a wild rat and ties it round his waist band the enemy will suffer from suppression of stools. O Hara, if the name of any man is written on a mango leaf with the blood of a black crow

1. A synonym of *agnimantha*.

and that leaf is cast among filthy substances he is sure to be eaten by crows. A woman also can be killed like this.

78. Sugar, honey, goat's milk and equal quantities of Tila and Gokṣuraka must be cast off (with the desire for the extinction of the enemy). It is sure to destroy him, O Hara.

79. Hundred twigs of Bilva dripping with the blood of an owl and a black crow must be put into the sacrificial fire by reciting the names of two enemies. These two persons are sure to be bitter enemies.

80. Oil cooked in the milk of a bear with the flesh of the fish Rohita if applied over the body cures all ailments. The washings of sandalwood used as an errhine facilitates the reappearance of fallen hair.

81. He who holds a Lāṅgalikā¹ bulb in his hand and rubs it over his body, removes the arrogance of Hydrocele (he will be cured of it).

82. O Īśvara, O Śiva, one can take away the life of blazing (poisonous) serpents even if they are in their holes, by means of the blood of a peacock.

83. If a serpent Ajagara (Boa constrictor) is burnt to ashes in a funeral pyre and the ashes are cast off in front of the enemies they will be struck down.

84. If they are cast off with the following mantra their destruction will be more terrible:—

Om Ṭha Ṭha Ṭha Cāhihi Cāhihi Svāhā. Om Udaram Pāhihi Pāhihi Svāha.

85. When the moon enters the asterism Puṣya cull the root of Sudarśanā and keep it in the middle of the house; Serpents will avoid that house.

86. Roots of Arka plant soaked in the oil of Siddhārtha and dried in the sun and made into wicks remove the serpents on the way.

87-89. The flesh of a cat, its excreta and Haritāla well cooked in goat's milk should be smeared over the body of a rat. The rat thrown into a house will drive away other rats from the place. O Rudra, there is no doubt about it. Fumigating with the vapours of a compound consisting of Triphalā, Arjuna

1. *Gloriosa superba.*

flowers, Bhallātaka, Śiriṣaka, Lākṣā Sarjarasa, Viḍaṅga and Guggula destroys all flies and mosquitoes.

CHAPTER ONE HUNDRED AND SEVENTYEIGHT

Diseases

Hari said:

1-2. A woman shall repeat the mantra *Om Nārāyaṇyai Svāhā* and give the man she loves Tāmbūla medicated with a compound of Brahmadaṇḍī, Vacā, Kuṣṭha, Priyaṅgu and Nāgakesara. After giving the betel-leaf she must repeat the *Om Hariḥ Hariḥ Svāhā*. The man to whom it is given will surely be under her control.

3. Cow's tooth, Haritāla, and crow's tongue powdered together and deposited on the head of a man will make him be under the control of the person who deposits it. But if the victim had kept a garland of white mustard flowers in his house this will not be effective.

4. There will be perpetual quarrel in the house at the threshold of which Vaibhītaka and Śākhoṭaka with the roots and leaves are deposited.

5. A woman shall grind the flesh of Khañjariṭa bird with honey and apply the compound to her vaginal passage during the period of menstruation. Her husband will be her slave.

6. Fumigating one's body with a compound of Aguru, Guggulu, Nilotpala and jaggery one shall be a great favourite in the Royal threshold.

7. A Tilaka (mark on the forehead) with the root of white Aparājītā ground with Rocanā will enable one to captivate anyone he sees in the royal palace.

8. Kākajaṅghā, Vacā, Kuṣṭha, leaves of Nimba, Kumkuma and one's own blood compounded together will enable any one to control others.

9. Take the blood of a wild cat and purify it by cooking it in the oil of Karañja. Smear a lotus leaf with this and

holding this above Rudrāgni (funeral pyre) take the root as well and make a collyrium of all together. If this is applied to the eyes one can be invisible.

10. The mantra to be recited is as follows:—*Om namaḥ Khaḍgavajrapāṇaye Mahā-Yakṣasenāpataye Svāhā Om Rudraṁ Hrīm Hrīm Varasaktātvaritāvidyā. Om Mātaraḥ Stambhayata Svāhā.* The root of Mahāsugandhikā kept round the hips arrests the rapid emission of semen.

11. Reciting the following mantra
Om Namaḥ Sarvasattvebhyaḥ Namaḥ Siddhiṁ Kuru Kuru Svāhā

seven times, the man should whirl the flowers of Karavīra in front of women. He can bring under his control whomsoever he wishes.

12. Brahmaṇḍī, Vacā and Patra should be ground into paste with honey and applied over the organ (of generation). The woman will never wish for another husband.

13. Clumps of Brahmaṇḍī kept in the mouth at the time of sexual intercourse will arrest the rapid emission of semen. Roots of Jayantī kept in the mouth will give the man splendid victory in cohabitation.

14. Roots of Bhṛṅgarāja ground into paste with semen and applied to the eyes like collyrium will enable any woman to captivate her lover.

15. Handing over betel leaves with clumps of Aparājītā with Nilotpala is an effective means of captivating others.

16-18. The regions where Candrakalās (erotic centres) are located in men and women are Big toes, feet, heels, knees, pelvis, navel, chest, abdomen, armpits, throat, cheeks, lips, eyes, forehead and head. In men they are in the right side and in women they are in the left side. By tickling these centres love can be aroused. Different centres from the head to the toe should be tickled in the bright half and from toe to head in the dark half. In the Kāmaśāstra (Science of Erotics) sixty four arts and measures of fascination have been fully explained by which man and wife can enamour mutually. Girls and women are charmed by close embraces.

19. Rocanā, fragrant flowers, Nimba flowers, Priyaṅgu, Kumkuma and Candana marking the forehead can keep the

whole world captivated. The mantra to be recited in this process of fascination is:—

20. *Om Hrim Gauri Devi, Saubhāgyam Puruṣavaśyādi Dehi Me.*

Om Hrim Lakṣmi Devi Saubhāgyam Sarvam Trailokya-Mohanam

[O Goddess Gauri, give unto me all fortunes and amiability of children. O goddess Lakṣmi, give unto me the fortune that charms the three worlds].

21. O Rudra, sweet scents, turmeric, saffron, etc. applied over the body, fumigations, flowers, incense, etc, are things that charm others.

22. By applying a plaster of Durālabhā, Vacā, Kuṣhaṭ Kumkuma and Śatāvarī ground into paste in oil, to the vaginal passage, a woman can charm her lover.

23. Fumigating her vaginal canal with the smoke of Nimba twigs a woman will become fortunate enslaving her husband.

24. Butter taken from buffalo's milk, Kuṣṭha, Madhuyaṣṭikā, etc applied to the vagina makes a woman fortunate in conjugal bliss and her husband her slave.

25. Cook Madhuyaṣṭi, Kaṇṭakārikā and cow's milk taken in equal quantities in water and reduce the entire thing to onefourth. This decoction drunk hot enables a woman to conceive quickly.

26. Seeds of Mātuluṅga should be purified and cooked in milk. Drinking this a woman will be able to conceive. There is no doubt in this.

27. A woman desiring to beget a male child must drink ghee medicated with seeds of Mātuluṅga and roots of Eraṇḍa.

28. Aśvagandhā cooked in milk and mixed with ghee is a good medicine enabling conception. Seeds of Palāśa ground into paste with honey when drunk by a woman in menses stop the menstrual flow as well as conception.

CHAPTER ONE HUNDRED AND SEVENTY NINE

Diseases

Hari said :

1-2. O Rudra, after cleaning the teeth with an astringent decoction of Haritakī apply a paste of Haritāla, Yavakṣāra, Patrāṅga, Raktachandana, Jātī, Hiṅgulaka and Lākṣā well cooked, over the teeth. O Rudra, by this means teeth will turn red. There is no doubt.

3. Cook Mūlaka in low fire by steaming and then squeeze out its juice. This is a good ear drop arresting the fetid discharge from the ears.

4. Take leaves of Arka and heat them in low fire. The juice squeezed out of these leaves is a good remedy for earache.

5. Oil cooked and medicated with Priyaṅgu, Madhukā, Yaṣṭi, Dhātakī, Utpala leaves, Mañjiṣṭhā, Lodhra, Lākṣā and the juice of Kapittha when applied to the vaginal passage removes fetid leucorrhic discharges.

6. A medicated compound of dry Mūlaka and Śuṇṭhī burnt to ashes, Hingu, Mahauṣadha, Śatapuspā, Vacā, Kuṣṭha Dāru and Śigru is a great rejuvenating elixir.

7-8. Oil medicated and cooked with Sauvarcala, Yavakṣāra, Sarjaka, Saindhava, Granthi, Viḍam, Musta, four lines of Madhu, juice of Mātuluṅga and juice of Kadalī, undoubtedly arrests all sorts of foul discharges.

9-10. Mustard oil poured into the ears destroys all worms.

O Hara, these seven drugs:—

Haridrā, Nimba leaves, Pippalī, Marica, Viḍaṅgabhadra, Musta and Viśvabheṣaja ground into paste with cow's urine and made into pills constitute a great medicine. Even a single pill dispels indigestion, two pills will cure cholera.

11. These pills mixed with honey remove Paṭala (coating in the eye) taken in with cow's urine remove tumours. Wicks thus made are called Śāṅkarī Varti and are called efficacious in all sorts of eyesores.

CHAPTER ONE HUNDRED AND EIGHTY

Diseases

Hari said :—

1. Equal parts of Vacā, Māmsī, Bilva, Tagara, Padma-keśara, Nāgapuṣpa and Priyaṅgu powdered together and used for fumigating the body enables the man to become as handsome as Cupid himself.

2. A paste of Karpūra and Devadāru with honey applied over the penis enables a man to enamour any woman.

3. After sexual intercourse a man should take the discharged semen with his left hand and apply the same to the left hand of the woman whom he wants to keep under his power. She will never wish the company of any other man.

4. *Om Raktacāmuṇḍe Amukam Me Vaśam Ānaya Ānaya Om Hrim Hrum Hrah Phaṭ.* Repeat this mantra ten thousand times and apply a tilaka mark on the forehead with your own blood and Gorocanā. You can keep everyone under your control, O Śaṅkara.

5-8. Saindhava, Kṛṣṇalavaṇa, Sauvīra, Matsyapitta, honey, ghī and sugar pasted together should be applied to the Vaginal passage. A man having sexual intercourse with that woman will never approach another woman. A compound of Śaṅkhapuṣpī, Vacā, Māmsī, Somarājī and Phalguka¹ pasted with butter taken out of buffalo's milk must be formed into pills. Lotus with its stalk should be pasted with milk and ghee. The pills are to be purified with this juice and inserted into the vaginal passage of a woman. Even if she had given birth to ten children the local muscles will be so toned as to make her seem a virgin.

9-11. A compound of Sarṣapa, Vacā, fruits of Madana, Cat's faeces, Dhattūra and the hair of a woman when fumigated destroys cāturthaka fever (quotidian fever) and the fever due to the malignant influence of Dākinīs. A compound of flowers of Arjuna, Bhallātaka, Viḍaṅgaka, Bālā, Sarjaras,

1. *Ficus hipida.*

Sauvīra and Sarṣapa when fumigated drives out serpents, fleas, lice, flies and mosquitoes.

12. Powdered Bhūlatā inserted into the vaginal passage induces numbness of the local muscles.

CHAPTER ONE HUNDRED AND EIGHTYONE

Diseases

Hari said :

1. Tāmbūla pasted with ghī, honey, salt and milk in a copper vessel removes pain in the eyes.

2. A lambative made of Haritākī, Vacā, Kuṣṭha, Vyoṣa, Hiṅgu and Manaḥsilā taken with honey and ghī dispels cough, hiccough and Asthma.

3. Powdered Pippalī and Triphalā shall be licked with honey, Catarrh, cough and chronic acute dyspnea will be removed.

4. The aches of Citraka along with its roots and the powder of Pippalī shall be licked with honey. O Vṛṣadhvaja, dyspnea, cough and hiccough shall subside.

5. Equal quantities of Nilotpala, Madhuka and Padmaka taken with sugar and washings of rice quell all disorders in the blood.

6. Powdered Śuṇṭhī mixed with sugar and honey and taken in makes the voice as sweet as that of a cuckoo.

7. A compound of Haritāla, Śaṅkha, and ashes of plantain leaves all pounded well and rubbed over the body is a great depilatory.

8. Lavaṇa, Haritāla, fruits of Tumbinī pasted with the juice of Lākṣā is also a fine depilatory.

9. Sudhā Haritāla, Ash of Śaṅkha, Manaḥsilā and Rock salt must be ground into paste with goat's urine. This removes all unwanted hair immediately after application.

10-11. Śaṅkha, Āmalaka Patra and flowers of Dhātakī ground into paste with milk and kept in the mouth for a week gives a shining glossy lustre to the teeth.

CHAPTER ONE HUNDRED AND EIGHTYTWO

Diseases

Hari said :

1. In the seasons of Vasanta (spring) Grīṣma (summer) and Śarad (Autumn) use of curd is not recommended. It is very good in Hemanta, Śiśira and the rainy season.

2. Sugar taken with butter makes the intellect keen. Daily intake of old jaggery, about a pala per dose, makes the man so strong that he can satisfy a thousand women, O Hara.

3. Kuṣṭha powdered well and ground into paste with ghī and honey must be taken at bed-time. It dispels wrinkles and greying hair.

4. O Śaṅkara, Atasī, Māṣā and Godhūma ground into paste with ghī and powdered Pippalī when applied over the body make it shine with lustre like that of Kandarpa (Cupid).

5. Yava, Tila, Aśvagandha, Muśalī and Saralā¹ ground into paste with jaggery and taken in regularly make the man young and strong.

6. A decoction of Hiṅgu, Sauvarcala, and Śuṇṭhī when drunk dispels Pariṇāma Śūla (a type of Gastralgia) and impaired digestion.

7. Dhātakī and Somarājī ground and cooked with milk and taken regularly, make the weakest man the stoutest. There is no doubt.

8. Sugar taken with honey and butter makes one strong. A consumptive patient taking to a diet of milk can nourish himself and become intelligent.

...

1. A synonym of trivṛt.

9-10. Powdered Kulīra¹ drunk with milk dispels tuberculosis Bhallātaka, Viḍaṅga, Yavakṣāra, Saindhava, Manaḥśilā and Śaṅkhacūrṇa powdered and cooked with oil is a great depilatory. There is no doubt about it.

11. Leech ground into paste with the juice of Mālūra and applied to the palm gives it the power to hold fire.

12. The juice of Śālmali mixed with urine of a mule and thrown into fire extinguishes it immediately.

13. Take the abdomen of the she crow and paste it with the suet of a frog. Pills made of this compound cast into fire can extinguish fire immediately.

14. Muṇḍītvak, Vacā, Musta, Marica and Tagara chewed well give the power to lick even fire immediately.

15. Gorocanā and Bhṛṅgarāja powdered and pasted with ghī act as a protection against rain with this mantra *Om Aganistambhanam Kuru Kuru*.

16. *Om Namo Bhagavate Jalam Stambhaya Sam Sam Sam Keka Keka Cara Cara O Śiva*. This is the mantra to numbify water. It benumbs water.

17. If a person buries the bones of a vulture and a cow along with Pūjā garlands at the threshold of the enemy's house he is sure to die.

18-19. If a man or woman squeezes red flowers of five different species of plants and mixes the juice of the same with Kumkuma, his or her own blood and a pala of Rocanā and marks his forehead he or she can captivate any one.

20-21. Brahmadandī administered in food or drink on a day when moon enters the Puṣya star is a captivating charm. A pala of Yaṣṭimadhu cooked in water, O Maheśvara, and drunk dispels suppression of faeces and urine and cardiac colic. The mantra *Om Hrūm Jah* removes the poison of a scorpion, O Rudra.

22. Pippalī, Śṛṅgavera, Saindhava, Marica and Kuṣṭha ground into paste with butter and curd is an antitoxic remedy whether used as an errhine or a beverage.

23. O Śiva, Triphalā, Ārdraka, Kuṣṭha and Candana cooked with ghī and drunk or applied as a plaster removes poison.

1. A synonym of karkanasṛṅgi.

24. A compound of the eyes of dove, Haritāla and Manaḥśilā removes poison as Garuḍa kills serpents.

25. O Vṛṣabhadhvaja, Saindhava, Tryūṣaṇa powder, curd and ghī pasted together when applied over the body remove the poison of scorpion.

26. A decoction of Brahmaṇḍī and Tila drunk with Traikaṭuka removes Gulmas, O Rudra, and obstructed blood.

27. Milk taken with honey prevents haemorrhage. The navel and the Vaginal canal must be smeared with the root of Ātarūṣaka. A woman in labour easily delivers of her child.

28. O Vṛṣadhvaja, sugar, honey and rice washings drunk quells Raktātisāra (blood dysentery).

CHAPTER ONE HUNDRED AND EIGHTYTHREE

Diseases

Hari said :—

1. A decoction of Marica, Śṛṅgavera, Kuṭaja and Tvaca when drunk removes Grahaṇī (diarrhoea) O Śiva, with the crescent moon for crest.

2-3. Pippalī, Pippalīmūla, Marica, Tagara, Vacā, Devadāru juice, and Pāṭhā must be ground into paste with milk. When drunk, this removes dysentery. A collyrium made of Marīca and Tila flower removes chlorosis.

4. O Rudra, Equal quantity of Harītakī and jaggery taken with honey is a good laxative, there is no doubt about it.

5. Triphalā, Citraka, Citra, and Kaṭukarohiṇī constitute a good purgative and a remedy for Ūrustambha (paralysis of the thighs).

6. A decoction of Harītakī, Śṛṅgavera, Devadāru and Candana cooked with goat's milk and root of Apāmārga or Jayantī remove Ūrustambha in seven days.

7. Pills made of a compound of Anantā, Śṛṅgavera (finely powdered) and equal quantities of Guggula and jaggery

are very effective in all disorders of Vāyu, nerves and sinews and impaired digestion.

8. Cull the Śaṅkhapuṣpī plant with roots and leaves when Puṣya star is in conjunction with moon and cook it in goat's milk. It is a good remedy for hysteric fits.

9. A decoction of Aśvagandhā and Abhayā in equal quantities is a sure remedy for Raktapitta (Haemorrhage).

10. Take a mouthful of powdered Kuṣṭha and Haritakī and wash it down the throat with cold water. All sorts of vomiting vanish.

11-12. A decoction of Guḍūcī, Padmaka, Ariṣṭa, Dhanyāka and Raktacandana removes fevers due to Pitta and Kapha, vomiting, burning sensation, and thirst and improves digestion. With the mantra *Om Hum Namaḥ Śaṅkhapuṣpī* is to be tied to the ears. Then recite the following mantra. All fevers will be dispelled — *Om Jambhīni Stambhīni Mohaya Sarvavyādhin Me Vajreṇa Thaḥ phaḥ Sarvavyādhin Me Vajreṇa Phaḥ*.

13. Take the flower and recite the above mantra eight hundred times and hand it over to the patient and touch his nail. O Rudra, the Cāturthaka and other types of fever calm down immediately.

14. A compound of Jambūphala, Haridrā and the slough of a serpent fumigated removes all fevers and especially the quotidian.

15. Oil should be cooked with Karavira, Bhṛṅgapatra, Lavaṇa, Kuṣṭha and Karkaṭa in four times cow's urine. This removes itches, Vicarcikā and Kuṣṭha. By anointing this all ulcers heal.

16. Pippalī and honey or sweet diet or the bulbous root Sūraṇa cure enlarged spleen.

17. Pippalī and Haridrā pasted with cow's urine must be inserted into the rectum. It removes piles.

18-19. An oral administering of Ārdraka with goat's milk is a cure for enlarged spleen. Saindhava, Viḍaṅga, Somarājī, Sarṣapa, the two types of Rajanī and Viṣa must be ground into paste with cow's urine and applied with leaves of Nimba, etc. This removes Kuṣṭha.

CHAPTER ONE HUNDRED AND EIGHTYFOUR

Diseases

Hari said :

1. Rajanī and the ashes of Kadalī when pasted remove blotches and scabs. A decoction of one part of Kuṣṭha and two parts of Pathyā if drunk removes all aches of the pelvic region.

2. Abhayā taken with butter, sugar and Pippalī removes piles; there is no doubt in this.

3. Cook powdered Āṭarūṣaka leaves in butter over a low fire. Plastering with this cures piles effectively.

4-5. A decoction of Guggulu and Triphalā removes fistula in ano. Cook Ajāī and Śṛṅgavera in curd and gruel. This taken with salt cures strangury. Yavakṣāra taken with sugar is also a remedy for strangury.

6. The excreta of Khañjarīṭa and the foam of a horse mixed with Śobhāñjana fumigated or applied to the eyes as a collyrium makes the man invisible even to the gods. O Śiva what then about mere mortals ?

7. Burn Yava and paste it with gingelly oil. An application of this is a sure remedy for burns and scalds. An application of the paste of Lajjālu and Śarapuṅkha with butter is also similarly effective.

8. This mantra is to be recited— “Om̐ Namō Bhagavate ṭha ṭha cchindhi cchindhi. Jvalanam Prajvalitaṁ Nāśaya Nāśaya Hum̐ Phaṭ”.

9-10. Roots of Nirguṇḍī tied round the wrist cure all types of fever. Roots of white Guñjā must be cut into seven pieces and tied to the wrists remove piles. There is no doubt in this. Viṣṇukrāntā pasted with goats' urine and applied over the body affords a great protection from thieves and tigers.

11. Roots of Brahmadāṇḍī enable one to do many wonderful acts. Powdered Triphalā taken with butter removes Kuṣṭha.

12. Butter cooked and medicated with Pūnarnava, Bilva and Pippalī removes hiccough, cough, Asthma and bronchitis. Internally administered to women, it facilitates conception.

13-15. The drugs mentioned before are to be cooked with milk and butter and daily taken with honey and Sugar. They secrete semen profusely. Viḍaṅga, Madhuka, Pāṭhā, Māmsī, Sarjapasa, Haridrā, Triphalā, Apāmārga, Manaḥśilā, Udumbara and Dhātakī must be ground to paste in gingelly oil. This applied over the penis and vaginal passage gives very great pleasure to the man and woman in their sexual embrace.

16. "Namaste Īśa Varadāya Ākarṣiṇi Vikarṣiṇi Mugdhe Svāhā." The man and woman must rub the vaginal passage and penis with the oil after repeating this mantra, O Śaṅkara.

17-18. Mercury must be mixed with the juice of Jātikā and the seeds of Punarnavā Amṛtā Dūrvā, Kanaka and Indra-vāruṇī¹. This compound must be put in a crucible. This Rasa is a great death-giving agent. Milk taken with honey and butter removes wrinkles and greying it hair.

19. Copper burnt with the compound of honey, butter, jaggery, and juice of Kāravella becomes silver. Now hear me explain the process of converting it into gold.

20. A Pala of lead, yellow Dhattūra flower and a twig of Lāṅgalikā burnt together makes it converted into Gold.

21. A yogin seated in Samādhi posture with a lamp burning with the oil of Dhattūra, cannot be seen even by those who are in heaven.

22. A clay model of a bull grappling a frog shall be fumigated with the smoke of this Dhattūra oil lamp. The clay frog will bellow like a living bull, O Śaṅkara.

23. An oil lamp burns down the insect Khadyota. Both burning together produce a great conflagration.

24. O Rudra, burn the dead body of a rat. The ashes when rubbed over the body produce a severe burning sensation. When sandal wood is applied or drunk he will be free from the distress.

25. Apply the ichor of an elephant in rut to its own eyes, O Śiva. The elephant will be victorious in battles. The man also becomes a great hero.

26. Keep a piece of ivory in the mouth of water snake

1. *Citrullus colocynthis*.

and throw it in water. It will stay steady in water as on land.

27. A compound of the eyes, teeth, bones, blood and suet in oil must be smeared over the body. The man can stay under water for three days.

28. The eyes of crocodile, the heart of a tortoise, the suet and bones of a rat and the suet of a Śiśumāra (porpoise) pasted together and applied over the body enable a man to stay under water as in his own house.

29-30. Iron filings drunk with butter milk cure jaundice. Roots of Taṇḍulīyaka and Gokṣuraka drunk with milk remove chlorosis and all ailments of the mouth. The roots of Jātī and Kola drunk with buttermilk cure impaired digestion.

31. The roots of Kuśa or Bākucī taken with buttermilk cure indigestion. Roots of Bākucī taken with sour gruel dispel diseases of the teeth.

32. O Śiva, roots of Indra-Vāruṇī drunk with water remove poison of drinking. The roots of Surabhikā cure disorders due to the derangement of Vāyu.

33-35. Powdered Guñjā plastered on the head with sour gruel cures headache. Powdered Balā, Atibalā and Yaṣṭi mixed with honey and sugar taken by even a sterile woman enables her to conceive. There is no doubt. Roots of white Aparājitā, ground together with Pippalī and Śuṇṭhī and applied over the head remove acute headache. Drinking clusters of Nirguṇḍikā removes goitre.

36-37. Ashes of the leaves of Ketakī taken with jaggery or Śarapuṅkhā taken with butter milk cures enlarged spleen. Juice of Mātuluṅga taken with jaggery and butter remove disorders due to Vāyu and Pitta. Drinking Śuṇṭhi, Sauvarcala and Hiṅgu removes all heart pains.

CHAPTER ONE HUNDRED AND EIGHTYFIVE

Diseases

Hari Said :

1. Om Namo Gaṇapataye (obeisance unto the Lord of Gaṇas). This is the mantra of Lord of Gaṇas that gives wealth and learning.

2. After reciting this eight thousand times a man shall tie his tuft and enter litigation. He is sure to win. By repeating this a hundred times he will be a favourite of all men.

3. O Rudra, Repeating this mantra a thousand and eight times the devotee shall offer a thousand and eight libations of black gingelly seeds soaked in butter. The king will be under his control in three days.

4. The devotee shall observe fast on the eighth and fourteenth days of the lunar fortnight and worship Vighnarāṭ (Gaṇeśa). Thereafter he shall offer a thousand and eight libations of gingelly seeds and raw rice grains. He shall be invincible in battle. All people are bound to serve him.

5. Having repeated this mantra for eight thousand times and then for eight hundred times the devotee shall tie his tuft and then enter the Royal court or the court of litigation. He is sure to win.

6. He who repeats this mantra after placing Hrīmkāra and Visarga (mystically) on the forehead of women is sure to keep them under his control.

7. With great concentration he shall place the Nyāsa mantras mystically in the organ of reproduction in the maidens and repeat the mantras. There is no doubt in this that he will be able to make the maidens swell with love.

8. Pure in body and mind he who offers ten thousand libations will be able to keep women under his control by merely looking at them.

9. He who puts on his forehead a Tilaka with pasted Gorocanā Patra, Manaḥśilā and Kuṅkuma keeps women under his control.

10. He who puts on his forehead a tilaka with pasted Sahadevī Bhṛṅgarāja, Śvetā Parājitā and Vacā keeps the three worlds under his control.

11. He who puts on his forehead a Tilaka by means of sticks made of Gorocanā and Mīnapitta (gall of fish) with the little finger of his left hand keeps the three worlds under his control. There is no doubt.

12. She who puts on her forehead Tilaka with Gorocanā treated with her own menstrual blood keeps under her control any man whom she sees. There is no doubt.

13-15. O Hara, O Īśvara, fumigating with a compound of Nāgeśvara, Śaileya, Tvak, Patra, Haritakī, Candana, Kuṣṭha, Sūkṣma Ailā and Raktaśāli is a great instrument of fascination through the arrows of Kāmadeva (Cupid) O Mahādeva. O Śaṅkara beloved of Pārvatī, he who after his sexual intercourse takes his semen with his left hand and smears the left leg of his beloved with it becomes her favourite lover.

16. Smearing the penis with Saindhava, excreta of a pigeon and honey, O Mahādeva, a man can satisfy any woman.

17. Take five red flowers of any species and equal quantity (by weight) of Priyaṅgu and grind them into a paste. He who smears his penis with this, gives thrilling pleasure to his partner whom he can enslave.

18. He who smears his penis with a compound of Aśvagandhā, Mañjiṣṭhā, flowers of Mālatī and white mustard is loved by women.

19. The root of Kākajaṅghā drunk with milk removes pulmonary consumption. They who regularly take a compound of Aśvagandhā, Nāga Balā, jaggery and Māṣa retain the same health and vivacity of young men.

20. O Rudra, powdered Triphalā alone or with Loha-cūrṇa taken with honey removes Pariṇāmaśūla. (Gastralgra).

21. Drinking of boiled water with Śambūkakṣāraka too serves the same purpose. O Śiva, the horn of a deer burnt in fire taken with cow's butter removes cardiac and back pain.

22. Vṛṣadhvaja Hiṅgu, Sauvarcala and Śuṇṭhī boiled in water with Mahauṣadha and drunk removes all colics.

23. Root of Apāmārga taken with sea-salt removes impaired digestion and colic.

24. Sprouts of Vāṭa washed with water with which rice has been washed should be drunk O Rudra, with butter milk. O Śankara, it dispels dysentery.

25. O Bhūṭapa, (Śiva) Half Karṣa of the roots of Aṅkoṭa¹ ground into paste with rice washings and drunk removes all sorts of dysentery and diarrhoea.

26. Marīca, Śuṇṭhi, powdered barks of Kuṭaja and jagery taken in increased proportion of twice the former and drunk removes all sorts of diarrhoea.

27. O Śiva, pills made of a compound of the roots of white Aparājītā, Haridrā, cooked rice, Apāmārgā and Trikaṭuka pasted well undoubtedly remove the great sickness of cholera.

28. O Bhūteśa, Triphalā, Aguru, Śilājatu and Haritakī powdered separately and taken with honey, O Śankara, destroys all sorts of urinary complaints.

29-30. A Pala each of Manaḥśilā, Marīca and Sindūra ground into powder and cooked in a copper vessel with exudations of Arka and gingelly oil and dried in sunshine and drunk with exudations of Snuhi and Saindhava removes colic.

31-33. Trikaṭu, Triphalā, Alakta gingelly oil, Manaḥśilā, leaves of Nimba, flowers of Jātī, Śaṅkhanābhi and Candana cooked well in goat's milk and urine and made into sticks should be used as collyrium for the eyes. Wall-eyes, eyecoatings, night-blindness etc. heal. Powdered Vibhītaka taken with honey removes dyspnea.

34. Pippalī, powdered Triphalā, honey and Saindhava cure all types of fever, cough, consumption, and catarrh.

35. Devadāru powder soaked and purified in goats' urine twentyone times and applied as collyrium to the eyes cures night blindness, eyecoatings and depilations of eyelashes.

36. O Rudra, a compound of Pippalī, Ketaka,² Haridrā, Āmalaka and Vacā cooked in milk and applied as a collyrium to the eyes cures all ocular afflictions.

37. O Śiva, O Hara, Roots of Kākajañghā and Śigru kept in the mouth and chewed well remove all germs in the teeth.

1. *Alangium salvifolium*.

2. *Pandanus tectorius*.

CHAPTER ONE HUNDRED AND EIGHTYSIX

Diseases

Hari said :

1-2. The essence of Guḍūci taken with honey removes Prameha (diabetes and urinary complaints). Roots of Gohālikā mixed with gingelly seeds, curd and butter cooked well dispels strangury, O Śaṅkara. The same taken with sauvarcala removes hiccough.

3. O Rudra, powdered Gorakṣa and roots of Karkaṭi drunk with washings of Vāśya for three days dispel gravel and similar urinary complaints.

4. Roots of Mālatī collected in summer and cooked in goats' milk when drunk with sugar cure strangury gravel and jaundice.

5. Roots of Dvijayaṣṭi ground into paste in water with which rice has been washed when applied as a plaster cure serofula, hydrocele and goitre.

6. The above compound with the admixture of Rasāñjana and powdered Haritakī when applied to the penis cures loss of manhood and virility, there is no doubt.

7. By applying the paste of the roots of Karavira or Pūgaphala to the genitals, loss of sexual vigour can be cured. O Rudra, I shall mention another medical compound.

8. By applying the paste of the roots of Dantī, Haridrā and Citraka, fistula in ano is cured. I shall mention another treatment. If the blood is sucked off by leeches, fistula in ano can be cured.

9. Washed with the water of Triphalā the locality should be smeared with the paste of cat's bone. Then bleeding ceases. There is no doubt in this.

10. Haridrā should be purified many times with the exudations of Snuhī and formed into Vaṭikās. O Vṛṣabhadhvaja, an application of this cures Piles. Ghosāphala and Saindhava ground into paste together is a sure remedy for Piles.

11. Butter made from the cow's milk cooked with Trikaṭuka and drunk with the washings of Palāśa and Kṣāra, three times in Volume cures Piles.

12. By eating Bilvaphala, or black gingelly seeds with butter, bleeding piles can be cured.

13. O Vṛṣabhadhvaja, equal quantities of Yavakṣāra, powdered Śuṇṭhī and jaggery early in the morning improves digestive power.

14-15. Water boiled with Śuṇṭhī and drunk improves digestion. O Rudra, powdered Harītakī, Saindhava, Citraka and Pippalī drunk with hot water increases appetite and hunger, Pig's flesh taken with butter increases appetite and hunger.

CHAPTER ONE HUNDRED AND EIGHTYSEVEN

Diseases

Hari said :

1. O Śaṅkara, pound the leaves of Hastikarṇapalāśa. O Śiva, a hundred Palas of this powder is a great cure for all ailments.

2. If the above powder is taken with milk O Vṛṣabhadhvaja, for seven days the man gains the power of memory, O Rudra, and becomes as powerful and valorous as a lion.

3. If the powder is taken with milk for sixteen days, O Rudra, the body begins to glow like a ruby, the shape and features become brilliant and he can live even for a thousand years.

4. Taken with honey and butter it is conducive to longevity. Taken with honey it enables one to live even for ten thousand years.

5. Taken daily with curd it builds up the body as strong as adamant and makes the man endowed with keen power of memory and a great favourite of young maidens.

6. Taken with sour gruel it enables a man to live even for a thousand years with thickly grown glossy hair.

7. Taken with Triphalā it enables the man to live for a hundred years with a divine body free from wrinkles and grey hair and without any defect in the eyes.

8-9. If the powder is taken with butter even a blind man begins to see. When applied over the head with buffalo's milk it turns grey hair black. O Vṛṣabhadhvaja, hair begin to grow even on a bald head. The powder used for massage with oil removes wrinkles and grey hair.

10. By using it as an unguent one is freed from all ailments. If it is applied as a collyrium with goat's milk for a month, the lost eyesight can be regained.

11-12. Seeds of Palāśa are to be gathered in the month of Śrāvaṇa and dehusked. Powder them well and take half a Karṣa of it daily with butter after due worship of Lord Hari. The diet is to be restricted to old rice of the Ṣaṣṭi variety. Water is to be abjured. The man can live for a thousand years free from wrinkles and grey hair.

13-14. Cull the roots of Bhṛṅgarāja when the moon is in Puṣya star. Powder them well. The powder is to be taken daily with Sauvīra for a month. The man becomes free from wrinkles and grey hair. He will be endowed with the strength of an elephant. He can live even for five hundred years with the power of hearing unimpaired. O Rudra, the course must be started on the day when the moon enters the asterism of Puṣya.

CHAPTER ONE HUNDRED AND EIGHTYEIGHT

Diseases

Hari said:

1. A cut from a sharp instrument, filled with butter immediately gets healed without inflammation and pus-formation. To stop excessive bleeding, roots of Apāmārga must be squeezed with hands and the juice must be poured into the wound.

2. O Rudra, if the tip of any weapon or any other foreign matter gets embedded in any wound, roots of Lāṅgalikā and Hījāla must be squeezed and poured over the wound. O

Śaṅkara, even if the foreign matter had been there for a long time it comes out instantaneously.

3. Roots of Balā or of Meṣaśṛṅgī ground into paste with water and applied over sinuses make them subside even if they be of long duration.

4. Powdered roots of Kaṅku applied over sinuses quell them. The diet of the patient must be restricted to cooked Kodrava rice with curd from buffalo's milk.

5. Brahmayaṣṭi fruits ground into paste with water and applied over the skin remove the disorder due to impurity in the blood. There is no doubt in this.

6-8. Ashes of Yava, Viḍaṅga, Gandhapāṣāṇa and Śuṇṭhī treated with chameleon's blood and applied cures carbuncles and tumours, O Śiva. Root of Śobhāñjana and burnt linseed mixed with white mustard and applied over knotty tumours with buttermilk not turned sour, cures it.

9. Root of white Aparājītā ground into paste in water with which rice has been washed can be used as an errhine to drive away malignant hosts of Bhūtas (evil ghosts).

10. An errhine prepared with the flower of Agastya with Marica removes colic, O Śiva. A paste with the slough of a serpent, Hiṅgu, leaves of Nimba, Yava and white mustard removes malignant spin.

11. A collyrium prepared with Gorocanā, Marica, Pippalī, Saindhava and honey wards off the evil influences of planets and Bhūtas, O Śiva.

12. Fumigating with Guggulu and the tail of the owl wards off the influence of evil planets. A patient of Cāturthaka fever shall be wrapped with a black cloth and fumigated thus. He will be cured.

CHAPTER ONE HUNDRED AND EIGHTYNINE

Diseases

Hari said :

1. Dropping the juice of the flower of white Aparājītā flowers in the eyes heals the coating of the eyes. There is no doubt in this.

2. O Nīlāhita, O Surāsuravimardana (Śiva the destroyer of Devas and Asuras), by chewing the roots of Gokṣura one is relieved of the pain due to germs in the teeth.

3. A woman patient of enlarged spleen must apply the paste of the root of white Arka in cow's milk to her vaginal passage, after fasting during the menstrual period. She will be freed of the pain due to the tumour.

4. The flower of the white Arka should be culled after duly reciting the mantras before. After the purificatory bath at the cessation of the flow of blood during menses she must tie it round her hips. This will facilitate her conception and delivery (in the natural course).

5. O Hara, the root of Palāśa or Apāmārga tied round the wrist dispels all sorts of fever and wards off the evil influence of Bhūtas and ghosts.

6. O Parameśvara, the root of Vṛścika drunk with water kept overnight, removes the burning sensation due to fever.

7. The same tied round the tuft removes intermittent fever. When drunk with the washings of Vāsya it quells all poisons.

8. A man is sure to be inimical with any one, man or woman, to whom he hands over the root of Lajjālukā soaked in his own semen.

9. He who drinks cow's butter medicated with the roots of Pāṭhā surely mitigates the baneful influences of all kinds of poisons. There is no doubt in this.

10. If the ears are filled with the juice of the root of Raktacitrāka as well as Śirīṣa along with Vāsya water, jaundice and chlorosis are sure to be dispelled.

11. The root of white Kokilākṣa¹ cooked with goat's milk when drunk for three days cures Consumption.

12. The flower of coconut palm drunk with the goat's milk dispels the three types of Vātarakta.

13. Roots of Sudarśanā must be wreathed into a garland. Worn round the neck it dispels the fever "Tryāhika" (Tertian) and wards off adverse planets and ghosts.

14. The excellent root of white Guñjā must be gathered when the moon enters Puṣya star. This kept in the mouth removes several kinds of poison.

15. The same root along with stems tied round the wrist or the neck wards off evil planets. Culled and tied round the waist on the fourteenth day of the dark fortnight it removes the fear of lions and other beasts of prey, O Nīllohita (Śiva).

16. O Bhūteśa the root of Viṣṇukrāntā tied round the ears with a silken cord removes the fear of crocodiles, O Īśa.

CHAPTER ONE HUNDRED AND NINETY

Diseases

Hari said :

1. The root of Aparājītā drunk with cow's urine removes goitre. There is no doubt in this.

2. A decoction of the root of Indra-vāruṇī taken duly or an errhine with the paste of the juice of Jīngiṇī with Śūka-Śimbi grains and cold water removes many kinds of pain in arms or neck.

3. Aśvagandhā, Pippalī and the two drugs Vacā and Kuṣṭha ground into paste with butter from buffalo's milk when applied to the penis or chest alleviate the pain in the ducts of penis and the cardiac region.

1. *Astercantha langifolia*.

4. Powdered Kuṣṭha and Nāgabalā pasted with butter and applied over the breasts of young women give them a shapely beauty.

5. Indravāruṇikā must be uprooted and cast off far away shouting the name of the patient of splenic enlargement. He is relieved of the ailment.

6. Root of Punarnavā of the white variety drunk with rice washings removes abscesses. There is no doubt in this.

7. Ashes of burnt Kadalī leaves boiled in water and drunk quell all sorts of dropsy and Ascites.

8. Roots of Kadalī cooked well in butter and jaggery and swallowed destroy the worms in the abdomen.

9. Daily intake of powdered Nimba leaves and Āmalaka early in the morning quells Kuṣṭha and similar cutaneous afflictions.

10. A compound of Haritakī, Viḍaṅga, Haridrā, white mustard, Roots of Somarāja and Karañja, and Saindhava ground into paste in cow's urine removes Kuṣṭha.

11. One part of Triphalā and two parts of the seeds of Somarāja taken in along with the observation of strictness in diet cure ring worm, O Śiva.

12. Sour butter milk boiled with cow's urine with salt in a vessel of bell metal thickly applied removes Kuṣṭha.

13. A plaster of Haridrā, Haritāla, Dūrvā and rock salt pasted with cow's urine removes ring worm Pāmā and skin poisons.

14. Seeds of Somarāja pasted with butter and honey taken in remove white leprosy. O Rudra, butter milk must be taken as Anupāna (subsequent drink). There is no doubt in this.

15. Root of white Aparājītā purified recurrently in its own washings applied for a month, O Rudra, quells leucoderma.

16. Butter from buffalo's milk, Sindūra and Maricaka applied over the affected part removes Pāmā (scabies) and Piles, O Vṛṣabha-Dhvaja (Śiva).

17. O Īśvara, Dry roots of Gambhārī cooked and taken with milk is a remedy for Śuklapitta.

18. Seeds of Mūlaka ground with the juice of Apāmārga and applied over the body, O Rudra, quell Silhikā.

19. Haridrā mixed with the ashes of Kadālī quells Silhikā. Ashes of Rambhā¹ and Apāmārga mixed with Eraṇḍa if applied over the body, O Mahādeva, remove scabs immediately.

20-21. Burnt ashes of Kūṣmāṇḍa creeper mixed with cow's urine and Haridrā pasted with water must be cooked in a crucible luted with buffalo dung over a low fire, O Vṛṣabhadhvaja. An unguent of this compound, O Īśvara produces shapeliness and beauty of limbs.

22. A compound of gingelly seeds, mustard, two sorts of Haridrā and Kuṣṭhaka applied over the body as an unguent turns body odour into a sweet fragrance.

23. Application of Dūrvā and Kākajañghā too similarly increases the beauty day by day. An application of the paste of flowers of Arjuna leaves of Jambū and Lodhra removes the bad odour of the body.

24. A person who smears his body with a solution of Lodhra water and powdered Kanaka is never affected by the rigours of summer.

25. Sprinkling profusely with milk relieves the body of the defects of heat. An unguent of Kākajañghā is a good cosmetic.

26. A decoction of Yaṣṭimadhu and juice of Vāsaka drunk with sugar and honey is a curative for Raktapitta (Haemoptysis) chlorosis and Jaundice.

27. Mere juice of Vāsaka taken with honey quells Haemoptysis. Taking in cold water in the morning quells even acute catarrh.

28. O Maheśvara, powdered Vibhītaka, Pippalī and Saindhava taken with sour gruel cures the hoarseness of voice (Aphonia).

29-30. In cases of Asthma the patient takes a decoction of powdered Āmalaka, Manaḥśilā, root of Balā, leaves of Kola and Guggulu with cow's milk; and smokes a Varti in Badari fire, prepared with Jātīpatra, Kolapatra, and Manaḥśilā. Undoubtedly he will be cured.

1. A synonym of *kadalī*

31. Powdered Triphalā and Pippalī taken with honey before the meal relieve thirst and fever.

32. A decoction of Bilvamūla, and Guḍūcī drunk with honey removes three types of vomiting undoubtedly. Dūrvā ground into paste with rice washings removes vomiting.

CHAPTER ONE HUNDRED AND NINETYONE

Diseases

Hari said :

1. Roots of white Punarnavā must be taken out on a day when the moon enters the Puṣya star and should be drunk with water. No serpent will ever come near him nor infest his house.

2. O Vṛṣadhvaja, he who wears as an amulet the image of Garuḍa made of bear's teeth, will never be bitten by a serpent in his life.

3. O Rudra, Serpents will find their fangs ineffective in him who drinks a decoction of the root of Śālmalī in water.

4. If the root Lajjālukā is culled on a day when the moon enters the Puṣya star and tied round the wrist or its paste is smeared over the body he will undoubtedly be able to catch hold of a serpent with impunity.

5. If the root of white Arka culled under the auspices of the asterism Puṣya is drunk with cold water, the poison due to the bites of insects or the sepsis due to sword cut etc. is quelled.

6. Smearing with the paste of the root of Mahākāla in sour gruel quells the poison of Voḍras and Dundubhas (different kinds of water snakes).

7. Roots of Taṇḍulīyaka soaked in rice washings and pasted, taken with clarified butter remove all kinds of poisons.

8. Roots of either Nīlī or Lajjālukā but not both, pasted with rice washings, if drunk, remove the poison due to insect bite.

9. The expressed juice of Kūṣmāṇḍa taken with jaggery or sugar and milk is an antidote for the poison due to insect bite.

10-12. The expressed juice of Kodrava root taken similarly removes loss of sense. Yaṣṭimadhu taken with sugar and milk removes the poison of a rat in three days. If the mouth is burnt due to excess of lime while chewing betel leaves, three mouthfuls of cold water drunk will stop salivation. Ghī taken with sugar arrests intoxication and inebriety.

13. O Maheśvara, boiled water drunk with the roots of black Añkoṭa destroys undigested poison within three days.

14. O Mahādeva, the cow's fresh butter mixed with Saindhava quells the pain due to scorpion bite.

15-16. O Śiva, swallowing the compound of Kusumbha, Kumkuma, Haritāla, Manaḥśilā, Karañja, and ground root of Arka removes human bite poison, O Śaṅkara. Applying the oil from an oil lamp the poison of insects and Kharjūraka (scorpion) is removed. There is no doubt in this.

17. The place of bite must be smeared with a paste of Śuṇṭhī and Tagarapādika. By smearing these the poison of the sting of a honey bee is quelled.

18-19. In the above case a paste of Śatapuṣpā, Saindhava and butter does great good. O Mahādeva, an application of a paste of the seed of Śiriṣa cooked in milk removes the poison of dog bite. Frog bite is to be treated by burning the site of bite and pouring water there.

20. O Śiva with moon for crest, rat poison is quelled by drinking the juice of Dhattūraka mixed with milk, butter and jaggery.

21. Gargling with water boiled with the barks of Vāṭa Nimba and Śamī removes the pain due to poison in mouth or teeth.

22. O Lord of Umā, application of a paste of Devadāru and Gairika or a compound of Nāgeśvara, the two varieties of Haridrā, and Majīṭhikā¹ quells the poison of spider.

23. There is no doubt in this that a compound of the seeds of Karañja, barks of Varuṇa, Tila and Sarṣapa quells poison.

1. Perhaps the same as Mañjiṣṭhikā = rubia cordifolia.

24. The itching sensation of the horse can be removed in ten days, O Hara, by applying the paste of Kumārī patra with butter and salt.

CHAPTER ONE HUNDRED AND NINETYTWO

Diseases

Hari said :

1-3. Take eight parts of Citraka, sixteen parts of Śūraṇa¹ four parts of Śuṇṭhī, two parts of Marica, three parts of Pippalīmūla, four parts of Viḍaṅga, eight parts of Muṣalikā, and four parts of Triphalā. Take jaggery double the quantity of these drugs and prepare a Modaka (sweet meat) of them. This is a sure remedy for impaired digestion, jaundice, chlorosis, dysentery, indigestion and enlarged spleen.

4-7. Take these drugs each weighing ten palas :—Bilva, Agnimantha, Śyonāka, Pāṭalā, Pāribhadraka, Prasāraṇī, Aśvagandhā, Bṛhatī, Kaṇṭakārikā, Balā, Atibalā, Rāsnā, Śvadamṣṭrā, Punarnavā, Eraṇḍa, Śāribā², Parṇī, Guḍūci and Kapikacchukā. They are to be boiled in pure water. When reduced to one fourth pour the decoction into an oil vessel and cook again. Four times this quantity of cow's or goat's milk must be poured and Śatāvarī and Saindhava equal to the oil must be added.

8-9. I shall mention the names of the drugs the residence of which is to be added :—Śatapuspā, Devadāru, Balā, Parṇī, Vacā, Aguru, Kuṣṭhā Māmsī, Saindhava and Punarnavā. Each of these must be a pala in weight. The oil thus prepared can be used for anointing or as an errhine or as a potion.

10. This oil is a cure for cardiac pain, pleurodynia, goitre, hysteria and Vātarakta. The man shall regain lost manhood.

1. *Amorphophallus campanulatus*.

2. Perhaps Śārivā = (i) *Hemidesmus indicus* (ii) *Cryptelepis bachanami* (GVDB, p. 429-30).

11. By taking in this oil even the she-mule can conceive without risk to life. O Hara, what then about woman ? Horses and elephants affected by deranged Vāyu can be cured with this. Man afflicted by deranged Vāyu should be given this oil.

12. Mustard oil cooked with Hiṅgu, Tumburu and Śuṇṭhī is an efficacious ear drop for pain in the ear (otalgia).

13-14. Oil cooked in a decoction of dry Mūlaka and Śuṇṭhī reduced to ashes, Hiṅgula and Nāgara with four times of butter milk is a sure remedy for deafness, otalgia, and fetid discharges from ears. By pouring this oil into the ears all germs can be killed.

15-17. Oil cooked with the following drugs is a sure remedy for all sorts of earache. The ashes of dry Mūlaka and Śuṇṭhī, Hiṅgula, Nāgara, Śatapuspā, Vacā, Kuṣṭha, Dāru, Śigru, Ras-āñjana, Sauvarcala, Yavakṣāra, sea salt, Granthika, Viḍa Musta, Madhu (honey) and Śukta four times in quantity, juice of Mātuluṅga and Kadalī.

18. Deafness, rumbling sound in the ears, fetid discharges and germs in the ears can be cured by pouring this oil into the ears.

19. The germs are killed instantaneously, O Śiva, with the moon for crest. This taila or oil is called Kṣārataila and it removes all sorts of impurities in mouth and teeth.

20-22. The Candanādi oil :—Oil is cooked with these drugs :—Candana, Kuṅkuma, Māmsī, Karpūra, Jātīpatrikā, fruits of Jātī, Kakkola, Pūga and Lavaṅga, Aguru, Kuṣṭha, Kastūrī, Tagarapādigā, Gorocanā, Priyaṅgu, Balā, Nakhī, Sarala, Saptaparna, Lākṣā, Āmalakī and Padmaka.

23. It cures excessive perspiration, bad odour, itching sensation and skin diseases. Internally administered it gives the man the virility to have sexual intercourse with a hundred women, and the women the ability to conceive though discarded as a sterile woman before.

24-25. Citrākaghṛta :—Butter a prastha in volume with water eight prasthas in volume should be cooked with these drugs :—Citraka, Yamānī, Dhanya, Trayūṣaṇa, Jīraka, Sauvarcala, Viḍaṅga, Pippalimūla and Rājika. This butter cures piles, enlarged spleen, tumour, etc. and improves digestive power.

26-29. A prastha of mustard oil should be cooked in eight prasthas of cow's urine in a mud pot or iron cauldron slowly in low fire, with the following drugs each weighing a Karṣa :—Marica, Trivṛt, Kuṣṭha, Haritāla Manaḥśilā, Deva-dāru, the two kinds of Haridrā, Māmsī, Candana, Viśālā, Kara-vīra, milky exudations from the Arka plant, watery serum extracted from cowdung and half a pala of Viṣa. This oil externally applied cures Pāmā, Vicarcikā, ring worm, and all foul sores. It gives a smoothness to the skin.

30. Many kinds of skin diseases like Śvitra can be cured with this oil. Even a chronic leucoderma gets cured instantly.

31-34. Butter should be cooked with Paṭolapatra, Kaṭukā, Mañjiṣṭhā, Śāribā, Niśā, Jātī, Śamī, Nimbapatra and Madhuka. O Śiva, external application of this mitigates the pain of suppurating ulcers.

Brāhmī Ghṛta :—A prastha of butter, juice of Kaṇṭakārī and milk should be cooked with an Akṣa weight of these drugs :—Brāhmī, Śaṅkhaṣpī, Vacā, Soma, Vṛkṣasuvārcalā, Abhayā, Guḍūcī, Āṭarūṣaka and Vāgujī. This is called Brāhmī ghṛta. It increases power of memory and intellect.

35. A compound of Agnimantha, Vacā, Vāsā and Pip-palī taken with honey and Saindhava for seven days enables one to sing as sweetly as the Kinnaras.

36. A three-day course of the compound of Apāmārga, Guḍūcī, Kuṣṭha, Śatāvarī, Vacā, Śaṅkhaṣpā, Abhayā and Viḍaṅga with butter enables a man to retain in his memory the contents of eight hundred books.

37. Vacā taken with mere water, milk or butter daily for a month makes a man so intelligent as to grasp anything as soon as it is heard.

38. A pala of Vacā drunk with milk during lunar or solar eclipse makes a man highly gifted with intelligence instantly.

39-41. Water boiled with Bhūnimba, Nimba, Triphalā, Parpaṭa, Paṭolī, Mustaka, and Vāsaka cures carbuncles and impure blood. There is no doubt about this. Sticks prepared from Ketaka fruit, Śaṅkha, Vacā, Saindhava, Tryūṣaṇa, Phena,

Rasāñjana, Viḍaṅga, Manaḥśilā and honey cure Kāca (opaque eyes), blindness, and coatings in the eyelids.

42-44. A droṇa of water boiled two prasthas of Māṣaka must be reduced to one fourth. Pour a prastha of oil and cook with an Ādhaka of sour gruel. Then add the following drugs well ground :—Punarnavā, Gokṣuraka, Saindhava, Tryūṣaṇa, Vacā, Lavaṇa, Suradāru, Mañjiṣṭhā and Kaṇṭhakārīka. Internally administered or used as an errhine this oil cures acute earache.

45-46. O Maheśvara, the preceding oil anointed over the body quells deafness and many other ailments. Cook a prastha of oil with two palas of Saindhava, five palas each of Śuṇṭhī and Citraka with five prasthas of Sauvīra. This is a sure remedy for leucorrhoea, Aphonia, enlarged spleen and all types of disorders due to deranged Vāyu.

47-48. Oil cooked in a decoction of Udumbara, Vāṭa, Plakṣa, the two varieties of Jambū, Arjuna, Pippala, Kadamba, Palāśa, Lodhra, Tinduka, Madhūka, Āmra, Sarja, Badara, Padmakeśara, Śirīṣabīja and Ketaka quells all sorts of sores and ulcers though long standing, by means of an external application.

CHAPTER ONE HUNDRED AND NINETYTHREE

Diseases

Hari said :

1-2. A compound consisting of Palāṇḍu, Jīraka, Kuṣṭha, Aśvagandhā, Ajamodaka, Vacā, Trikaṭuka and salt powdered together must be treated with the juice of Brāhmī. Taken with honey and butter for seven days, it makes a man's intellect pure and keen.

3-5. A compound of Siddhārthaka, Vacā, Hingu, Karāñja, Devadāru, Mañjiṣṭhā, Triphalā Viśva, Śirīṣa, the two varieties of Rajanī, Priyaṅgu, Nimba and Trikaṭu ground with cow's urine can be used as an errhine, a plaster or as an

unguent. It cures hysteria, poisoning, insanity, emaciation, fever and discoloration of the skin. It removes the fear from evil spirits and affords honour in the royal palace.

6-7. Nimba, Kuṣṭha, two varieties of Haridrā, Śigru, Sarṣapaja, Devadāru, Paṭola and Dhanya must be pasted together with buttermilk. The patient must be anointed with oil and the above medicated compound must be applied as an unguent. All sorts of Pāmās (scabs), Kuṣṭhas and itches are certainly removed.

8-10. Equal quantities of sea salt, rock salt, Kṣāra, Rājikā, Viḍalavaṇa, Kaṭu, iron filings, Trivṛt and Suvarṇaka must be cooked over low fire with curd, cow's urine and milk. This is called Agnibalacūrṇa. It must be taken with hot water after food or after digestion. The patient can have as his diet Māṣa and butter. It cures all sorts of colic of the umbilicus, urinary tracts and those due to enlarged spleen.

11. A compound of Abhayā, Āmalaka, Drākṣā, Pippalī, Kaṇṭhakārikā, Śṛṅgī, Punarnavā and Śuṇṭhī cures Asthma and cough.

12. Abhayā, Āmalaka, Drākṣā, Pāṭhā. Vibhītaka and sugar taken in equal quantities is a sure remedy for fever.

13. Triphalā, Badara, Drākṣā, and Pippalī is a good purgative. Harītakī taken in hot water with salt is a good purgative.

14-15. Fumigating with the excreta, blood, hair or flesh of tortoise, fish, horse, buffalo, cow, jackal, monkey, cat, peacock, crow, boar, owl, fowls and swan is useful for the alleviation of the pain and disorder of the patients of fever and insanity.

16. O Bhavēśvara, all these medicines quell the ailments like the thunderbolt of Indra felling down trees.

17. When a medicine is being administered Lord Viṣṇu should necessarily be remembered. Thought of, worshipped or praised, He quells all ailments. There is no doubt in this.

CHAPTER ONE HUNDRED AND NINETYFOUR

Vaiṣṇava-Kavaca

Hari Said :

1. O Śambhu (Śiva), I shall explain the Vaiṣṇava Kavaca (the mystical Coat of mail of Viṣṇu) by means of which protection is afforded and which removes all ailments.

2-3. Having bowed to the divine Lord, the unborn, the eternal, the unsick lord of all the all pervading, omnipresent Janārdana I am tying this (Kavacam) which will never be in vain, which is incomparable and which wards off all miseries.

4. May Viṣṇu protect me in the front. May Kṛṣṇa protect me from behind. May Hari protect my head and Janārdana my heart.

5. May Hṛṣīkeśa protect my mind. May Keśava protect my tongue. May Vāsudeva protect my eyes. May the all pervading Saṅkarṣaṇa protect my ears.

6. May Pradyumna protect my nose. May Aniruddha protect my skin. May Vanamālī protect my inner throat. May Śrīvatsa protect the lower portion.

7. May the divine Discus, the destroyer of demons, protect my left side. May the divine Gadā (club) the destroyer of all demons protect my right side.

8. May the divine threshing rod protect my stomach; may the divine ploughshare protect my back. May the divine Śārṅga (bow) protect the upper part of my body. May the divine Nandaka (sword) protect my calves.

9. May the divine Śaṅkha (conch) protect my heel. May the divine Padma (lotus) protect my feet. May Garuḍa protect me for the fulfilment of all my activities.

10. May the divine Boar protect me in the waters. May Vāmana protect me in all difficult situations. May the Narasiṃha protect me in the forest. May Keśava protect me from all sides.

11. May Lord Hiraṇyagarbha grant me gold. May Kapila the propounder of the Sāṅkhya system cause the equilibrium of all my vital constituents.

12. May Aja (the unborn) the resident of Śveta Dvīpa (the white continent) lead me to Śvetadvīpa. May the slayer of Madhu and Kaiṭabha destroy all enemies.

13. May Viṣṇu extract for ever the sin from my body. May the divine Swan, Fish and Tortoise protect me on all sides.

14. May lord Trivikrama curb all my sins. May lord Nārāyaṇa guard my intellect.

15. May Śeṣa make my wisdom perfect and destroy ignorance. May Lord with the submarine fire for his mouth destroy whatever sin I may have committed.

16. May Lord Vāmana place on my head all bliss by means of his feet. May Dattātreya endow me with sons, cattle and kinsmen.

17. May Paraśurāma destroy all my enemies with his divine axe. May Rāma, the son of Daśaratha the powerful slayer of Rākṣasas protect me.

18. May Balarāma, the scion of Yādava family destroy my enemies by means of his divine ploughshare. May the infancy of Lord Kṛṣṇa marked by the annihilation of Pralamba, Keśi, Cāṇūra, Pūtanā and Kaṁsa, grant me all I desire.

19. I see a Being more terrible than pitch darkness, dark and tawny resembling the God of death with the noose in his hands and am terrified.

20. Hence, I sought refuge in Acyuta the lotus-eyed. I am fortunate and fearless in having for ever the lord Hari (at my side).

21. Contemplating on the Lord Nārāyaṇa, the destroyer of all harassments I have tied this Kavaca and am roaming over the Earth.

22. I am invincible to all living beings, for verily I identify myself with all devas inasmuch as I remember the lord of lords Viṣṇu of unlimited splendour.

23. May success befall me for ever as indicated in the Mantra. He who sees me with wicked eyes, whom I see (with contempt) in the eyes, let him be bound and hit in the eyes, the sinner and the vicious that he is.

24. Let the spokes of the divine discus of Vāsudeva chop off my sins, let them hit those who perpetrate violence on me.

25-27. This above mantra is to be recited when Rākṣasas and Piśācas attack, while one is in the wild woods and forests, when there is an argument, in the high ways, at the gaming table, during quarrels, while crossing a river, when a danger faces one, when there is a conflagration, when thieves attack in a body, when all the planets (or any of them) are adverse, when lightning strikes, when the fury of the poison of serpents spreads, in sickness, when there is distress due to obstacles, in fact whenever there is something to fear from.

28. This is Lord's own mantra, the most sacred of all mantras. This famous Kavaca is an esoteric secret. It destroys all sins. It has created and destroyed everything by means of the Māyā that originates from it. It is the Great. It is inscrutable.

29. Om Padmanābha, the beginningless, the endless, the seed of the Universe, obeisance unto thee. Om Svāhā to Time. Om Svāhā to the personified Being of Time. Om Svāhā to Kṛṣṇa (the black). Om Svāhā to Kṛṣṇarūpa (black in form). Om Svāhā to Caṇḍa (the fierce). Om Svāhā to Caṇḍarūpa (the fierce in form). Om Svāhā to Pracaṇḍa. Om Svāhā to Pra-caṇḍarūpa. Om Svāhā to Sarva. Om Svāhā to Sarvarūpa. Om obeisance to the lord of the universe, to the creator of the three worlds. Here, Viṭi Siviṭi Siviṭi Svāhā. Om obeisance to Ayokheti to the divinity called "Ye ye".

This body of mine is subject to the attacks of undeserving persons, Daityas, Dānavas, Yakṣas, Rākṣasas, Bhūtas, Piśācas and Kūṣmāṇḍas and such vile ailments as hysteria, vomiting, the unbearable fevers as the intermittent, diurnal, tertian, quotidian, nocturnal, dusk fevers etc and the injection of poison from spiders, insects, thorns, Pūtanā spirits, and serpents. Poisoning agents may be mobile or immobile. Let it be kept sound. Tumburu Sphuṭa Sphuṭa Prakoṭa Laphaṭa. May Vikaṭada-mṣṭra, (of crooked teeth) protect me from the East. Om Hai Hai Hai Hai Hai. O you the deity endowed with ten thousand suns and Kāla be victorious and protect me from the west. Om Nivi Nivi O Mahākapila, resplendent like the flame of the glowing fire protect me from the north. Om Vili Vili Mili Mili Gaṛuḍi Gaṛuḍi. May Gaurī and Gāndhārī delude with the upsetting swoons of poison Svāhā; protect me from the south.

Turn your glance towards me; save, save me from the harassment of the terrific onslaught of all living beings. Be victorious; be victorious. Let the enemy dwindle by that. Let the rays as multitudinous as the turns of Yugas afford protection and fearlessness. Let them enter the abdomen as they set. May the different manifestations of Lord Hari—Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha, Viṣṇu and Nārāyaṇa destroy all my fevers.

CHAPTER ONE HUNDRED AND NINETYFIVE

A Lore for fulfilling a desire in seven nights

Hari said :

1-2. Listen to that Lore which fulfils all desires in seven nights—"Obeisance unto Lord Vāsudeva whom we meditate upon. Obeisance unto Pradyumna and Aniruddha. Obeisance unto Saṅkarṣaṇa. Obeisance unto the giver of wisdom, the embodied form of perfect Bliss.

3. Obeisance to Thee that resteth in the soul, the quiet, free from dualistic vision. Thou art all the forms. Obeisance unto thee.

4 Obeisance unto Thee the great Hṛṣīkeśa, of endless manifestation, in whom all these visible creations stay and from whom other forms of creation emerge.

5. Thou bearest this terrestrial sphere. Obeisance unto Thee the Brahman, whom the mind, the intellect, the sense organs and the vital airs touch not nor know. Thou movest both within and without like the expansive firmament. I bow unto Thee .

6. Om obeisance to the Lord the great Puruṣa, the lord of the great Bhūtas, having two lotus like feet in the form of all Sāttvika qualities manifested in arts and Dhārmika activities.

O Parameṣṭhin obeisance unto Thee. Citraketu attained the status of a Vidyādhara by means of this Vidyā (Esoteric mystic knowledge).

CHAPTER ONE HUNDRED AND NINETYSIX

Viṣṇu-dharma

Hari said :

1. Indra was reinstated in his position by reciting the Viṣṇu Dharmavidyā after defeating his enemies. O Maheśvara, I shall mention it.

2. The syllables Om etc. must be psychically located in the feet, knees, thighs, belly, heart, chest, mouth and the head in order.

3. (The eight syllabled mantra). “Om Namo Nārāyaṇāya” can be located in the inverse order as well. Then Karanyāsa can be made with the twelve syllabled mantra : Om Namo Bhagavate Vāsudevāya).

4. Beginning with Praṇava and ending with ‘ya’ they are to be located in the knots of the fingers including the thumbs and the Oṅkāra in the chest (heart) and the entire mantra on the head.

5. The Oṅkāra of the mantra ‘Om Viṣṇave’ is to be located between the eyebrows and the other syllables in the tuft, eyes and head. This is called Mantranyāsa.

6. The devotee should then meditate on the great Ātman with whose power Śeṣa is endowed. *May Hari protect me. May the fish manifestation protect me in waters.*

7. *May Trivikrama protect me in the sky. May Vāmana protect me on land. May Narasimha protect me in the forest. May Rāma protect me on the mountain.*

8. *May the Boar manifestation protect me on the Earth. May Nārāyaṇa protect me in the firmament. May Kapila save me from the bondage of Karma. May Datta guard my Yogas.*

9. May Hayagrīva, Kumāra (Lord Kārttikeya) the protector of deities and Makaradhvaja save me. May Nārada distract me from the worship of another deity. May Lord Kūrma protect me in the south-west always.

10. May Dhanvantari save me from incompatible diet. May Nāga save me from the clutches of anger. May Yajña save me from all ailments. May Vyāsa protect me from the pitfalls of ignorance.

11. May Buddha save me from the heretic multitude. May Kalki save me from sins. May Viṣṇu protect me at mid-day. May Nārāyaṇa protect me in the morning.

12. May the slayer of Madhu save me in the afternoon. May Mādhava save me in the evening. May Hṛṣīkeśa protect me at dusk. May Janārdana protect me at dawn.

13. May Śrīdhara protect me at midnight. May Padmanābha protect me in the small hours of the night. May the divine discus, Kaumodakī (the club) and the arrows destroy my enemies and Rākṣasas.

14-15. May the Śaṅkha and Padma protect me from the enemies. May Śārṅga (the bow) and Garuḍa protect my intellect, sense organs, mind and vital airs. May the side ornaments of the lord and the remaining form of the lord protect me everywhere and at all times. May Narasiṃha protect me in the quarters and the interstices always.

16. Whomsoever the wearer of this divine mantra sees with his eyes, shall be under his control, free from sins and ailments.

CHAPTER ONE HUNDRED AND NINETYSEVEN

Gāruḍamantra

Dhanvantari said:

1. I shall explain the Gāruḍa mantra first mentioned to Kaśyapa by his great friend Garuḍa whereby this great Gāruḍī vidyā dispels poison.

2-3. The five elements of Earth, Water, Fire, Wind and Ether are presided over by the deities. They are the presiding deities of the mystical diagrams. They are attained by the devotees of Viṣṇu. The letters other than long vowels represent them. The deities are other than the *Napurṃsakas*.

4. The six parts of the body include two calves, two arms, the navel and the head. The *Kavaca* covers the heart, head and the tuft with the eyes. The *Astra* mantra is used for *Nyāsa* which is the location in their respective seats.

5. At the end of the realisation of every thing the *Kāla Vahni* (Death fire) and *Vāyu* (wind) are represented beneath. The sixth vowel in conjunction with the crescent moon (*Ū* and *Anusvāra*) is the mystic great syllable.

6. The *Parā* and the *Aparā* are said to be above and below. In all the *Āṅgas* the *Nyāsa* is to be made duly with *Repha* (the letter 'RA').

7. The *Nyāsa* is made in the heart, palms, body, ears and the eyes. By means of the *Japa* all success can be achieved. The *Maṇḍala* (mystical diagram) has four faces.

8. The Earth must be meditated upon as a spacious square yellow in colour and presided over by *Indra*. The zone of *Varuṇa* is in the middle.

9-11. At its centre is the lotus with the semicircular moon with sapphire splendour. This is gentle. Or an *Āgneya-maṇḍala* (a fiery zone) triangular in shape can be contemplated upon. A flaming fire with *Svastika* shall then be meditated over. Beyond that, a circle decorated with the central *Bindu* (point) and resembling a cut block of antimony is to be contemplated upon. Beyond this, the *Vyomāmṛta maṇḍala* is to be thought of. It resembles waves of milk and has the splendour of pure crystal. It sweeps the entire universe.

12. *Vāsuki* and *Śaṅkha* are stationed in the *maṇḍala* of the Earth. *Karkoṭa* and *Padmanābha* are stationed in the *Varuṇa maṇḍala*.

13-14. *Kulika* is stationed in the *Āgneya maṇḍala*. *Takṣaka* and *Mahābjaka* are stationed in *Vāyumaṇḍala*. The five elements are to be located in the fingers beginning with thumb and ending with the little finger; in the usual order

and in the inverse order. In the joints of fingers Jayā and Vijayā are to be located.

15. The Śivaṣaḍaṅga mantra is to be located in the mouth, etc. The Hṛd-mantra is to be located in the arms or in the fingers or in the tuft.

16-17. The Vyāpaka mantra is to be located before that in the knotty joints of the fingers. The Bhūtanyāsa and other rites should be performed as well as Śivāṅga mantras located with Praṇava in the beginning and Namaḥ in the end. Thus the rule for establishing and worshipping has been explained.

18. The mantra of the eight varieties of serpents consists of the first letters of their respective names, by invoking which they can be drawn to one's vicinity.

19. The Pañcabhūta mantras duly preceded by Om Svāhā when recited will draw Tārṅśya to one's presence fulfilling all activities.

20-22. After performing the Karanyāsa with the vowels, Śarīra Nyāsa must be performed again. He must think of Prāṇa as blazing and purifying the Ātman. The Bīja mantra is to be contemplated in the act of showering nectarine downpour. Thus invigorating oneself and contemplating on the head the earth is to be located at the feet—the earth shining like molten gold, surrounded by the entire universe and guarded by the Lokapālas.

23. The intelligent scholar shall locate this divine earth in his body. Beyond that the region is twice that of the Earth and is dark blue in colour.

24-25. Ravi's maṇḍala is triangular in shape and is to be located between the navel and the neck. The entire Brahmāṇḍa is illuminated by clusters of flames. Beyond that is the fierce maṇḍala of Vāyu that should be contemplated having the colour of a block of antimony and ensconced in the image of Self.

26. The Vyoma (Ether) maṇḍala is to be contemplated as situated over the tuft. It is of pure crystal splendour, unlimited, all pervasive and nectarine.

27-28. After performing the Bhūta Nyāsa and that of the Nāgas with the mantras ending with the letter 'La' and coupled with the Bindu (Nasal sound 'M'), Śiva Bīja must be given

and the maṇḍala must be contemplated. The clever devotee must strictly follow the order in the case of the Maṇḍalas and the colour should be meditated upon at the time of the rite.

29-30. In the cases of poisoning due to stationary and mobile factors (animals and vegetables) Tārṅśya should be contemplated as ornamented with black serpents in the feet, wings and beak. In the case of the malignant attack of evil planets, Bhūtas, Piśācas, Ḍākinīs, Yakṣas and Rākṣasas, Śiva should be located in the body after making him encircled by serpents.

31. Thus the twofold Nyāsas have been explained for the serpents and the five elements. After contemplating thus the practice of the charm should be commenced in due order.

32. After giving the Tritattva, the Śivatattva must be given above it. The Nyāsa is the same in Deva and joints of fingers as in the body.

33-34. After performing Deha-Nyāsa first in the usual and inverse orders, the Kanda, Nāla, Padma, Dharma and Jñāna should be worshipped with the final letters of the different Vargas (gutturals etc.) appended with the second vowel. The mantra Kṣaum should be located in the pericarp with Repha appended on the head.

35. The Vargas are—A-, Ka-, Ca-, Ṭa-, Ta-, Pa-, Ya-, and Śa- They are to be placed in the east, west, etc. Two letters each should be placed in leaves and petals.

36. The vowels are to be located in the petals where sixteen principles ending with Īśa are to be worshipped : The Śaktis are Vāmā and others. The three Tattvas are to be located therein.

37. The auspicious limb (Śivam Aṅgam) should be invoked on the head. Thereafter the Deva shall be located in the pericarp with all attendants and followers.

38. The Pṛthivī principle shall be worshipped in the western leaf; the Āpaḥ (water) principles are located in the northern leaf; Tejas principle is to be worshipped in the southern leaf and Vāyu principle is to be worshipped in the eastern leaf.

39. The respective Bīja as mentioned before shall be duly assigned in the Mūrtirūpa (in the form of idol). 'Yam' is the

Mūla (root) of Vāyu and should be placed in south west. The Bija 'Ra' is located in the south east.

40. The bīja 'Vam' is located in the north east and worshipped always. Om should be worshipped located in the heart. The Tanmātrās (material principles) and Bhūtamātrās (gross matter) are to be worshipped outside the occult diagram.

41. The Śivāṅgas are to be contemplated thereafter and worshipped. The heart is to be worshipped in the south east and the head in north east.

42. The tuft is to be located in the south west. The Kavaca is to be located in the north west. The Astra is to be given outside the diagram. The Netra (eye) is located in the north.

43-45. The devotee shall worship the Bījas at the tip of the petals and the pericarp. The eight Nāgas beginning with Ananta and ending with Kulīra are located from the east to the north east in order. The devotee repeating the mantras shall worship using the procedure separately either in the heart-lotus or in the diagram drawn on the slate, etc. This procedure is to be adopted in all Nitya and Naimittika rites [Rites enjoined as daily duty are Nityas and special rites for special occasions are Naimittikas].

46. The devotee shall constantly think of the Ātaman as Kāmarūpa (able to assume any form he wishes), pleasing to the mind and sweeping the entire universe which it creates and annihilates.

47-48. He must remember Bhairava who illuminates the entire cosmos beginning with Brahman and ending with the world, by means of clusters of flames, who has ten arms, four faces, tawny eyes, three eyes and the moon for his crest, who wields the trident and who is terrific on account of the curved teeth for the purpose of achievement. He must remember Garuḍa too in all activities.

49-54. For the destruction of snakes and serpents Garuḍa the terrible is to be remembered. His feet are placed on the leaves. His wings rest in the quarters. The seven heavens touch his chest. The cosmos comes upto his throat. All the Rudras ending with Īśa are to be contemplated as stationed in his head. The three Śaktis located in the matted hair of Sadāśiva identified with Garuḍa must be thought of. Tarkṣya is the great

Śiva himself greater than the greatest and lord of the universe : He has therefore three eyes. He is terrific in appearance. He destroys poisonous serpents. His mouth devours everything. Garuḍa's body is constituted with mantras. He is as blazing as the Kālāgni (Death fire) In every activity he must be remembered. After performing this Nyāsa duly whatever the devotee thinks in his mind becomes possible for achievement. The devotee becomes Garuḍa himself. Ghosts, Bhūtas, Yakṣas, Nāgas, Gandharvas, Rākṣasas, etc. die at his very sight. Cāturthika and other fevers get quelled.

Dhanvantari said :

55. Lord Śiva himself told thus to Garuḍa and Garuḍa narrated this to Kaśyapa. Now listen to the Vidyā which Maheśvara explained to Gaurī.

CHAPTER ONE HUNDRED AND NINETYEIGHT

Eulogy of Tripurā

Bhairava said :

1. I shall explain the Tripurā Vidyā, (otherwise known as) Nityaklinnā, that accords worldly enjoyment as well as salvation.

Om Hrīm come thou, O Goddess. Aim Hrīm Hrīm Rekhā-kāraṇam (the delineation) Om Hrīm Kledinī Bhaṁ obeisance ; so also with the exciter of lust. Aim Yaṁ Yaṁ Krīm Vā Gaṇarekhayā Hrīm Madanāntare Ca (in the midst of cupid's activity) Aim Hrīm Hrīm Ca Nirañjanā Vāgati Madanāntarekhe Khane-trāvalīti Ca. Vegavati Mahā Pretāsanā is to be worshipped. Om Hrīm Kraim Naim Kraim Nityam Madadrave Krīm obeisance. Aim Hrīm obeisance to Tripurā. Om Hrīm Krīm Paścimavakt-ram (Western face). Om Aim Hrīm Hrīm Ca Tathottaram (the northern) Aim Hrīm Dakṣiṇam (southern) Cordhvam Vaktram Tu Paścimam. Om Hrīm Pāśāya (to the noose) , krīm Aṅku-

śāya (to the goad), Aim Kapālāya Namaḥ (obeisance to the skull). Ādyam Bhayam Aim Hrīm Hrīm Ca Tathā Śiraḥ Tathā Śikhāyai Kavace Aim Hrīm Krīm Astrāya Phaṭ (These are the Nyāsa mantras).

2. In the east obeisance to Kāmarūpa Asitāṅga Bhairava. Obeisance to Brahmāṇī. In the south obeisance to Kanda. Invocation to Rurubhairava and Māheśvarī.

3. Similarly, in the west obeisance to Caṇḍa, to Kaumārī. In the north obeisance to Ulka and Krodha (anger), obeisance to Vaiṣṇavī.

4. In the south east obeisance to Aghora, to Unmatta-bhairava, to Vārāhī. In the south west obeisance to Sāra, to Kapālin, to Bhairava, to Māhendrī.

5. In the north west obeisance to Jālandhara, to Bhīṣaṇa, to Bhairava to Cāmuṇḍā. In the north-east obeisance to Vaṭuka. Saṁhāra and Caṇḍikā are to be worshipped.

6. Rati, Prīti and Kāmadeva i.e. Pañcabāṇa should be worshipped then. Devī is propitiated by contemplation, worship, recitation and sacrificial offerings.

7. The eternal Tripurā worshipped in the Jvālāmukhī order removes all ailments. I shall explain the Jvālāmukhī order. She is to be worshipped at the centre. She is auspicious.

8-10. These are to be worshipped outside the diagram:— Nityā, Aruṇa, Madanātura, Mahā Mohā, Prakṛti, Kalanā, Śrī, Bhāratī, Ākarṣaṇī, Mahendrāṇī, Brahmāṇī, Māheśī, Kaumārī, Vaiṣṇavī, Vārāhī, Māhendrī, Cāmuṇḍā, Aparājitā, Vijayā, Ajitā, Mohinī, Tvaritā, Stambhinī, Jṛmbhinī and Kālikā are to be worshipped outside the mystical Padma. By worshipping in the Jvālāmukhī order poisons will be removed.

CHAPTER ONE HUNDRED AND NINETYNINE

Cūḍāmaṇī

Bhairava said :

1. I shall explain the process of Cūḍāmaṇī for the discrimination of good and bad omens. The soothsayer shall

write after remembering Sun, goddess, Gaṇanātha¹ and Somadeva (Śiva).

2. As soon as he hears the Praśna Vākya (the question put by the consultant) he shall draw three lines horizontally, vertically in the form of an idol or eight separate chambers in the eight quarters wherein he shall indicate the symbols banner, etc.

3. He shall write these in Nāmamantra form (the initial letters) :— (1) banner (2) smoke (3) lion (4) dog (5) bull (6) mule (7) elephant and (8) crow.

4. Seeing banner in the chamber of the banner prognosticates anxiety over kingdom, wealth etc. Smoke situated in the chamber of the banner presages anxious thought about metals and gain.

5. If lion is stationed in the chamber of the banner acquisition of wealth, etc. is the result. Dog stationed in the chamber of the banner indicates worries over maid-servants, pleasure, etc.

6. Bull seen in the chamber of the banner indicates worries over position and gain. Seeing a mule in the chamber of the banner indicates misery, pain, etc.

7. An elephant seen in the chamber of the banner presages worry over position, victory, etc. A crow stationed in the chamber of the banner indicates worries over pain and loss of wealth.

8. Seeing a banner in the chamber of smoke indicates misery first and then wealth. Seeing smoke in the chamber of the smoke presages quarrels and miseries.

9. If lion is stationed in the chamber of the smoke it indicates mental worries and acquisition of wealth. Dog stationed in the chamber of smoke prognosticates victory and gain.

10. Seeing a bull in the chamber of smoke presages acquisition of women, cows, horses, wealth etc. Seeing a mule in the chamber of smoke indicates sickness and loss of wealth.

1. Gaṇeśa, Lord of Gaṇas, the younger son of Lord Śiva. He is represented in iconography with the head of an elephant possessed of a single tusk.

11. If elephant is seen in the chamber of smoke it indicates acquisition of kingdom, victory etc. If crow is stationed in the chamber of smoke it presages destruction of wealth and kingdom.

12. Seeing banner in the chamber of the lion one can prognosticate acquisition of kingdom, etc. If smoke is stationed in the chamber of the lion it indicates acquisition of virgin's wealth.

13. If lion is stationed in the chamber of lion it indicates victory and meeting with friends. Dog stationed in the chamber of the lion indicates worries about women and acquisition of village.

14. Seeing a bull in the chamber of the lion indicates acquisition of house, field and gain. Seeing elephant in the chamber of the lion indicates ownership of a village.

15. Seeing an elephant in the chamber of the lion indicates health, longevity, happiness, etc. If crow is stationed in the chamber of the lion it indicates acquisition of virgin's grains, good qualities.

16. Seeing a banner in the chamber of a dog indicates worries of the position, pleasure, etc. Smoke stationed in the chamber of the dog indicates quarrels and failure in business.

17. If lion is stationed in the chamber of the dog it indicates successful achievement in business. If dog is stationed in the chamber of the dog it will result in loss of wealth.

18. Seeing a bull in the chamber of the dog the patient will be free from sickness. Seeing a mule in the chamber of the dog there is fear of quarrel.

19. Seeing an elephant in the chamber of the dog indicates a re-union with sons and wife. If a crow is stationed in the chamber of the dog it indicates affliction and ruin of the family.

20. Seeing a banner in the chamber of the bull indicates honour in the royal court, pleasure etc. If smoke is stationed in the chamber of the bull it indicates royal favour and happiness.

21. If the lion is stationed in the chamber of the bull it indicates all round fortune, wealth, etc. If dog is stationed in the chamber of the bull it augurs strength, splendour and love.

22. Seeing a bull in the chamber of the bull indicates fame, satisfaction, pleasure, etc. Seeing a mule in the chamber of the bull indicates great gain, etc.

23. Seeing an elephant in the chamber of the bull indicates acquisition of women and elephants. If a crow is stationed in the chamber of the bull it indicates gain of good position and honour.

24. Seeing banner in the chamber of the mule indicates illness, sorrow, etc. If smoke is stationed in the chamber of the mule it indicates fear from thieves.

25. If lion is stationed in the chamber of the mule it indicates honour, fame, victory, etc. If dog is stationed in the chamber of the mule, it indicates torment and loss of wealth.

26. Seeing a bull in the chamber of the mule indicates pleasure and reunion with the beloved. Seeing a mule in the chamber of the misery, affliction can be prognosticated.

27. Seeing an elephant in the chamber of the mule indicates pleasure, acquisition of sons, etc. If crow is stationed in the chamber of the mule it indicates quarrel and sickness.

28. Seeing a banner in the chamber of the elephant indicates acquisition of women, victory, splendour, happiness, etc. If smoke is stationed in the chamber of the elephant it indicates acquisition of wealth and grain.

29. If lion is stationed in the chamber of the elephant it indicates victory and achievement of success. If dog is stationed in the chamber of the elephant it indicates health, happiness and prosperity.

30. Seeing a bull in the chamber of the elephant indicates royal honour, wealth, etc. Seeing a mule in the chamber of the elephant indicates misery first and pleasure afterwards.

31. Seeing elephant in the chamber of the elephant indicates fields, grains, happiness etc. If crow is stationed in the chamber of the elephant it indicates acquisition of wealth and grains.

32. Seeing banner in the chamber of the crow indicates failure in ventures. If smoke is stationed in the chamber of the crow it indicates involvement in quarrels and misery.

33. If lion is stationed in the chamber of the crow it indicates quarrels and misery. If dog is stationed in the chamber of the crow it indicates great fear and split in the house.

34. Seeing a bull in the chamber of the crow indicates fall from position, terror, etc. Seeing a mule in the chamber of the crow indicates loss of wealth and defeat.

35. Seeing an elephant in the chamber of the crow indicates wealth, fame, etc. If a crow is stationed in the chamber of the crow it indicates a visit to a foreign land.

CHAPTER TWO HUNDRED

Diseases

Bhairava said :

1. O Goddess ! I shall explain the subjugation of Vāyu. This will indicate success or failure as the case may be. Vāyu, Agni, Jala and Śakra¹ are the four auspicious things.

2. Vāyu stationed in the right and left sides flows in various directions. If it takes an upward course it is designated Agni. If it takes a downward course it is designated Varuṇa (or Jala).

3. Mahendra (or Śakra) is the stationary Vāyu taking the middle course. In the bright half of the lunar month it is stationed in the left side. In the dark half it is stationed in the right side. Once it rises it follows the same course for three days and changes thereafter.

4-5. At the beginning of a fortnight it flows upwards and then comes down. If its rise is along the sun's path and its setting is along the moon's, all the good qualities increase, otherwise there is obstruction. There are sixteen periods of transit in the course of a day and night, O bright-faced lady !

1. Indra, lord of the gods but here it means wind.

6. At the close of a period of an hour and a half when the Vāyu changes its course there is a likelihood of a man losing his normal health.

7-9. If the course of the Vāyu is in the right side that period is good for taking food or indulging in sexual intercourse. Wielding a sword, going to the battle out of one's own will, etc. are to be undertaken when Vāyu is taking its leftward course. When Vāyu is stationary or the course is favourable asking questions (study, seeking knowledge, etc.) is good. When the Vāyu is in the Māhendra state, no evil befalls him. In the atmosphere if the Vāyu takes a right hand course there is drought. If it takes a leftward course there will be rain.

CHAPTER TWO HUNDRED AND ONE

Medical treatment of horses and elephants

Dhanvantari said :

1-4. I shall explain the Āyurveda of horses wherein all things connected with them and their treatment are mentioned in detail. There are many types of horses fit only to be set aside. They are :—Kākatuṇḍī (crow-lipped), Kṛṣṇajihva (black-tongued), Rkṣāśya (bear-faced), Uṣṇatāluka (hot-palated), Karāla (fierce looking) Hīnadanta (Deficient or lacking in teeth), Śṛṅgī, (horned), Viraladantaka (few-toothed), Ekāṇḍa (single -testicled), Jātāṇḍakañcuka (Born with Scrotal tumour), Dvikhurī-cleft hoofed), Stanī (Teated), Mārjārapāda (cat-footed), Vyāghrābha (resembling tigers), Kuṣṭhavidradhisannibha appearing as if affected by Kuṣṭha and tumours), Yamaja (Twin-born), Vāmana (diminutive in size), Mārjāraloana (cat-eyed) and Kapilocana (monkey-eyed). The first class horse is the Turkish (Turuṣkaja). The middling is five hastas tall and the lowest, three hastas tall.

5. Those horses whose limbs are not short, whose ears are short and whose hue is of a mixture of many colours lightly shaded live long and are not afflicted.

6-7. Ways of guarding against evil are the worship of Revanta, sacrificial offerings and feeding of brahmins. A compound of Sarala, leaves of Nimba, Guggulu, Sarṣapa, Tila, Vacā, and Hingu with butter should be tied round the neck of a horse. Ulcers affecting horses are of two types (1) due to extraneous causes (2) due to derangement of humours.

8. Vātaja type of ulcers is marked by delayed suppuration, the Kaphaja ulcers suppurate quickly, the pittaja type of ulcers gives a burning sensation at the throat and ulcers due to impure blood do not pain much.

9-10. What we call due to extraneous causes is the wound caused by weapons, etc. In order to wash off the impurities in the wounds and ulcers the following compound is used: Roots of Eraṇḍa, two shoots of Haridrā, Citraka, Viśvabheṣaja¹ and Rasona² or Saindhava well ground with butter milk and sour gruel. Tila, fried grain flour pasted with curd and salt or a paste of Nimba leaves and ball of rice applied over a wound purifies and heals it.

11-13. A compound of powdered Paṭola, Nimba leaves, Vacā, Citraka, Pippalī Śṛṅgavera given to the horse with water for a drink destroys worms, mucous discharges, intoxication and deranged Vāyu. If there is cutaneous affection the horse must be bled and a decoction of Nimba leaves, Paṭola, Triphalā and Khadira must be given to the horse.

14. Application of mustard oil is effective in Kuṣṭhas with ulcers. A decoction of Laṣuna, etc. administered as a drink alleviates it.

15-17. In certain afflictions when errhines become necessary either the juice of Mātuluṅga or that of Māmsī should be used for that purpose. The first day's dosage is two Palam weight. Every day it has to be increased by a Pala. The maximum for a first class horse is eighteen Palas. In the middling it is fourteen and for the lowest class of horse it is eight Pala weight. Errhines are not to be administered in Autumn or summer.

1. *Zingiber officinale*.

2. *Allium sativum*.

18. In a Vātaja type of disease the medium is oil in combination with sugar, butter and milk. In a Kaphaja type Vyoṣa with mustard oil must be the medium. In a pittaja ailment with water Triphalā can be used as the medium.

19. A horse regularly fed on Ṣaṣṭika Śāli grains and milk will never come to a state of being condemned. A golden coloured horse or one of the complexion of ripe Jambū fruit is never to be condemned.

20. A horse slightly injured should be given Guggulu and fed on milk pudding. It will be immediately relieved and be normal.

21. In a Vātaja ailment the diet of a horse is Śāli grains and milk. In a Pittaja ailment a Karṣa of gravy with Mudga soup, honey and butter shall be given.

22. In Kaphaja diseases mudga or Kulattha can be given. If the horse is affected with deafness and deranged kapha it should be fed with pungent and bitter articles of diet. If the ailment is of Tridoṣa origin Guggulu is to be administered along with its mouthfuls (of grass, etc).

23-24. In all ailments Dūrvā should be given along with other grasses. On the first day a Pala weight of it is to be given. Increasing it by a Karṣa every day, up to five Palas per day can be given. In drinks or diet eight Palas should be the maximum limit, in the middling it is sixty and in the lowest type it is forty.

25-26. If the horse is affected by Kuṣṭha, ulcers, or lameness it shall be administered with the decoction of Triphalā; if it is affected by impaired digestion or tumour it shall be administered with cow's urine. If it is affected by Vātapitta or ulcers it is administered with cow's milk and butter; for lean horses the diet shall be supplemented by meat.

27. In the mornings during Autumn and summer horses should be given five Palas of well powdered Guḍūcī with butter.

28. This quells ailment, nourishes, increases strength and splendour. It can be given alone or in combination with some Alkali.

29. Along with the administration of Guḍūcī, four palas (in the case of the middling) and three palas (in the case of lowest type of horse) of Śatāvarī and Aśvagandhā also must be given.

30. When suddenly the horses assume uniformity in colour and features or die together it must be immediately considered as an epidemic.

31. Sacrificing Horses, giving oblations or feeding of Brahmins may cause their suppression. Or Haritakikalpa can be resorted to.

32. Haritakī is soaked in cow's urine and Taila (oil) and salt is added. On the first day, five such Haritakis are given. Every day the dosage is increased by five Haritakis till the maximum of hundred in the case of the best horse, eighty in middling and sixty in the least one is reached.

33. I shall now explain Gajāyurveda (treatment etc. of elephants). The medical decoctions etc. mentioned before are efficacious in elephants too. The dosage is four times of that of a horse. All ailments can thus be cured.

34. In an epidemic among elephants the alleviation is by means of a pacifying rite (Śānti Karma)¹ by the worship of gods and brahmins and the gift of a Kapilā (pale-brown or tawny) cow.

35. The physician must observe fast and tie a consecrated garland round the tusks of the elephant along with Vacā and Siddārthaka drugs equally consecrated.

36. The worship of Sun, Śiva, Durgā, Śrī and Viṣṇu protects the elephant. Oblations must be given to Bhūtas. The elephant must be bathed with four pitcherfuls of water.

37. The diet of the elephant must be consecrated with mantras. The elephant must be smeared with holy ashes. The pure auspicious propitiation of the Bhūtas will protect the elephant.

38-39. A pungent decoction of Triphalā, Pañcakola, Daśamūla, Viḍaṅgaka, Śatāvarī, Guḍūcī, Nimba, Vāsaka, and Kimśuka² is very efficacious in quelling all ailments of an elephant. Thus I have summarised what is mentioned in the two Āyurveda treatises (that of horses and that of elephants).

1. Observances or ceremonies calculated to remove calamities.

2. *Butea monosperma*.

CHAPTER TWO HUNDRED AND TWO

Diseases

Hari said:

1. O Śiva, a single fresh root of punarnavā or apāmārga, when inserted into the vagina of a woman, is capable of removing the local pain. It can also alleviate the young mother's pain experienced during delivery.

2. The roots of Bhūmi-Kūṣmāṇḍa alongwith the powder of Śālī¹, if taken with milk for a week, increase the milk in women's breasts.

3. O Śiva, the paste of roots of Indra-vāruṇī² removes the pain in female-breasts. It may be cooked in butter and a bread be prepared out of it which, when eaten, will remove the vaginal pains, O Śiva.

4. If the vagina has come out, then apply to it the paste of Kāravellā³ roots; it will attain its natural position, there is no doubt about it.

5. The roots of Nīlī⁴ and Poṭola⁵ when pasted into a solution of tila and butter and applied to (the patient), remove the Jvālā-gardabha⁶ disease.

6. O Rudra, the roots of Pāṭhā,⁷ when ground in the scum of boiled rice and drunk, remove pāpa-roga.⁸ Kuṣṭha roots taken in the same way also act likewise.

7. The solution of Vāśya, when drunk with honey, relieves the internal itching pain experienced during the pāpa-roga, O Śiva.

8. Equal quantity of butter and lākṣā, when drunk with milk, cure pradara,⁹ there is no doubt in this.

1. Variant śālī-taṇḍula-vārind.

2. Citrullus-colocynthis.

3. Momordica charantia.

4. Indigo.

5. Trichosanthes Diecca.

6. A skin disease.

7. Clypea Hernandifolia.

8. Perhaps small-pox (SSED p. 331)

9. Leucorrhoea.

9-10. O Śiva, the powder of Dvijayaṣṭi and Trikaṭuka when drunk with the decoction of sesame, removes women's Raktagulma; and is a good emanagogue for young ladies, O Śiva.

11. The bulbs of Red Lotus, when drunk with sugar and sesame, cure abortion in women. The flow of blood can be stopped with the help of cold water.

12-13. O Rudra, a decoction of Kāñjikā, Śarapunkha, Hiṅgu and rock-salt hastens the delivery in women. If the roots of Mātulūṅga are tied to the waist, they quicken the delivery.

14. If, after pronouncing the name of the pregnant woman, the roots of Apāmārga are taken out fully, then a son will be born. If broken, a daughter will be born.

15. If the roots of Apāmārga are placed on the head of the pregnant woman; the pain in her embryo will disappear, there is no doubt about it.

16. O Śiva, if the vagina is filled with Karpūra, Madanaphala and Madhuka, it will be good even for that of an old woman, what to speak of the young ladies.

17. If a tilaka of Gorocana is applied on the forehead of a child and he is made to drink kuṣṭha with sugar, he will be free from the fear of poison, ghosts, planets and diseases, O Śiva.

18. Constant wearing of Śaṅkhanābhi, Vacā, Kuṣṭha and iron by children, protects them against children's ailments, O Śiva.

19-20. If a man drinks the powders of Palāśa, Viḍaṅga and Āmalaka with honey and cow's butter, he will instantly become highly intelligent and if he drinks the same continuously for a month, he may even win old age and death, O Mahādeva.

21. O Rudra, if one takes the seeds of Palāśa alongwith butter, sesame and honey for one full week, then old age disappears.

22. If a man takes the powder of Āmalaka alongwith honey, oil and butter continuously for one month, he will become young and master of speech, O Rudra.

23. O Śiva, if the powders of Śiva and Āmalaka are

1. Perhaps *haritaki* (GVDB, p. 400).

taken alongwith honey or water every morning, they give strength to the nasal parts.

24. If a man takes every morning the powder of Kuṣṭha alongwith butter and honey, he will possess virtually a fragrant body and may live for one thousand years.

25-26. When the seeds of Māṣa, split and without husk, are soaked dry in butter and boiled in milk, and are taken by a man alongwith honey, butter and milk, he will be able to satisfy hundred women from that very moment, O Mahādeva, there is no doubt about it.

27. Mercury is made suitable with the help of sulphur and castor oil. This mercury gives strength when taken.

28. When milk, in which the seeds of huskless Māṣa and Śimbī have been cooked, is drunk alongwith the oil of Apāmārga, it makes one capable of satisfying a hundred women.

CHAPTER TWO HUNDRED AND THREE

Diseases

Hari said :

1. To a cow, who is not fond of her calf, her own milk should be given mixed with salt; the calf will be loved by her.

2. If a dog's bone is tied to the neck of a cow or a buffalo; the germs from their bodies will be shed off, there is no doubt about it.

3. By making the cattle eat the roots of Guñjā, their horns are cast off.

4. The juice of Varuṇa-phala.¹ pressed with hands and applied to the biped or the quadruped makes their germs shed off, O Śiva.

5. O Rudra, if the powder of Jayā is filled in the wounds, they are healed up. If the urine of elephant is drunk by cows or buffaloes, their ailments are cured.

1. Crataeva nurvala.

6. If the oxen drink the powders of Masūra and Śālī pounded in whey and mixed in the milk of a cow or a buffalo, it will be beneficent to them.

7. If the leaves of Śarapuṅkha are administered with salt, they cure the disease called Vāri-sphoṭa in the manes of horses.

8. O Hara, when the leaves of Ghr̥ta-kumārī are administered alongwith salt, they cure the itches in the manes of horses.

CHAPTER TWO HUNDRED AND FOUR

Medicinal drugs

Sūta said:

1. Thus Dhanvantari explained to Suśruta the science of Āyurveda (medicine). I shall now mention the different names of drugs in brief.

2. Sthirā, Vidārigandhā, Śālaparṇī and Amśumati are the names of Desmodium Gangeticum. Lāṅgalī, Kalasī, Kroṣṭu-pucchā and Guhā (Mucuna Pruriens).

3. Varṣābhū and Punarnavā—(Spreading hogweed—Boerhavia Diffusa) Kaṭhilyā and Kāruṇā (Hairy mordica Momardica Charantea)

Eraṇḍa, Urubūka, Āmarda,) Castor seed Ricinus comam-
Vardhamānaka) nis.

4. Jhaṣā, Nāgabalā — Sida Spinosa.

Śvadamṣṭrā, Gokṣura — Tygo phylleae Tribulus
terestris.

Śatāvarī, Varā, Bhīru) Asparagus Racemosus.

Pīvarī, Indīvarī, Varī)

5. Vyāghrī, Bṛhatī, Kṛṣṇā,) Solanum Janthocarpum

Haṁsapadī, Madhuśravā)

Dhamanī, Kaṇṭakārī, Simhī)

Kṣudrā, Nidigdhikā)

6. Vṛścikā, Tryamṛtā, Kālī	)	Mucuna Pruriens.
Viṣaghnī, Sarpadamṣṭrikā,)	
Markaṭī, Ātmaguptā,)	
Ārṣeyī, Kapikacchukā)	
7. Mudgaparṇī, Kṣudrasahā	—	Phaseolus Trilobus.
Māṣaparnī, Mahāsahā	—	Ternamuns Labialis.
Nyagrodha, Vata	—	Banyan Tree.
Aśvattha, Kapila	—	Ficus Religiosa.
8. Plakṣa, Gardabhāṇḍa	)	Thaspesia Pahulnea.
Parkaṭī, Kapītana)	
Pārtha, Kakubha, Dhānvī	)	Farinaria Arjuna.
Arjuna and all Arjuna's)	
names)	
9. Nandivṛkṣa, Prarohī, Puṣṭi-	—	a species of Fig.
karī Vañjula, Vetasa	—	Calamus rotong.
Bhallātaka, Aruṣkara	—	Semecarpus Anacardium.
10. Lodhra, Sāravaka,	)	Symplocas Racemosa.
Dhṛṣṭa, Tirīṭa)	
Mahājambū, Brhatphalā	)	Eugenia Jambolana.
Bālaphalā (Second Variety))	
11. Nādeyī, Jalajambū	)	Wild Jamboline.
(Third Variety))	
Kaṇā, Kṛṣṇopakūñcī Śauṇḍī,	)	Piper Longum.
Māgadhikā,)	
12. Pippalī Pippalīmūla,	—	Piper officinarums.
Granthika Ūṣaṇa, Marica	—	Piper Nigrum.
Śuṇṭhī, Viśva, Mahauṣadha	—	dry ginger.
13. Vyoṣa, Kaṭutraya,	—	(The three above together).
Tryūṣaṇa Lāṅgalī, Halinī,	)	Pothes officinalis.
Śreyasī, Gajapippalī)	
14. Trāyantī, Trāyamāṇā	)	Thalictrum Faliolosum a
Utsā, Suvahā	)	variety of the above.
Citraka, Śikhi, Vahni all	)	Plumbago Zeylanica.
names of fire)	
15. Śaḍgranthā, Ugrā, Vacā	)	Sweet flag.
Śvetā, Haimavatī)	
Kuṭaja, Vṛkṣaka, Śakra	)	Wrightia Anti-dysenterica
Vatsaka, Girimallikā)	

16. Kaliṅga, Indrayava, Ariṣṭa	) seeds of the above.
Mustaka, Kauntī, Hareṇukā and all names of cloud	) Mariscus Cyprus.
17. Elā, Bahulā	— Cardamom
Sūkṣmailā, Truṭi	— Smaller Cardamom.
Padmā, Bhārīgī, Kāñjī, Brāhmaṇayaṣṭikā	) Clerodendron, Siphonanthus.
18. Mūrvā, Madhurasā, Tejani, Tiktavallikā	) Sanseveria Zeylanica.
Mahānimba, Bṛhannimba	) Ptychotis.
Dīpyaka, Yamānikā)
19. Viḍaṅga, Krimiśatru, Rāmaṭha, Hingu	) Embelia Ribus.
Ajājī, Jiraka	— Cummin Seeds.
Kāravī, Upakuñcikā	— Nigella Sativa
20. Kaṭukā, Tiktā, Kaṭuka rohiṇī Tagara, Nata, Vakra, Coca, Tvaca, Varāṅgaka	— Black Hellibore.
21. Udīcyā, Bīlaka, Hribera and all names of water	) Cinnamon bark.
Patraka and names of leaves	) Pavonia Odorata.
Coraka and names of thieves	) Lourus Cassia.
22. Hemābha, Nāgakesara and all names of elephants	) Mesua Ferrea.
Asṛk, Kuṁkuma, Kāśmīra, Vāhlika	) Saffron.
23. Ayaḥ, Loha	— Iron filings.
Pura, Kuṭanaṭa, Mahiṣākṣa, Palaṅkaṣā	) Kutannat.
24. Kāśmārī, Kaṭphalā, Śrīparṇī Śallakī, Gajabhakṣyā, Patrī, Surabhi, Śrāvas	— Myrica Sapida.
25. Dhātrī, Āmalakī	) Bos Wellia Serrata.
Akṣa, Vibhītaka	— Emblic Myrobalans.
Pathyā, Abhayā, Pūtanā	— Terminalia Belirica.
Harītakī	) Indian Myrobalans.
26. Triphalā, Phalatrika	— The three above together.

Udakīrya,	Dīrghvṛnta	)	Karañji.
Karañja		)	Liquorice root.
27. Yaṣṭī,	Yaṣṭyāhvaya,)	
Madhuka,	Madhuyaṣṭikā	)	Woodfordia floribondia.
Dhātakī,	Tāmraparṇī,)	
Samaṅgā,	Kuñjarā	)	White Sandalwood.
28. Sita,	Malayaja, Śīta)	
Gośīrṣa,	Sitacandana	)	Red Sandal wood.
Raktacandana)	
29. Kākoli,	Vīrā, Vayasyā)	
Arkapuṣpikā		)	Rhus Succedania.
Śṛṅgī,	Karkaṭaśṛṅgī, Mahā-)	
ghoṣā		)	Manna of Bamboo.
30. Tugākṣīrī,	Śubhā, Vāmśī)	
Vamśalocanā		)	Vitis Vinifera (grapes)
Mṛdvīkā,	Drākṣā, Gostanikā	—	
31. Uśīra,	Mṛṇāla, Sevyā,	)	Juncus odoratus.
Līmajjaka)	
Sāra,	Gopavallī, Gopī, Bhadrā	—	Hemidesmus Indicus.
32. Dantī,	Kaṭaṅkaṭerī	—	Cascinium Fenestratum.
Dāruniśā	Haridrā, Rajanī,	)	Turmeric.
Pītikā	and all names of night))	
33. Vṛkṣādani,	Chinnaruhā,	)	Tinaspora Cordifolia.
Nilavallī,	Rasāmṛtā)	
Vasukoṭa,	Vāśīra, Kāmpillā	—	Polanisia Icosundra.
34. Pāṣāṇabhedaka,	Ariṣṭa	)	Coleus Amboinicus.
Aśmabhit,	Kuṭṭabhedaka)	
Ghaṇṭāka,	Śuṣkaka, Vaca,	)	Pentaptera tomentosa.
Sūcaka)	
35. Surasa,	Bijaka, Pītaśāla	—	Indian Kinotree.
Vajravṛkṣa,	Mahāvṛkṣa	)	Uphorbia Neraifolia.
Snuhī,	Sruk, Sudhā, Guḍā)	
36. Tulasī,	Surasā, Upasthā	—	Holy basil
Kuṭheraka,	Arjunaka, Parṇī,	)	Assinium Bajilicum
Saugandhiparṇika)	
37. Nīla,	Sindhuvāra, Nir-	)	Vitex trifolium.
guṇḍī	Sugandhkiā, Suga-)	
ndhiparṇī	Vāsantī, Kulaja)	
38. Kāliyaka,	Pītakāṣṭha Kataka	—	Yellow Sandalwood.

Gāyatrī, Khadira, Kandara	—	Acacia Catechu.
39. Indīvara, Kuvalaya Padma,	)	Lotus.
Nilotpala, Saugandhika,)	
Śatadala, Abja, Kamala)	
40. Ajavarṇa, Ūrja	—	Shoria Robusta.
Vājikarṇa, Aśvakarṇa	—	Indian Sal tree.
Śleṣmātaka, Śelu, Bahuvāra	)	Cordia Myxa with narrow
	)	leaves.
41. Sunandaka, Kakud,	)	Andropogon citratus.
Bhadra Chatrākī, Cha-)	
trasamjñaka, all names of)	
umbrella)	
Kabarī, Kumbhaka, Dhṛṣṭa,)	
Kṣudvidha, Dhanakṛt,)	
42. Kṛṣṇārjaka Karāla,)	
Kāmamāna)	
Prācī, Balā, Nadīkrāntā	)	Leea Hvita.
Kākajaṅghā, Vāyasī)	
43. Mūṣikaparṇī, Bhramantī,	)	Croton Polyandrum.
Ākḥuparṇikā)	
Viṣamuṣṭi, Drāvaṇam, Keśa-	)	Melia Azendarach.
muṣṭi)	
44. Kimlihi, Kaṭukī	—	Black hellebore.
Dantaka, Amlavetasa	—	Sorrel-Acido Zeyfolia.
Aśvatthā, Bahupatrā Bhū-	)	Phyllanthus hiruri.
Āmalakī)	
45. Arūṣaka, Patraśūka, Kṣīrī,	)	Minronsopia Hexenbra.
Rājādana)	
Mahāpātra, Dāḍima, Karaka	—	Pomegranate.
46. Masūrī, Vidalī, Śaṣpā	)	Ipomea Tarpethum.
Kaṇṭakākhyā, Mahāś-)	
yāmā Vṛkṣapādī)	
47. Vidyā, Kumbhī, Nikum-)	
bhā, Tribhaṅgī, Tripuṭī)	
Trivṛt.)	
Saptalā, Yavatiktā, Carmā,	)	Origauum Vulgaris.
Carmakasā)	
48. Śaṅkhinī, Sukumārī,	)	Kalmegh.
Tiktākṣī Akṣipīluka)	

Gavākṣī, Amṛtā, Śvetā Giri-	)	Colocynth.
karnī, Gavādanī)	
49. Kāmpillaka, Raktāṅga,	)	Melloctus Phillipinesis.
Guṇḍā, Rocanikā)	
Hemakṣīrī	—	Yellow variety Phillipinesis.
Gaurī, Kāladugdhikā	—	Black Phillipinesis.
50-51. Gāṅgerukī, Nāgabalā	—	Side Spinoso.
Viśālā, Indravāruṇī	—	Colocynth.
Tārksya Śaila, Añjana Rasāñ-	)	Extract of Indian Barbary.
jana)	
Mocarasa, Śālmāliniryāsa	—	Bonabax Malabaricum.
Pratyak - puṣpī, Kharī,	)	Achyranthus Aspera.
Apāmārga, Mayūra)	
52. Simhāsya, Vṛṣa, Vāsak	)	Adhatoda Vasaca.
Aṭarūṣaka)	
Jivaka, Jivaśāka, Śaṭī	)	Curcoma Gedoaria.
Karbura)	
53. Kaṭphala, Somavṛkṣa,	)	Myrica Sapida.
Agnigandhā, Sugandhikā)	
Śatāṅga, Śatapuspā, Misi	)	Dill seed Aurthum gravey-
Madhurikā	)	leus.
54. Puṣkara, Puṣkaramūla	—	Alpotaxis auriculata.
Yāsa, Dhanvayāsa, Duḥ-	)	Alhagimaurorun Fogonia
sparśa, Durālabhā	)	Arabica.
55. Vākucī, Somarājī	—	Serratula Anthelmintica.
Somavallī		
Markara, Keśarāja Bhṛṅgarāja	)	Wedelia Calendulacea.
56-57. Eḍagaja, Cakramarda	—	Cassiatora.
Suraṅgī, Tagara, Snāyu	)	Leeia Hista (?)
Kalanāśā, Vāyasī, Mahā-)	
kāla, Vela, Taṇḍulīya,)	
Ghanastana)	
Ikṣvāku, Tiktatumbī Tiktā-	)	Bottle gourd.
lābu)	
58-59. Dhāmārgava, Koṣātakī,	)	Laffu Aegyptiaca.
Yāmini)	
Vidyut, Kṛtabhedana, Jimū-	)	A variety of the above.
taka, Khuḍḍāka, Devatā-)	
ḍaka)	

Gṛdhrādanā, Gṛdhranakhī	)	Caparis Sepiaria.
Hiṅgukākādānī)	
60. Aśvāri, Aśvamāraka	)	Sweet Scented Oleander
Karavīra	)	Nerium Odorum.
Sindhu, Saindhava, Sindhūtha, Maṇimantha	)	Rock Salt.
61-62. Kṣāra, Yavāgraja	—	Carbonate of Potash Barilla.
Yavakṣāra)	
Sarjikā, Sarjikākṣāra, Kāśīśa,	)	Green Sulphate of iron.
Puṣpakāśīśa Netrabheṣaja)	
Dhātukāśī, Īsakāśī)	
63. Saurāṣṭrīmṛttikākṣāra,	)	Iron pyrites.
Kākṣī, Paṅkaparpaṭi,)	
Samākṣi kādhatu, Tāpya,)	
Tāpyutthasambhava)	
64. Śilā, Maṇḥśilā, Naipālī	)	Red sulphate of Arsenic.
kulaṭī)	
Ālam, Manastālaka, Haritāla	—	Tri-sulphide of Arsenic.
65. Gandhaka, Gandhapāṣāṇa,	)	Sulphur.
Rasa, Pārada)	
Tāmra, Audumbara, Śulva	)	Mercury Copper;
Mlecchamukha)	
66-67. Adrisāra, Ayas, Tīkṣṇa	)	Iron, steel.
Lohaka)	
Mākṣika, Madhu, Kṣaudra	)	Honey.
Puṣparasa)	
Jyeṣṭha	—	Watery gruel.
Kāñjika, Sauvīraka Sitā,	—	Sour gruel.
Sitopalā, Matsyaṇḍī, Śar-	)	Sugar.
karā)	
68. Trisugandhi, Trijātaka	)	Cinnamon, Cardamom and
	)	Gassia (equal parts).
Caturjātaka	)	The above with Mesua
	)	Ferrea.
69. Pañcakola	)	Five drugs Pippalī, Pippalī-
	)	mūla, Cavya, Citraka
	)	and Nāgara.
70. Priyaṅgu, Kaṅgukā	—	Panicum Stalicum.
Koradūṣa, Kodrava	—	Paspalum Scroliculatum.

Tripuṭa, Puṭa, Kalāpa	)	Lathyrus Sativus.
Laṅgaka)	
71-72. Satīna, Vartula, Veṇu	—	Pisum Sativum.
Picuka, Pittala, Akṣa Viḍāla-	)	A weight of sixteen Māśas.
pādaka, Karṣa Suvarṇa,)	
Kavalagraha)	
Palārdha, Śukti	—	Half a Pala.
73. Pala, Bilva, Muṣṭi	—	One Pala.
Prasṛti	)	Two Palas.
Añjali, Kuḍava	—	Four Palas.
74. Aṣṭamāna, Māna	—	Eight Palas.
Prastha	)	Four Kuḍavas.
Āḍhaka	)	Four Prasthas.
75. Kāmsyapātra, Droṇa	)	Four Āḍhakas.
Tulā	)	Hundred Palas.
Bhāra	—	Twenty Palas.
76. The measurements and weights thus mentioned are for solid matters. In liquids these measures should be taken as double.		
77. Bhadradāru, Devakāṣṭha	)	Pinus Deodara.
Dāru, Devadāruka)	
Kuṣṭha, Āmaya	—	Drug Kuṣṭha.
Māmsī, Naladaṁśana	—	
78. Śaṅkha, Śuktinakha, Śaṅkhī	—	Couch.
Vyāghrī, Vyāghranakha	—	Tiger's claw.
Pura, Palaṅkaṣa, Mahiṣākṣa,	)	Bdellium.
Guggulu)	
79. Rasa, Gandharasa, Vola	—	Myrrh.
Sarja, Sarjarasa	—	Resin.
Priyaṅgu, Phalinī Śyāmā,	)	See ante.
Gaurikānta)	
80. Karañja, Naktamāla,	)	Pongamia glabra.
Pūtika, Cirabilvaka)	
Śigru, Śobhāñjana Jñāna-	)	Horse-radish.
māna)	
81. Jayā, Jayantī, Śaraṇī Nir-	)	See before;
guṇḍī, Sindhuvāraka)	
Moraṭā, Pīluparṇī	—	See before.
Tuṇḍī, Tuṇḍikerikā	—	See before.

82. Madana, Gālava, Bodha,	)	Randia Denmetorum.
Ghoṭā, Ghoṭī)	
Caturaṅgula, Sampāka Vyā-	)	Kamila.
dhighāta)	
83. Āragvadha, Rājavṛkṣa	—	Cassia Fistula
Raivata Daṣṭakā, Atitiktā,	)	Flacourtia Romontchi.
Kaṇṭakī Vikaṅkaṭa)	
84-85. Nimba, Ariṣṭa	—	Melio Azadirachta.
Paṭola, Kolaka	—	
Vayasthā, Viśvā, Chinnā	)	Tinaspora Cordifolia.
Chinnaruhā, Amṛtā)	
Vatsādani, Guḍūcī)	
Kirātatiktaka, Bhūnimba	)	Agrathotes Chirayta.
Kāṇḍatiktaka)	

Sūta said :

86. O Hari, these are the names of drugs obtained in the forest. O Śaunaka, now I shall mention Grammar as narrated by Kumāra Kārttikeya.

CHAPTER TWO HUNDRED AND FIVE

Grammar

Kumāra said :

1. O Kātyāyana, I shall explain grammar in brief for a proper understanding of the formation of words (from bases) and to help children to learn the derivatives.

2. Words are either Subantas or Tiñantas. (Substantives or verbs). 'Sups' are the seven case endings. Su, Au, Jas are the terminations in the nominative and vocative. The base is called Prātipadika.

3. A Prātipadika must be a meaningful word devoid of Dhātu and Pratyaya (root and termination).

4. Am, Au, Śas are the terminations in the Accusative case. What is done is Karma (object). In the object

Accusative case is to be used. So also when the words Antarā and Antareṇa are used.

5. Tā, Bhyām, Bhis are the terminations in the Instrumental case. They are to be added to the instrument or agent. That through which something is done is called Karaṇa, Kartā is he who does it.

6. Ō, Bhyām, Bhyas are the terminations in the Dative case. They are to be used to Sampradāna Kāraka. Sampradāna is he to whom something is desired to be given, something is owed or something is appealing.

7. Ō, Bhyām, Bhyas are the terminations in the Ablative case. They are to be used with Apādāna Kāraka. That from which something moves away, or is taken off, or drawn, something is feared is called Apādāna.

8. Ō, Os, Ām are the terminations in the Genitive case. They are to be added to the chief in the relationship of possession. Ni, Os, Sup are the terminations in the locative case. They are to be added to the Adhikaraṇa (the base).

9. Ādhāra (support) is Adhikaraṇa. When verbs implying protection are used, Ablative is used. What is desired and what is disliked are also called Apādānaka (i.e. Ablative is used).

10. Ablative is to be used when Pari, Apā and Ān, Itara and Rte are used so also with the words denoting quarters. When Ena is used Accusative terminations are to be added to 'Karmapravacanīyas'¹

11. In Vīpsā² and Itthambhāva³ the symbol used in Abhi; in severance the symbols are Pari and Prati. Anu is used in these senses and also in the sense of Saha (with). In Hīnārtha (without) Anu and Upa are used.

12. When going or attempt at it is implied Accusative or dative can be used. In the case of inanimate object of the root 'Man' when disrespect is implied both the cases are used.

13. In combination with Namaḥ (obeisance), Svasti (Hail), Svadhā, Svāhā, Vāṣaṭ (sacrificial offerings), Alam

1. A term for certain prepositions, particles or adverbs when they are not connected with verbs and govern a noun in some case.

2. Repetition of words to imply continuous or successive action.

3. Being in a certain state.

(competant) and Tādarthya (for that purpose) Tumarthāt (in order to) dative case is used.

14. Instrumental case is used with 'Saha' (accompanied by), in an attribute and a defective limb. While denoting time and abstract notions both Locative and Genitive are used.

15. Both of these are used in denoting ownership, lordship, chieftaincy, kinship, "born of" and "Nirdhāraṇa" (specifying one from many). Only Genitive in 'Hetuprayoga' (for that reason).

16. In the objects of verbs implying memory, doing, exertions for, violence to, and in subjects of derivative verbs.

17. In the use of Past Participles 'Niṣṭhā' Genitive is not used. There are two kinds of bases substantives and roots.

18-19. Bhū, Vā and other roots take Tiñ terminations. La means Lakāra i.e. tenses and moods which are ten in number Tip, Tas, Anti are the terminations in the third person. Sip, Thas, Tha are the terminations in the second person. Mip, Vas, Mas are the terminations in the first person. These above terminations are in the Parasmaipada. In the Ātmanepada, Te, Āte, Ante are the terminations in the third person and Se, Āthe, Dhve are the terminations in the second person.

20. E, Vahe, Mahe are the terminations in the first person. Even if the names are used the terminations of the third persons are appended.

21. In denoting 'You', second person and in denoting 'I', first person is used. Bhū etc. are the roots. Similarly Sannantas etc. are also called roots.

22-23. When the present tense or past tense with the use of 'Sma' is to be implied Laṭ is to be used. In denoting the past, not of the same day, Lan or Lun can be used. In denoting benediction, injunction, permission, etc. Loṭ is to be used. It can be used in advice, invitation, enquiring after health, prayer and blessings.

24. Liṭ is to be used for all past not observed personally by the speaker. Luṭ signifies futurity. In denoting conditional, Lṛṇ is used. Sometimes Loṭ is used in the sense of Liṭ.

25-26. Kṛt suffixes can be used in Impersonal Passive and Active voices. They are Tṛṇ, Tavya, Anīya, Śatṛ etc.

CHAPTER TWO HUNDRED AND SIX

Grammar

Sūta said—

1-10. Now I shall give the ready made examples in accordance with the Samhitās—

Vipra+Agram	=	Viprāgram
Sā+Āgatā	=	Sāgatā
Vi+Idam	=	Vīdam
Su+Uttamam	=	Sūttamam
Pitr+Ṛṣabha	=	Pitrṛṣabha
Lāṅgala+Iṣā	=	Lāṅgaliṣā
Manas+Iṣā	=	Maniṣā
Gaṅgā+Udakam	=	Gaṅgodakam
Tava+Lakāra	=	Tavalkāra
Ṛṇa+Ṛṇa	=	Ṛṇārṇa
Pra+Ṛṇa	=	Prārṇa
Śīta+Ārta	=	Śītārta
Sa+Aindri	=	Saindri
Sa+Ukāra	=	Sokāra
Vadhū+Āsana	=	Vadvāsana
Pitr+Artha	=	Pitrartha
L+Anubandha	=	Lānubandha
Ne+E	=	Naye
Je+Et	=	Jayet
Nai+Aka	=	Nāyaka
Lo+Aṇa	=	Lavaṇa
Gau+Aḥ	=	Gāvaḥ
Te+Ete	=	Ta Ete
Te+Īśvarāḥ	=	Ta Īśvarāḥ
Devī+Gṛha	=	Devīgṛha
Atho+Atra	=	Atho Atra
A+Avehi	=	A Avehi
Paṭū+Imau	=	Paṭū Imau
Amī+Aśvaḥ	=	Amī Aśvāḥ
Ṣaṭ+Asya	=	Ṣaḍasya
Tat+Na	=	Tanna
Vāc+S	=	Vāk

Ṣaṭ+Dalāni	=	Ṣaḍdalāni
Tat+Caret	=	Taccaret
Tat+Lunāti	=	Tallunāti
Tat+Jalam	=	Tajjalam
Tat+Śmaśānaka	=	Tacchmaśānaka
Sugaṇ+Atra	=	Sugaṇṇatra
Pacan+Atra	=	Pacannatra
Bhavān+Chādayati	=	Bhavāṁscchādayati
Bhavān+Jhanatkara	=	Bhavāñjhanatkara
Bhavān+Tarati	=	Bhavāṁstarati
Sam+Smṛtam	=	Samsmṛtam
Bhavān+Likhati	=	Bhavāllikhati
Tām+Cakre	=	Tāñcakre
Bhavān+Śete	=	Bhavāñśete
Api+Amī	=	Apyamī
Amī+Idṛśam	=	Amīdṛśam
Bhavān+Ḍinam	=	Bhavāñḍinam
Tvam+Tarasi	=	Tvantarasi
Tvam+Karoṣi	=	Tvankaroṣi
Sat+Arcanam	=	Sadarcanam
Kaḥ+Caret	=	Kaścaret
Kaḥ+Takāreṇa	=	Kaṣṭakāreṇa
Kaḥ+Kuryāt	=	Kaḥkuryāt
Kaḥ+Phale sthitaḥ	=	Kaḥphalesthitaḥ
Kaḥ+Śete	=	Kaśśete
Kaḥ+Ṣaṇḍaḥ	=	Kaṣṣaṇḍaḥ
Kaḥ+Arthaḥ	=	Korthaḥ
Kaḥ+Yāti gauravam	=	Koyātigauravam
Kaḥ+Iha+Atra	=	Ka Ihātra
Kaḥ+Eva	=	Ka Eva
Āhuḥ+Devāḥ	=	Āhurdevāḥ
Devāḥ+Āhuḥ	=	Devā Āhuḥ
Āhuḥ+Ca	=	Āhuśca
Bhos+Vraja	=	Bho Vraja
Svapūḥ+Viṣṇuḥ+ vrajati	=	Svapūrviṣṇurvrajati
Goḥ+Pati	=	Goṣpati
Dhūṣ+pati	=	Dhūṣpati
Eṣaḥ+Vrajat	=	Eṣa Vrajat

Saḥ+Syāt	=	Sa Syāt
Saḥ+Ca	=	Sa Ca
Kuṭi+Châyā	=	Kuṭicchâyā
Tathā+Châyā	=	Tathācchâyā
Other Sandhis are to be understood similarly.		

11-26. Compounds are six in number.

Saddvija—A good brahmin (Karmadhāraya)

Trivedi—A group of three platforms (Dvigu)

Tatkṛta, Tadartham)

Vrkabhīti; Jñānadakṣa) Tatpuruṣa

Tātvajñe)

Yaśodhana Bahuvrīhi

Adhistri, Yathoktam Avyayībhāva

Devarṣimānavāḥ Dvandva

Pāṇḍava, Śaiva, Brāhmyam, Brahmatā. These are examples of Taddhitas. Deva, Agni, Sakhi, Pati, Amśu, Kroṣṭṛ, (Kroṣṭu), Svayambhū, Pitṛ, Nṛ, Praśāstr—All these are Masculine. The Halantas (Consonant ending) Asṛk, Kṣmābhṛt, Kravyāt, Mṛgāvidh, Rājan, yuvan, Pathin, Pūṣan, Bramhahan, Ahan, Vid, Vedhas, Uśanas, Anaḍvah, Madhuliṭ Kāṣṭhatakṣ are also masculine. Vana, Vāri, Asthi, Vastu, Jagat, Sāman, Ahan, Karman, Sarpis and Tejas are neuter.

Jāyā, Nadī, Lakṣmī, Śrī, Strī, Bhū, Vadhū, Bhrū, Punarbhū, Dhenu, Svasṛ, Māṭṛ, Camū—These are feminine. Similarly Vāk, Srak, Dik, Krudh, Yuvati, Kakup, Dyau, Upāvṛt, Sumanaḥ, Uṣṇik are also feminine. Qualities can be used in any gender according to the substantives Śukla, Kīlāla, Śuciḥ Grāmaṇī, Sudhīḥ.

Bāhu, Kamalabhūḥ, Kartṛ, Svamāṭṛ Svanauḥ, Satya—all these are Masculine. Dīrghapāt—masculine.

The Sarvanāmans (Pronouns) are Sarva, Viśva, Ubhaya, Ubha, Anya Anyatara (suffixes Ḍatara, Ḍatama), Pūrva, Aparā, Adhara, Yāvat, Kim, Yuṣmat, Asmat—These are Aliṅgas and used in all genders. Śṛṇoti, Juhoti, Jahāti, Dadhāti, Dīpyati, Stūyati, Putriyati, Dhanāyati, Truṣṭyati, Mriyate, Ciciṣati, Ninīṣati. These are examples of verbs.

The special declensional forms of Sarva are Sarve, Sarvasmai, Sarvasmāt, Sarvataḥ Sarveṣām, Sarvasmin. Similarly

Viśva is to be declined. In Pūrva, alternative forms Pūrvasmāt, Pūrvāt; Purve, Pūrvāḥ; Pūrvasmin, Pūrve are to be noted.

27. The readymade examples of subantas and tiñantas are simply noted only in a few cases. Kātyāyana has mentioned everything in detail after hearing the same from Kumāra.

CHAPTER TWO HUNDRED AND SEVEN

Prosody

Sūta said :

I. With an obeisance to Vāsudeva, the preceptor Gaṇeśa,¹ Śiva and Sarasvatī I shall tell the ignorant about the metres which are classified according to mātrās² or varṇas.³

2. According to the position of Guru⁴ or Laghu⁵ in the beginning, in the middle or in the end; there are eight Gaṇas⁶ namely, Ma-gaṇa⁷ Na-gaṇa⁸, Bha-gaṇa⁹, Ya-gaṇa¹⁰, Ja-gaṇa¹¹, Ra-gaṇa¹², Sa-gaṇa¹³, and Ta-gaṇa¹⁴.

3. A vowel is Guru when it is followed by a consonant, Visarga, or a ccnjunct. A Dīrgha¹⁵ vowel is always Guru. A

1. Gaṇa = Gaṇeśa (SSD, p. 178).

2. Syllabic instants.

3. Syllables.

4. Long syllable (—).

5. Short syllable (∪).

6. Syllabic feet each consisting of three syllables are distinguished from one another according to the position of long and short syllables (in the beginning, in the middle, in the end).

7. — — —

8. ∪ ∪ ∪

9. — ∪ ∪

10. ∪ — —

11. ∪ — ∪

12. — ∪ —

13. ∪ ∪ —

14. — — ∪

15. ā, ī, ū, ṛ, ̄, e, ai, o, au.

vowel which is followed by Anusvāra or which comes in the end is also Guru. It is of two Mātrās.

4. When the order of Laghu and Guru varies, it is called Śloka. When there is pause, it is called Yati.

5. A quarter is called a Pāda. When the quarters are equal, it is called Sama. When the quarters are un-equal, it is called Viṣama. Hence the metres are of three types—Sama¹, Ardha-sama², and Viṣama³.

CHAPTER TWO HUNDRED AND EIGHT

Prosody

Sūta said :

1. Āryā is of eight Gaṇas out of which the odds should not have Ja-gaṇa. The sixth one may be Ja-gaṇa or Na-gaṇa with Laghu, and the foot should end with it (the sixth Gaṇa), after the second Laghu.

2. The seventh Gaṇa from the beginning consists of Laghu. In the second half of Āryā, the foot ends with the fifth Gaṇa. When the foot ends with the first three Gaṇas in each half, it is called Pathyā. When the foot ends after the first three Gaṇas in each half, it is called Vipulā.

3. When the second and the fourth ones are Ja-gaṇas flanked by two Gurus, it is called Capalā. When the first half is like Capalā and the second half like Āryā or Pathyā or Vipulā, it is called Mukha-Capalā. When the first half is like Āryā and the second half like Capalā, it is called Sajaghanā.

4. When the first half and the second half both are like the first half of Āryā, it is called Gīti. When the first half and the second half both are like the second half of Āryā, it is called Upagīti. When the first half is like the second half of Āryā and the second half is like the first half of Āryā, it is called Udgīti.

1. Equal.

2. Half-equal.

3. Unequal.

5. When one more Guru is added after the first half of Āryā it is called Āryāgīti. When there are six Mātrās in the odds and eight Mātrās in the even feet and after each foot there is Ra-gaṇa, Laghu and Guru, it is called Vaitāliya.

6. When after each foot of Vaitāliya, there is Ra-gaṇa and Ya-gaṇa, it is called Aupachandasika.

7. When Bha-gaṇa is followed by two Gurus, it is called Āpātalikā. When the second Mātrā is dependent and there is Laghu in all the feet, it is called Dakṣiṇāntikā.

8. When the second is dependent in the odd feet, it is called Udīcyavṛtti. When the fourth and the fifth Mātrās are dependent in the even feet, it is called Prācyavṛtti. When both the characteristics are these, it is called Pravṛttaka.

9. When all the feet are even like the even feet of Pravṛttaka it is called Ekapādikā. When all the feet are like the odd feet of Pravṛttaka, it is called Cāruhāsinī. The aforesaid metres come under the category of Vaitāliya.

10. When N-gaṇa and Sa-gaṇa do not come after the first syllable, and Ya-gaṇa comes after the fourth syllable, it is called Vaktra. When there is Ja-gaṇa after the fourth syllable in the even feet, it is called, Pathyā-vaktra. If it is so in the odd feet, it is called Viparīta-pathyā-vaktra.

11. When there is Na-gaṇa after the fourth syllable in the odd feet, it is called Capalā-vaktra. When the seventh syllable is Laghu in the odd feet, it is called Vipulā. In the opinion of Saitava, it is so in all the feet. If there is Ma-gaṇa after the fourth syllable it is called Ma-vipulā; if Ra-gaṇa, Ra-vipulā; if Na-gaṇa, Na-vipulā and if Ta-gaṇa, Ta-vipulā.

12-13. When these are sixteen Laghus in each foot, it is called Acala-dhṛti. When the ninth syllable is Laghu and the last one Guru, it is called Mātrā-sama. If there is Ja-gaṇa or Na-gaṇa with Laghu after the fourth Mātrā, it is called Vilsoka. When these are four Laghus in feet, it is called Vānavāsikā.

14. When the fifth, the eighth and the ninth Mātrā in each foot is Laghu, it is called Citrā of sixteen Mātrās. A mixture of the metres of even Mātrās is called Pādākulaka.

15. When the number of Varṇas is deducted from the total number of Mātrās in the metre we get the number of Gurus. When the number of Gurus is deducted from total

number of Mātrās in the metre, we get the number of Laghus. When the number of the Laghus is deducted from the total number of Mātrās in the metre and the resultant is divided by two, we get the number of Gurus.

16. When there are twenty eight Laghus in the first half and thirty Laghus in the second half, it is called Śikhā. The reverse of this is Khañjā.

17. When there are sixteen Gurus in the first half and thirty-two Laghus in the second half, it is called Anaṅga-kriḍa. When there are twenty-seven Laghus in both the halves, it is called Rucirā.

18. Thus I have told about the metres based on Mātrās. Now I shall tell you about those based on Varṇas.

CHAPTER TWO HUNDRED AND NINE

Prosody

Sūta said :

1. When there is one Guru in each foot, it is Śrī Ukthā. When there are two Gurus in each foot, it is called Strī-Atyukthā. The metre which has Mā-gaṇa in each foot is called Nārī; which has Ra-gaṇa likewise is Mṛgī—Maghyī. When Ma-gaṇa is followed by a Guru, it is called Kanyā-Pratiṣṭhā.

2. When the same is followed by two Gurus, it is called Pañkti-Supratiṣṭhā. When there is one Ta-gaṇa and one Ya-gaṇa in each foot, it is called Tanu-madhyā. When there is one Na-gaṇa and one Ya-gaṇa, it is called Bāla-lalitā—Gāyatrī.

3. In Madalekhā, there is Ma-gaṇa and Sa-gaṇa followed by Guru—Uṣṇik. In Citrapadā two Bha-gaṇas are followed by two Gurus. In Vidyunmālā, two Ma-gaṇas are followed by two Gurus.

4. In Māṇavaka, there are Bha-gaṇa, Ta-gaṇa, Laghu and Guru. In Haṁsaruta, there are Ma-gaṇa, Na-gaṇa and two Gurus. In Samānikā, there are Ra-gaṇa, Ja-gaṇa, Guru and Laghu. In Pramāṇika, there are Ja-gaṇa, Ra-gaṇa, Laghu

and Guru. Vitāna is dissimilar to these two. So these are the Anuṣṭup-metres.

5. Halamukhī has Ra-gaṇa. Na-gaṇa and Sa-gaṇa. Śīśu-bhṛtā has two Na-gaṇas and one Ma-gaṇa—Bṛhatī. Virājita has Sa-gaṇa, Ma-gaṇa, Ja-gaṇa and Guru.

6. Paṇava has Ma-na-ya-gaṇas and one Guru. Mayūra-sāriṇī has ra-ja-ra-gaṇas and one guru. Rukmavatī has Bha-ma-sa-gaṇas and one Guru.

7. Mattā has Ma-bha-sa-gaṇas and Guru. Manoramā has na-ra-ja-gaṇas and Guru. Upasthita has Ja-gaṇa, Sa-gaṇa and Ta-gaṇa followed by a Guru. Pañkti has been told.

8. Indravajrā has two Ta-gaṇas, Ja-gaṇa, and two Gurus. Upendravajrā has Ja-ta-ja-gaṇas and two Gurus.

9. Upajāti begins or ends with any one of the above two metres (i.e. it is a mixture of Indravajrā and Upendravajrā). Sumukhī has Na-ja-ja-gaṇas and Laghu and Guru. Dodhaka has three Bha-gaṇas and two Gurus. Śālinī has Ma-ja-ta gaṇas and two Gurus.

10. Vātormi has ma-bha-ta-gaṇas and two Gurus and Yati is after the fourth and the seventh syllables. Śrī has bha-ta-na-gaṇas and two Gurus with yati on the fifth and the sixth syllables.

11. Bhramara-vilasita has ma-bha-na-gaṇas and Laghu-guru. Rathoddhatā has ra-na-ra-gaṇas and Laghu-guru. Svāgatā has ra-na-bha-gaṇas and five Gurus.

12 Vṛttā has na-na-sa-gaṇas and two Gurus. Smadrikā (Bhadrikā) has na-na-ra-gaṇas and Laghu-guru. Śyenikā has ra-ja-ra-gaṇas and Laghu-guru. Śikhaṇḍita has ja-sa-ta-gaṇas and two Gurus. Thus Triṣṭup-metre has been stated by Mahātmā Piṅgala.

13-14. Candravartma has ra-na-bha-sa-gaṇas. Vamśastha has ja-ta-ja-ra-gaṇas. Indravamśa has ta-ta-ja-ra-gaṇas. Toṭaka has four Sa-gaṇas. Drutavilambita has na-bha-bha-ra-gaṇas. Puṭa has na-na-ma-ya-gaṇas with Yati after the eighth and fourth syllables. Mudita Vadanā has na-na-ra-ra-gaṇas. Kusuma-vicitrā has na-ya-na-ya-gaṇas.

15. Jaloddhatagati has ja-sa-ja-sa-gaṇas (with Yati after every six syllable). Sragviṇī has four ra-gaṇas.

16. Bhujaṅgaprayāta has four ya-gaṇas. Priyamvadā has na-bha-ja-ra-gaṇas. Maṇimālā ta-ya-ta-ya-gaṇas.

17. Lalitā has ta-bha-ja-gaṇas. Pramitākṣarā has sa-ja-sa-sa-gaṇas. Ujjvalā has na-na-bha-ra-gaṇas.

18. Vaiśvadevī has ma-ma-ya-ya-gaṇas with yati on fifth and seventh varṇas. Jaladharamālā has ma-bha-sa-ma-gaṇas with Yati on the fourth and eighth varṇas.

19. Kṣamā has na-na-ta-ta-gaṇas and Guru with Yati on the seventh and sixth varṇas. Praharṣiṇī has ma-na-ja-ra-gaṇas and guru with yati on the third and tenth varṇas.

20. Rucirā has ja-bha-sa-ja-gaṇas and guru with yati on the fourth and ninth varṇas. Mattamayūra has ma-ta-ya-sa-gaṇas and Guru with Yati on the fourth and ninth varṇas.

21. Mañjubhāṣiṇī has sa-ja-sa-sa-gaṇas and Guru. Sunandī has sa-ja-sa-ma-gaṇas and Guru. Candrikā has na-na-ta-ta-gaṇas and Guru with Yati on the seventh and sixth varṇas.

22. Asambādhā has ma-ta-na-sa gaṇas and two gurus with yati on the fifth and ninth varṇas. Aparājitā has na-na-ra-sa-gaṇas and Laghu-guru.

23. Praharāṇa-kalikā has na-na-bha-na-gaṇas and laghu-guru. Vasanta-tilakā (Simhonnatā) has ta-bha-ja-ja-gaṇas and two Gurus.

24. Indu-vadanā has bha-ja-sa-na-gaṇas and two Gurus. Sukeśara has na-ra-na-ra-gaṇas and Laghu-guru. Thus Śarkarī- (Śakvarī ?) has been described.

25. Śaśikalā has fourteen Laghus and one Guru. If Yati is on sixth and ninth varṇas, it is called Srak. If Yati is on the eighth and seventh varṇas, it is called Maṇi-guṇa-nikara.

26. Mālinī has na-na-ma-ya-ya-gaṇas with Yati on the eighth and seventh Varṇas. Prabhadra has na-ja-bha-ja-ra-gaṇas,

27. Elā has sa-ja-na-na-ya-gaṇas. Chitrālekḥā has ma-ra-ma-ya-ya-gaṇas with Yati on the seventh and eighth Varṇas. Thus Atiśarkarī has been described.

28. Vṛṣabha-gaja-jṛmbhita has bha-ra-na-na-na-gaṇas and Guru with Yati on the seventh and ninth varṇas. Vāṇinī has na-ja-bha-ja-ra-gaṇas and Guru. Thus Aṣṭi has been defined by Piṅgala.

29. Śikhariṇī has Ya-ma-na-sa-bha-gaṇas and Laghu-Guru with Yati on the sixth and eleventh varṇas. Pṛthvī has Ja-sa-ja-sa-ya-gaṇas and Laghu-Guru with Yati on the eighth and ninth varṇas.

30. Vamśa-patra-patita has Bha-ra-na-bha-na-gaṇas and Laghu-Guru with Yati on the tenth and seventh Varṇas. Hariṇī has Na-sa-ma-ra-sa-gaṇas and Laghu-Guru with Yati on the sixth, fourth and seventh Varṇas.

31. Mandākrāntā has Ma-bha-na-ta-ta-gaṇas and two Gurus with Yati on the fourth, sixth and seventh varṇas. Narttataṭaka has Na-ja-bha-ja-ja-gaṇas and Laghu-Guru with Yati on the seventh and the tenth Varṇas.

32. If the Yati is on the seventh, sixth and fourth Varṇas, it is called Kokilaka. So for Atyaṣṭi. Kusumitalatā has Ma-ta-na-ya-ya-ya-gaṇas with Yati on the fifth, sixth and seventh Varṇas. So for Dhṛti.

33. Meghavisphūrjitā has Ya-ma-na-sa-ra-ra-gaṇas and Guru with Yati on the sixth and seventh Varṇas. Śārdūlavikṛita has Ma-ja-ja-sa-ta-ta-gaṇas and Guru with Yati on the twelfth and seventh Varṇas.

34. So far Atidhṛti metre has been told. Now will come Kṛti. Suvadanā has Ma-ra-bha-na-ya-bha-gaṇas and Laghu-Guru with Yati on seventh, seventh and sixth Varṇas.

35. Vṛtta has Ra-ja-ra-ja-ra-ja-gaṇas and Guru-Laghu. So far Kṛti. Sragdharā has Ma-ra-bha-na-ya-ya-ya-gaṇas with Yati on the seventh, seventh and seventh Varṇas. So far Prakṛti.

36. Bhadraka, has Bha-ra-na-ra-na-ra-na-gaṇas and Guru with Yati on the tenth and twelfth Varṇas. So far Ākṛti. Aśvalalita has Na-ja-bha-ja-bha-ja-bha-gaṇas and Laghu-Guru with Yati on eleventh and twelfth Varṇas.

37. Mattākṛida has Ma-ma-ta-na-na-na-na-gaṇas and Laghu Guru with Yati on the eighth and fifteenth Varṇas. So for Vikṛti. Now Saṅkṛti is told.

38. Tanvī has Bha-ta-na-sa-bha-bha-na-ya-gaṇas with Yati on the fifth and seventh Varṇas. Krauñcapadā has Bha-ma-sa-bha-na-na-na-na-gaṇas and Guru with Yati on the fifth, fifth, eighth and eighth Varṇas.

39. So far Atikṛti metre has been told. Now Utkṛti is being told. Bhujaṅgavijṛmbhita has Ma-ma-ta-na-na-na-ra-sa-

gaṇas and Laghu-Guru with Yati on the eighth, eleventh and seventh Varṇas.

40. Apavāha has Ma-na-na-na-na-na-na-sa-gaṇas and two Gurus with Yati on 9, 6, 6, 5 Varṇas.

41. Caṇḍavṛttiprapāta has Na-na-ra-ra-ra-ra-ra-ra-gaṇas. Many varieties of this Daṇḍaka-metre are formed by the addition of one Ra-gaṇa in each of them.

CHAPTER TWO HUNDRED AND TEN

Prosody

Sūta said :

1-2. Upacitraka has Sa-sa-sa-gaṇas and Laghu-Guru in odd feet, and Bha-bha-bha-gaṇas and Guru-Guru in even feet. Drutamadhyā has bha-bha-bha-gaṇas and two Gurus in odd feet and Na-ja-ja-ya-gaṇas in even feet.

3-4. Vegavatī has Sa-sa-sa-gaṇas and Guru in odd feet and Bha-bha-bha-gaṇas and two Gurus in even feet. Bhadravirāṭ has Ta-ja-ra-gaṇas and Guru in odd feet and Ma-sa-ja-gaṇas and two Gurus in even feet. Ketumatī has Sa-ja-sa-gaṇas and Guru in odd feet and Bha-ra-na-gaṇas and two Gurus in even feet. Ākhyānakī has Ta-ta-ja-gaṇas and two Gurus in odd feet and Ja-ta-ja-gaṇas and two Gurus in even feet.

5. The opposite to the same is Viparītākhyānaka as illustrated by Piṅgala.

6. Puṣpitāgrā has Na-na-ra-ya-gaṇas in odd feet and Na-ja-ja-ra-gaṇas and Guru in even feet. Aparavaktra is called Vaitāliya and Puṣpitāgrā is called Aupacchandāsika.

7. Vāṇmatī has Ra-ja-ra-ya-gaṇas in odd feet and Ja-ra-ja-ra-gaṇas and Gurus in even feet.

CHAPTER ONE HUNDRED AND ELEVEN

Prosody

Sūta said :

1. Pādacaturūrdhva has 8 Varṇas in the first foot, 12 in the second, 16 in the third and 20 in the fourth.

2. When in a Pādacaturūrdhva all the Varṇas are Laghu except the last two which are Guru, it is called Āpiḍa.

3. Kalikā has 12, 8, 16 and 20 Varṇas in each foot respectively. Lavalī has 12, 16, 8 and 20 Varṇas in respective feet. Amṛtadhārā has 12, 16, 20 and 8 Varṇas in its feet.

4. Udgatā has Sa-ja-sa-gaṇas and Laghu in the first foot, Na-sa-ja-gaṇas and Guru in the second, Bha-na-ja-gaṇas and Laghu-Guru in the third and Sa-ja-sa-ja-gaṇas and Guru in the fourth.

5. Saurabhaka has Ra-na-bha-gaṇas and Guru in the third feet and other feet are like those of Udgatā. Similarly. Lalita has Na-na-sa-gaṇas in the third feet, the rest being like Udgatā.

6. Upasthitapracupita has Ma-sa-ja-bha-gaṇas and two Gurus in the first foot, Sa-na-ja-ra-gaṇas and Guru in the second, Na-na-sa-gaṇas in the third and Na-na-na-ja-ya-gaṇas in the fourth.

7. Viśeṣa has Na-na-sa-na-na-sa in the third foot, the rest being like Upasthitapracupita.

8. Similarly, Śuddhavirāḍ, Ārṣabha has Ta-ja-ra-gaṇas in the third foot and the rest like Upasthitapracupita.

9. If there are odd syllables or odd feet like five or six in a metre, it is known as Gāthā like 'Daśadharmam' (Mbh 5. 33. 82).

CHAPTER TWO HUNDRED AND TWELVE

Prosody

Sūta said :

1. In Prastāra first all Gurus should be noted down: Then Laghu should be noted down below the first Guru and the rest should be done as before. In Naṣṭa Laghu should be written for even numbers and Guru should be written for odd numbers. The same holds good about the half of numbers.

2. In Uddiṣṭaka upon each Varṇa numbers beginning from one should be written respectively multiplied by two. The numbers of Laghu should be added and then one should again be added.

3-5. [Being not clear are left untranslated]

CHAPTER TWO HUNDRED AND THIRTEEN

Dharma-Śāstra

Sūta said :

1. The conduct of Brahmins and others which Brahmā heard from Hari and explained to Vyāsa, I shall explain to you, O Śaunaka.

2. After knowing fully the Vedic Texts and Smṛti Texts one shall perform what is enjoined in the Vedas. If that is not possible one shall do what is mentioned in the Smṛti texts.

3. If he is unable to perform even that an intelligent man shall perform acts of good conduct. Śruti and Smṛti are the two eyes of Brahmins for the proper understanding of duties.

4. What is mentioned in the Śruti is the greatest virtue; the next one is what is mentioned in the Smṛti texts. Activities of the virtuous are the next ones. All the three are eternal virtues.

5. Truthfulness, gifts, sympathy, noncovetousness, learning, sacrifice, worship and restraint are the eight holy characteristics of the virtuous.

6. The brilliant sense organs of the virtuous and their physical bodies never get tainted with sin like the lotus with water.

7. For all castes virtuous actions are very important; truthfulness, sacrifice, austerities and gifts are the symbols of Dharma.

8-9. Not taking back what is given, gifts, study of Vedas, austerities, learning wealth, penance, valour, nobility of birth, health, annihilation of worldly bondage, happiness, knowledge—all these result from Dharma. One gets salvation due to knowledge.

10. Sacrifices, study of Vedas and gifts in accordance with the instructions in the Śāstras constitute the common virtue of Brāhmaṇas, Kṣatriyas and Vaiśyas.

11. Sages say that presiding over others' sacrifices, teaching of Vedas and acceptance of Pratigraha (money gifts etc.) constitute the extra activity of the highest class.

12. The duty of the kings is to live with weapons and protect all living beings. Rearing of cattle, agriculture, trading and business are the ways of sustenance for Vaiśyas.

13. The duty of the Śūdra is to serve all other twice-born people. The duty of a student is residence in the preceptor's house, maintenance of the sacrificial fire and self-study of Vedas.

14. The student must have three ablutions every day, taking alms, and living in the house of the Guru till his death. While yet a student he must wear mekhalas (girdles of Kuśa grass) matted hair or shave off the hair entirely.

15-16. The duties of a householder are the maintenance of Agnihotra, practice of hereditary duties, indulgence in sexual inter-course with only his wife avoiding the Parva days, the worship of Gods, manes and guests and the grasping of the import of Śrutis and Smṛtis.

17-18. The duties of a Vanavāsin (in the stage of Retirement) are : conquest of senses, maintenance of Agnihotra, wearing of deer-skin lying on the bare ground, residence in a

secluded spot, living on milk, bulbous roots, fruits and Nivāra grains, avoidance of prohibited activities, thrice ablutions, continuance of rites and worship of gods and guests.

19-21. The duties of a Parivrāṭ (complete renouncer) Avoidance of all worldly enterprises, begging of alms, residence at the roots of trees, non-acceptance of any gift whatsoever, non injury to others, equality of vision towards all living beings, bearing of both pleasant and unpleasant, viewing of happiness and sorrow equally, purity internally and externally, restraint on speech, contemplation, curbing of all sense organs, perpetual grasping of the fundamental principle of life and a pure volition.

22. The common characteristics of all walks and stages of life are non-violence, truthful and pleasing words, truthfulness and purity, forgiveness and mercy.

23. Those who strictly adhere to these injunctions attain the greatest goal. I shall now explain the duties of a householder from getting up in the morning to going to bed at night.

24. He must get up in the Brāhma Muhūrta (An hour and a half before dawn) Think about his Dharma and Artha. By the end of the night he must finish answering calls of nature and purify himself in mind and body.

25. He must clean his teeth, take his bath and perform Sandhyā prayers.

26. Evacuation of the bowels and urination during the day must be done sitting facing the north. During the nights by sitting facing the south. At dusk and dawn he must do as during the day.

27. In shade, darkness, during night or day, if there is any commotion endangering life, a brahmin can sit facing any quarter convenient, while passing urine or stools.

28. Neither faeces nor urine shall be passed on cowdung, burning charcoal, anthill, a ploughed field, pure water, and under way side trees.

29. Earth for purificatory purposes, shall not be taken from under water, temples, anthills, rat holes, faeces of others, or from burning ghāṭas.

30. The penis must be cleaned once with earth. The left hand must be cleaned twice with earth and both the feet

twice with the earth. This is the purificatory wash after passing urine.

31. After passing stools, the penis must be cleaned with earth once, the anus three times, the left palm ten times and the feet ten times (each foot five times). Both the hands must be cleaned with the earth then seven times.

32. The first application of the earth must be half a handful. The second and third ones half of the previous.

33. He who is unable to urinate or evacuate in a sitting posture need do only half of this purificatory process.

34. The purificatory process during the night is either half or one-fourth of the foregoing. This elaborate process is for the hale and hearty. The sick man can do as suits his strength.

35. The twelve types of dirt from human body are—Fat, semen, blood, marrow, saliva, faeces, urine, ear wax, phlegm, tears, grit in the eyes and sweat.

36. Purificatory process is to be continued till full purity is achieved. There is no limit to the number of times of the cleansing process.

37. Purification is twofold—the external and the internal. The external purification is with earth and water. Purity of feelings and volition is the internal cleansing.

38. He shall perform Ācamana three times, then he must wipe his face twice. After rubbing with the root of the thumb the mouth shall be touched thrice.

39. The nostril shall be rubbed with the thumb and the index finger. Eyes and ears must be touched frequently with the ring finger and the thumb.

40. The navel shall be rubbed with the little finger and the thumb and the chest with the palm. The head must be touched with all the fingers. The arms shall be rubbed with the tips.

41. By taking the Ācamanas the brahmin propitiates Ṛks, Yajus and Sāmans. By wiping off twice he pleases Atharvāṅgiras and Śaṇmukha.

42. He propitiates Itihāsas, Purāṇas and the six Vedāṅgas. By touching the mouth he propitiates the Ether, nostrils—the Vāyu, eyes—the sun, and the ears—the quarters.

43. By touching the navel he propitiates the Prāṇagranthis and touching the heart he propitiates the Brahman; the head—Rudra and the tuft—the sages.

44-45. By touching the arms Yama, Indra, Varuṇa, Kubera, Vasudhā and Anala are propitiated. By washing his feet he pleases Viṣṇu and by washing hands he pleases Indra and Viṣṇu; by touching the joints of fingers he pleases Agni, Vāyu, Sūrya, Indu and the mountains. The lines in the palms represent the rivers, Gaṅgā, etc.

46. Early in the morning after duly performing Śauca he must clean his teeth and take his bath.

47. A man becomes impure if the mouth is not washed after the night. Hence, a man must cleanse his teeth carefully.

48-49. Twigs of Kadamba, Bilva, Khadira, Karavīra, Vāṭa, Arjuna, Yūthī, Br̥hatī,¹ Jātī, Karañja, Arka, Atimuktaka, Jambū, Madhūka, Apāmārga, Śirīṣa, Udumbara and Asana are good tooth brushes. Trees exuding milk juices, and thorny trees are very good for cleansing teeth.

50. Pungent, bitter and astringent twigs increase wealth, health and happiness. After cleansing the teeth, the twig must be cast off in a pure place. He must then perform Ācamana.

51. On new moon days, the sixth day and the ninth day and the first day of the lunar fortnight, twigs must be avoided. On Sundays too they shall be avoided.

52. If the twigs are not used the cleansing can be done by gargling with water twelve times.

53. By taking bath early in the morning he achieves visible and invisible merits. A person who regularly bathes in the morning and purifies himself deserves the performance of Japa, etc.

54. A man with many pores all over his body exudes dirt always by day and by night. He is extremely dirty. The morning bath purifies him.

55. Like a dip in the holy Ganges the morning ablutions give pleasures to the mind, increase beauty and fortune and remove sorrow and misery.

1. *Jasminum aurialetum*.

56-58. While taking bath he shall recite this Mantra—
 “I am taking my bath as it were in the Ganges to remove ten sins of mine *viz.*—(1) Sin of not giving a gift on days when moon enters Hasta star, on the tenth day in the bright half of the month of Jyeshtha and ten other auspicious occasions, (2) doing forbidden things, (3) violence, (4) committing adultery, (5) speaking harsh words, (6) uttering falsehood, (7) scandalising words, (8) nonsensical words, (9) coveting another man’s wealth (10) wishing evil of others.”

59. Thus I have explained briefly the process of ablution of a householder and a Vānaprastha (a man who retires from life).

60. A Yati (or an ascetic) takes three baths during the day, but a student (Brahmacārin) only once. Whenever one takes bath, one shall invoke holy rivers after performing Ācamana and meditating on eternal Hari.

61. There are three and half crores of demons named Mandehas. These wicked spirits desire to swallow the rising sun.

62. These demons can be burnt by means of the water sanctified by Mantras which act as fire. Hence, he who does not perform Sandhyā prayers actually commits the murder of the sun.

63. The junction of night and day is called Sandhyā. Its duration is for two Nāḍikās till the appearance of the sun or the stars.

64. At the end of the Sandhyā prayers sacrificial offerings of butter must be made personally. What is acquired by performing Homa, by him, cannot be acquired by performing it through others.

65. A Homa done through a Ṛtvik, Preceptor, one’s own son, brother, nephew or the Viṭpati (the king or the leader of society) is as good as a Homa performed by oneself.

66. The Gārhapatya fire is Brahmā, the Dakṣiṇa fire is Śiva and the Āhavanīya fire is Viṣṇu; Kumāra (Lord Kārttikeya) is truth personified.

67. After the timely performance of Homa the brahmin shall recite the Mantras pertaining to the sun. Then with his

mind fully concentrated he must repeat the Sāvitrī¹ and Praṇava Mantras.

68. There is absolutely no danger for the person who perpetually repeats the Praṇava, the seven Vyāhṛtis and the Sāvitrī Mantra consisting of three metrical feet.

69. If a man repeats the Gāyatrī¹ every day after getting up early in the morning he will never be tainted by sin like the leaf of the lotus by drops of water.

70. The auspicious goddess Gāyatrī is described white complexioned, wearing silk garments and having the rosary garland of Akṣasūtra. She is seated in a lotus.

71-72. The Devas desirous of seeing the goddess seated in the midst of solar zone in the Brahmāloka invoked Her with the Yajus Mantras 'Tejosi'² etc. [Thou art the light]. The brahmin too shall invoke Her with the same Mantra and after bowing to Her he shall discharge Her (mystically).

73. The worship of all deities must be performed in the forenoon itself. There is no deity greater than Viṣṇu and hence, He must be worshipped always.

74-75. An intelligent devotee shall not differentiate among Brahmā, Viṣṇu and Śiva. There are eight very auspicious things in this world :—brahmins, cow, fire, gold, butter, the sun, water and eighth the king. Hence, everyone shall view, worship and go round these always.

76. The practice of Vedas is in five ways : Reading them, understanding them, transcribing them, deliberating over their import and teaching them to disciples.

77. Those who write the meanings of vedic passages, the Yajñasāstras and the Dharmaśāstras for remuneration for the sake of others will obtain the fruits of vedic practice.

78. He who gives to others manuscripts of Itihāsas and Purāṇas is twice blessed with the merit of making a gift of Vedas.

79-80. In the third part of the day one shall be engaged in earning the wherewithals for the sake of maintaining the dependants. The dependants are :—mother, father, preceptor, brother, poor people who seek refuge, casual visitors

1. Gāyatrī RV. 3.62.10; VS. 3.35.

2. VS. 1.31; TS. 1.1.10.3

and specially invited guests. The sacrificial fire must be included among them as worthy of being nourished and nurtured.

81. It is the duty of everyone to sustain the dependants by every means. His is the true life who looks after many.

82. Other persons who fill their own bellies are as good as dead, though they live. Even a dog fills its belly.

83. It is from the accumulated and flourishing wealth that all activities (sacred or profane) emerge even as rivers originate from mountains.

84. The earth, the mine of all precious gems, grains, cattle, womenfolk all these can be termed wealth inasmuch as they serve the purpose of wealth.

85. When there is no danger threatening, a brahmin must maintain himself by choosing such a profession as does not entangle him in injury or harm to any living being; if that is not possible, the least form of injury is to be perpetrated.

86. The wealth of a brahmin is of three types the white, the black and the variegated, each again classified into seven sub-divisions.

87. The wealth of others irrespective of their caste is of three types: the inherited, the wealth given out of love and the wealth acquired through the wife (as dowry, etc).

88. The special wealth of a brahmin is of three types that earned as fees for officiating in sacrifices, the fees received: for teaching and the gift received from good people.

89. The special wealth of a Kṣatriya is mentioned to be of three types :—the pure wealth acquired by way of revenue, the fines realised and all that which is seized after victory in battle.

90. The special wealth of a Vaiśya is also of three types:—that acquired through agricultural activities, that received from cattle and cattle products and that from trading activities. That of a Śūdra is the wealth he acquires due to the favour of the other people.

91. Usury, agriculture and trading activities can be pursued by a brahmin. Doing these himself in times of danger (i.e.

when no other source is available) a brahmin is not tainted by sin.

92. Many means of livelihood have been enumerated by sages. Among them all usury yields the most profit.

93. In the pursuit of agriculture there are dangers due to drought, due to king's tyrannical activities and due to rodents. But in usury none of these causes any risk.

94. Prosperity does not subside even in bright half or dark half, night or day, summer, rains or winter.

95. The prosperity achieved by those who thrive on merchandise by going to different countries can be realised by a man practising usury staying at home.

96. Gaining much (in usury) he must propitiate the manes, the gods and the Brahmins. Propitiated thus, they quell the evil effects (of usury) undoubtedly.

97-99. A usurer who donates cloth, cow, gold, etc, and brahmin practising as a husbandman gets absolved from the incidental sin by making gifts of drink and food, vehicles, beds or seats and handing over twenty heads of cattle or a hundred pieces of gold to the king. One fourth, he should keep as reserve; by half, he should sustain himself and by one fourth he should increase the capital.

100. (Thus in brief) there are ten main ways of sustenance, *viz*:—learning, arts and crafts, salaried profession, service rendered to rich people, cattle breeding, trading activities, agriculture, brokerage and liaison activities, begging alms and usury.

101. Wealth accumulated by brahmins by accepting gifts, by Kṣatriyas acquired through weapons, by Vaiśyas earned through lawful means and by Śūdras by serving others—that wealth is (honourable).

102. The commendable possessions of a brahmin:—a river with plenty of water, vegetables and leaves, sacrificial twigs and Kuśa grass, the sacrificial fire and the reverberating sounds of Vedic mantras.

103. There is no harm in accepting an unsolicited gift. Gods consider it on par with the nectar. Hence, it should not be refused.

104. A man desiring to worship gods and guests may even forcibly take wealth from his preceptor. Hence, one shall accept from anywhere anything that makes them (gods and guests) contented.

105. A meritorious brahmin with few blemishes can accept gifts from good or bad people. A man who is utterly devoid of good qualities sinks in sin if he accepts gifts.

106. Thus (in the third part of the day) a brahmin may pursue any of the above mentioned activities for the sake of sustenance. But immediately thereafter he must perform expiatory rites.

107. In the fourth part of the day he must keep ready clods of earth for the ablution as well as gingelly seeds, Kuśa grass and flowers. The bath must be taken in natural water.

108. Baths are of eight types: (1) the daily bath, (2) bath on special occasion, (3) bath for the realisation of desires, (4) bath as an ancillary for a sacred rite, (5) bath for removal of dirt, (6) rubbing and scrubbing, (7) Ācamana and (8) plunging into a river.

109. A man who has not taken his bath is unfit for performing Japas, sacrificial offerings, etc. The morning bath is for that purpose. It is called the Nitya Snāna (the daily bath).

110. The Naimittika Snāna (or the bath on special occasions) is the bath taken to wipe off the impurity on account of touching a Cāṇḍāla, corpse, faeces, etc. or a woman in her menses.

111. The Kāmya Snāna (bath for the realisation of desires) is the bath taken in holy rivers, etc., when the moon enters Puṣya star and on similar occasions in accordance with the instructions of an astrologer. A man free from such desires need not take this bath.

112. The Kriyāṅga Snāna (bath as an ancillary rite in the course of a religious ceremony) is the bath taken by a man on the occasion of worships of gods and guests for the recital of special Mantras.

113. Malāpakarṣaṇa Snāna is the bath taken for the removal of bodily impurities and not for any other purpose. It can be taken in ordinary tanks, natural puddles, holy tanks, rivers, etc.

114. This bath is only a natural activity of a man. The waters make the body clean and if it is taken in waters special merits also do accrue.

115. Mārjana or rubbing and wiping the body with water repeating Mārjana mantra removes sin quickly. The Nitya, Naimittika, Kriyāṅga and Malāpakarṣaṇa baths are to be performed in hot or cold water in case there is no holy tank or river nearby.

116. Water taken out (from well) is better than surface water; still better is the water from springs and fountains; still better is the lake water and still better is the river water.

117. The water in a holy place is still better and the Ganges water is the holiest of all. The Gaṅgā water removes all sins committed till death.

118. The Ganges water is better than the water in Gayā or Kurukṣetra. It is the holiest.

119. Baths in the night are recommended on the occasions of birth of a son, the special conjunctions of planets and stars, the transit of the sun from one zodiacal sign to another and at the sight of Rāhu (i.e. during lunar eclipse) and not otherwise.

120. The bath early in the morning, at dawn or immediately after sunrise removes even Mahāpātakas (deadly sins) since it is on a par with the Prājāpatya rite.

121. A person who takes early morning bath regularly for a year with great faith acquires the merit accruing from the performance of Prājāpatya for twelve years.

122. He who wishes for worldly enjoyment as expansive as the moon and the sun shall regularly take the early morning bath for the two months Māgha and Phālguna (Mid-Jan. to Mid-March).

123. He who takes the early morning bath and takes only Haviṣya food in the month of Māgha quells all cruel sins within a month.

124. If the devotee takes the bath recalling any one, his mother, father, brother, friend or preceptor he shall receive a twelfth of his merit.

125. Āmalaka (Emlylic Myrobalam) fruits appeal to Lord

Viṣṇu especially on the eleventh day of the lunar fortnight. A person desiring prosperity shall always take bath with the Āmalaka fruits.

126. Distress, fame, shortage of life, wealth, death, health and achievement of all desires are the effects of taking oil bath on the seven days from Sunday to Saturday respectively.

127. A person who observes fast, a person observing rites and a person who has got his hair cropped by a barber shall not take oil bath. He will be blessed by the Goddess of Fortune if he does not touch oil.

128. After performing the bath (in the manner mentioned before), the devotee shall perform Tarpaṇa to the manes, gods and human beings. Standing in water navel-deep he shall raise his head up and contemplate on the manes, etc.

129. "May my manes come and accept my handful water libation." Saying this he shall offer three handfuls each of libation towards the sky and towards his right side.

130. After wearing dry clothes and sitting on a dry place where Kuśa grass has been spread, the devotee conscious of the rules shall perform Tarpaṇa and never in a vessel.

131-133. 'Whatever is cruel and impure in this water that has not subsided so far shall be removed by this', reciting this Mantra he shall take water in his left hand and sprinkle it towards the south west. This will ward off the malignant demons.

134-136. 'May Indra, Varuṇa, Bṛhaspati, Savitr, Bhaga, and the sages Sanaka and others sanctify me and quell the sins committed by me by words, mind, body or acting and the sins due to taking prohibited food, and acceptance of gifts from sinners and let everything in the world from Brahmā to a blade of grass be pleased', saying this he shall sprinkle three handfuls of water. This is Saṁkṣepatarpaṇa (Tarpaṇa in brief).

137. He shall then worship gods without having any distinction among Brahmā and others with the Mantras pertaining to Brahmā, Viṣṇu, Rudra, Savitr and Mitrā-Varuṇa.

138. He shall bow to all Devas with their respective Mantras and place flower offerings separately for them saying 'Namaḥ'.

139-140. He shall worship Viṣṇu who incorporates in Himself all the deities and also Bhāskara (the sun). He who offers flowers or water reciting the Puruṣa Sūkta Mantra has actually worshipped the whole world, the movable as well as the immovable. The devotee shall worship Janārdana with other Tāntrika Mantras too.

141. Arghya offering must be made at first. The application of unguents, offerings of flowers, incenses and the fruits as Naivedya must be performed in due order.

142. The Mārjana and Ācamana types of Snāna is only with water inside the house. The water is invoked with Mantras and holy waters are psychically invoked with the Aghamarṣaṇa Sūkta. Everyday this must be done thrice.

143. The procedure of bath has been laid down thus by great men. While taking bath Brahmins, Kṣatriyas and Vaiśyas have to repeat Mantras. A Śūdra has to observe silence during bath and perform Namaskāra also silently.

144. Teaching of Vedas is called Brahmajñā; Tarpaṇa is called Pitṛajñā; performance of Homa is Devajñā; offering of oblations is Bhūtajñā and the hospitality to guests is Nṛyajñā.

145-146. If these religious rites are performed in a cowshed, tenfold merits accrue; if performed in the chamber of sacrificial fire hundredfold merits accrue; if performed in the abode and presence of enlightened persons thousandfold merits accrue; if performed in holy places hundred thousandfold merits accrue; if performed in temples crorefold merits accrue and if performed in the presence of Viṣṇu endless merits accrue.

147. In the fifth part of the day man must distribute foodstuffs among the Pitṛs, gods, human beings and insects.

148. He who first gives excellent food to a brahmin and then shares his food with friends attains Svarga (Heaven). Hence, one must make gifts of food.

149. One should take sweet things first. Savouries and cooked rice must be taken in the middle. Pungent, bitter and astringent things must be taken in the end with water and milk.

150. During nights, green vegetables must be completely or to a great degree abjured. Never should a man take a food stuff exclusively of one taste.

151. The sumptuous food rice, etc of a brahmin is on a par with nectar; that of a Kṣatriya is like milk; that of a Vaiśya is real food and that of a Śūdra is like blood.

152. Goddess of Fortune and wealth resides in the place where people observe fast on new moon day for at least a year.

153. The Gārhapatya fire is located in the belly; the Dakṣiṇa fire is located in the back; the Āhavanīya fire is located in the mouth and the Satya fire along with all others is located in the head.

154. He who understands the five types of fires is called Āhitāgni. The body, the water, the Soma all these are different types of food.

155-156. The Prāṇa, the fire, and the Sun—these three are the selfsame enjoyers. Reciting the Mantra, "Let food be for my strength. Let there be happiness to the earth, to the waters, to the fire, to the wind and to me also after the food has been digested fully." Having rubbed belly with the hand the betel leaf should be chewed.

157-159. The sixth and seventh parts of the day shall be spent listening to Itihāsas, Purāṇas etc. attentively. Then after taking bath the evening prayers should be offered. Thus I have mentioned the daily rites, O brahmin. He who reads this or hears it will attain heaven. Keśava is the author of all these rules of conduct.

CHAPTER TWO HUNDRED AND FOURTEEN

Dharmaśāstra

Brahmā said:

1-2. Now, I shall explain the rules and rites regarding bath since all other rites are based on bath. The person who wishes to take bath shall bring earth, cowdung, gingelly seeds, Kuśa grass and fragrant flowers at the time of bath. He must place all of them on the bank in a secluded place along with the scented water.

3-8. The earth and the cowdung should be divided into three parts. With water and earth he should wash his hands and feet. With the sacred thread worn as usual (Upavīti) and the tuft tied he should perform Ācamana silently with the mantra “Om uruṁ hi rājā Varuṇo¹ Varuṇāya namaḥ” he must propitiate the water and circumambulate. With the Ṛk mantra “Om ye te śatam².... svarkāḥ svāhā” he must whirl the water all round. With the Ṛk “Om sumitriyā na³.... yañca vayam dviṣmaḥ” he shall take two handfuls of water and scatter it to the north and he shall then wash his feet, calves and hips three times.

9-11. He shall wash his hands and perform Ācamana and then bow to the water. With the seven Vyāhṛti mantras he shall perform Ācamana again. He shall then rub his limbs with earth repeating the mantra “Idam Viṣṇuḥ⁴....pāṁsure.” Then he shall face the sun and take his dip repeating the mantra —“Om āpo asmān mātaraḥ⁵.... śucirā pūtaemi”.

12-13. Then he shall clean the vessels, dip and dip again himself slowly. Repeating the mantra “Om mā nastoke⁶.... sadasi tvā havāmahe” he shall rub cowdung over the limbs.

14-16. Then he shall dip himself into the water repeating the various Varuṇa mantras such as “Imam me⁷.... satyā-mṛtayaḥ” “Tattvā yāmi.... pramoṣiḥ”, etc.

17. After plunging again and standing up he shall drink the water from Kuśa grass.

18-19. The nine Ṛks, viz—“Āpo hi ṣṭhā and the two following ones, “Devīrāpa”⁸ and the next, “Āpo devā”; the Ṛk “Drupadādiva”⁹, the Ṛk “Śanno devī”¹⁰ the Ṛk “Āpo devī” the Ṛks called “Pāvamānyaḥ”—all these nine Ṛks must be repeated.

20-21. Repeating the mantra ‘Citpatirmā’¹¹ he shall slowly plunge again. He shall then repeat the other mantras of Varuṇa according to his ability.

1. RV. 1.24.8.
2. KŚ. 25.1.11.
3. VS. 6. 22.
4. RV. 1.22.17.
5. *Ibid.* 10.17.10.
6. *Ibid.* 1.114.8.
7. *Ibid.* 1.25.19.
8. MS. 1.1.11.
9. AV. 6.115.3.
10. RV. 10.9.4.
11. VS. 4.4.

22. The first dip and the last dip should be accompanied by the repetition of Praṇava, the seven Vyāhṛtis and the Gāyatrī.

23. The Mārjana should be done inside water. The Aghamarṣaṇa¹ mantra should be repeated thrice.

24. Other Mantras that he remembers correctly can be repeated with great devotion and concentration.

25. He can repeat Praṇava and Gāyatrī as many times as possible. Or he can remember Viṣṇu the imperishable.

26. Āpaḥ (waters) constitute the residence of Viṣṇu. He is called Appati, hence Lord Viṣṇu and the waters should be remembered. [For Mantras see Text]

27-29. With the Mantra 'Tad Viṣṇoḥ'² he should take as many plunges as possible. Gāyatrī is the Mantra for the remembrance of Viṣṇu. Various mantras should be repeated in the course of the bath.

30. After the bath is over he should wear clean dry cloth. He should wash his hands and feet with earth.

31. He must perform Ācamana repeatedly. Bath and Meal are to be taken with mantras repeated. Drupada³ mantra should be repeated three times. Aghamarṣaṇa Mantra⁴ is also to be repeated.

32. After Ācamana he should repeat the Asu mantra. Then he should worship the sun with flower offerings above the head.

33-34. After scattering water he should repeat the mantra Udu tyam⁵, Citram⁶ etc. Then he should look at the sun and repeat the mantras "Taccakṣuḥ"⁷ etc. and "Hamsaḥ Śucisad"⁸ etc. and worship the sun with Gāyatrī.

35-36. The Anuvāka "Vibhrāt" etc. and Puruṣa Sūkta, Śiva Saṅkalpa and Maṇḍala Brāhmaṇa should be repeated and Japayajña performed duly.

37-39. Adhyātmavidyā should be practised for the fulfilment of Japa. Śrī, Medhā, Dhṛti, Kṣiti, Vāk, Vāgīśvara, Puṣṭi,

1. RV. 10.190.

2. Ibid. 1.22.20.

3. AV. 6.115.3.

4. RV. 10.190.

5. Ibid. 1.50.1.

6. Ibid. 1.115.1.

7. Ibid. 7.66.16.

8. Ibid. 4.40.5.

Tuṣṭi, Umā, Arundhatī, Śacī, the Mātṛs (mothers) Jayā, Vijayā, Sāvitrī, Śāntī, Svāhā, Svadhā, Dhṛti and Aditi shall be duly worshipped.

40. The wives of sages, the Virgins and the Kāmya-devatās should be propitiated. He who wishes for everything auspicious should propitiate the goddess Sarvamaṅgalā.

41. "May the whole universe beginning with Brahmā and ending with a blade of grass be propitiated," saying thus three handfuls of water should be sprinkled. Tarpaṇa is thus duly performed.

CHAPTER TWO HUNDRED AND FIFTEEN

Dharmaśāstra

Brahmā said :

1-2. I shall explain Tarpaṇa which propitiates the gods and the manes. Om, may the spirits Modās be propitiated. Om, may Pramodās be propitiated. Om, may Sumukhās be propitiated. Om, may Durmukhās be propitiated. Om, may Vighnas be propitiated. Om, may Vighnakartāraḥ (those who hinder) be propitiated. Om, may the metres be propitiated. Om, may the Vedas be propitiated. Om, may the medicinal herbs be propitiated. Om, may the Sanātana (the Eternal) be propitiated. Om, may the other Ācāryas be propitiated. Om, may the parts of the year be propitiated. Om, may the gods be propitiated. Om, may the celestial damsels be propitiated. Om, may the Devāndhakas be propitiated. Om, may the oceans be propitiated. Om, may the serpents be propitiated. Om, may the mountains be propitiated. Om, may the rivers, men and Yakṣas be propitiated. Om, may the malignant spirits be propitiated. Om, may the Piśācas (the ghosts) be propitiated. Om, may the Suparṇas be propitiated. Om, may the Bhūta be propitiated. Om, may the four kinds of living beings be propitiated. Om, may Dakṣa be propitiated. Om, may Pracetas be propitiated.

Om, may Marīci be propitiated. Om, may Atri be propitiated. Om, may Aṅgiras be propitiated. Om, may Pulastya be propitiated. Om, may Pulaha be propitiated. Om, may Kratu be propitiated. Om, may Nārada be propitiated. Om, may Bhṛgu be propitiated. Om, may Viśvāmitra be propitiated. Om, may Kaśyapa be propitiated. Om, may Jamadagni be propitiated. Om, may Vasiṣṭha be propitiated. Om, may Svāyambhuva be propitiated. Om, may Svārociṣa be propitiated. Om, may Tāmasa be propitiated. Om, may Raivata be propitiated. Om, may Cakṣus be propitiated. Om, may Mahātejas be propitiated. Om, may Vaivasvata be propitiated. Om, may Dhruva be propitiated. Om, may Dhava be propitiated. Om, may Anila be propitiated. Om, may Prabhāsa be propitiated.

3. Wearing the sacred thread in the form of a garland (Nivīti)—Om, may Sanaka be propitiated. Om, may Sanandana be propitiated. Om, may Sanātana be propitiated. Om, may Kapila be propitiated. Om, may Āsuri be propitiated. Om, may Voḍhu be propitiated. Om, may the Kavyavāts of men be propitiated. Om, may Soma be propitiated. Om, may Yama be propitiated. Om, may Aryamā be propitiated.

4. Wearing the sacred thread over the right shoulder and under the left arm (Prācīnāvīti).

Om, may the manes Agniṣvāttas be propitiated. Om, may the manes Somasthas (Saumyāsaḥ) be propitiated. Om, may the manes Barhiṣads be propitiated. Obeisance to Yama. Obeisance to Dharmarāja. Obeisance to Mṛtyu. Obeisance to Antaka. Obeisance to Vaivasvata. Obeisance to Kāla. Obeisance to the slayer of all living beings. Obeisance to Audumbara. Obeisance to Dadhna. Obeisance to Nīla. Obeisance to Parameṣṭhin. Obeisance to Vṛkodara (Brahman). Obeisance to Citra. Obeisance to Citragupta.

5. May the universe from Brahmā to a blade of grass be propitiated. Obeisance and Svadhā to the manes, Obeisance and Svadhā to the grandfathers. May our Pitṛs of gentle face, the Agniṣvāttas come unto this sacrifice through the paths of gods, elated with Svadhā; let them protect us and speak within me.

6. Om, repeating the mantra Ūrjam vahantīḥ¹ etc. may the Pitṛs be propitiated. Obeisance to Pitṛs and Svadhā. Obeis-

ance to Pitāmahas (grandfathers) and Svadhā. Obeisance to Mātāmahas (maternal grandfathers) and Svadhā. Obeisance to Pramātāmahas (maternal great grandfathers) and Svadhā. Obeisance to Vṛddhapramātāmahas (maternal great-great-grandfathers) and Svadhā. Let the imperishable Pitṛs of Pitāmahas be propitiated. These Pitṛs within me be propitiated. Then repeat the mantras "Pitaraḥ Svadhadvam" etc. and "Madhu vātā ṛtāyate",¹ etc.

7. Then Añjali (joined palms) be offered to great grandfather. Obeisance unto ye, O Pitṛs. Obeisance to Rasa. Obeisance to ye, O Pitṛs. Obeisance to Śoṣa. Obeisance to ye O Pitṛs. Obeisance to Jīva. Obeisance to ye O Pitṛs. Obeisance to Svadhā. Obeisance to ye O Pitṛs. Obeisance to Manyu. Obeisance to ye O Pitṛs. Our homes are your residence, O ye Pitṛs. Three Añjalis are offered to maternal grandfathers. Then to mothers and others.

8. Those who are born in our family, those who died issueless, let those be propitiated. I have offered water by squeezing this cloth.

CHAPTER TWO HUNDRED AND SIXTEEN

Dharmaśāstra

Brahmā said :

1. I shall explain the characteristics of the Homa called Vaiśvadeva. First repeat the mantra "Kravyādam Agnim,"² etc after kindling the fire and performing Paryukṣaṇa (Sprinkling of water) Om, O Pāvaka (fire god) Vaiśvānara, here is a seat unto you sanctified by Araṇigarbha.

O Mahā Brahman ! I am wakening up Vaiśvānara. Then repeat the mantra "Om Vaiśvānareṇa"³ etc.

2. Om Svāhā to Prajāpati. Om Svāhā to Soma. Om Svāhā to Bṛhaspati. Om Svāhā to Agni and Soma. Om Svāhā to Indra and Agni. Om Svāhā to Earth and Heaven. Om Svāhā to Indra, Om Svāhā to all Devas. Om Svāhā to Brahman. Om Svāhā to waters, to herbs and plants, to the planets, to the

1. RV. 1.90.6

2. *Ibid.*, 10.16.9

3. AV. 7.108.2

deities, to Indra, to Indra's officers, to Yama, to the officer of Yama, to all beings roaming the firmament, to Vasudhā Pitṛs. I offer oblation to those beings which, in their woe, roam in the mid-world and desire all round nourishment. May Puṣṭipati grant me nourishment. May he grant everything even to Cāṇḍālas and crows.

CHAPTER TWO HUNDRED AND SEVENTEEN

Dharmaśāstra

Brahmā said :

1. I shall mention, in brief, the process of Sandhyā for the twice-born. Whether he is pure or impure, whether he is in any plight or not, whoever remembers the lotus-eyed Lord Viṣṇu is pure internally and externally.

2-6. Om, the metre is Gāyatrī. The sage is Viśvāmitra. It has three feet. The ocean is its belly. The moon and the sun are its eyes. The fire is its mouth, Viṣṇu is its heart, Brahmā is its head. Rudra is its tuft. Its use is in the investiture of sacred thread. Om Bhūḥ Nyāsa on the foot, Bhuvah on the knees, Svaḥ on the chest, Mahah on the head, Janaḥ on the tuft, Tapaḥ on the throat, Satyam on the forehead. Om obeisance to the heart. Om Bhūḥ Svāhā to the head. Om Bhuvah Vauṣaṭ to the tuft. Om Svaḥ Hum to the Kavaca. Om Bhūrbhuvah Svaḥ Phaṭ to the Astra. Om Bhūḥ Om Bhuvah Om Svaḥ Om Mahah Om Janaḥ Om Tapaḥ Om Satyam. Then the three-footed Gāyatrī Mantra "Āpo Jyotīraso 'mṛtam Brahma Bhūrbhuvasvar Om."¹ Then the Mantras "Sūryaśca"² in the morning "Āpaḥ punantu"³ etc. in the midday and "Agniśca"⁴ etc. in the evening.

7. O you, the grantress of Boons, you are of white hue in the forenoon. You the great goddess of Gāyatrī wearing white cloth, You are seated on the shoulders of a bull. You hold the excellent trident.

1. TA. 10.15.1.

2. *Ibid.* 10.25.1.

3. *Ibid.* 10.23.1.

4. *Ibid.* 10.24.1.

8. May the goddess of Gāyatrī of dark hue come at midday, like the flower of Atasī, Viṣṇu's deity seated on Garuḍa, wearing yellow cloth and holding Śaṅkha, Cakra, Gadā and Padma.

9. She is of white hue, seated in the solar sphere on a white lotus. She is decorated with white flowers. May Sarasvatī the form of Gāyatrī in the evening, the goddess granting boons come hither.

10-11. The various mantras—"Om Āpo hi ṣṭhā"¹ etc. "Om Tasmā araṅga mām avo"² etc. "Om sumitriyā na" etc. "Om Drupadādiva"³ etc. "Om ṛtañca satyañca"⁴ etc are to be repeated duly.

12. The Mantras to be repeated thereafter—Om, the sage of Gāyatrī is Viśvāmitra; the metre is Gāyatrī. Savitr is the deity. Its use is in Japa "Om udu tyam." etc, "Om citraṁ devānām"⁵ etc. "Om taccakṣuḥ"⁶ etc. "Om Viśvatasakṣuḥ"⁷ etc. are to be repeated.

13. Born of the excellent summit, residing on the mountain on the surface of the Earth and permitted by Brahmā O Goddess ! be pleased to depart according to convenience.

CHAPTER TWO HUNDRED AND EIGHTEEN

Dharmaśāstra

Brahmā said :

1. O Vyāsa, I shall explain the procedure of Śrāddha which yields worldly enjoyments and salvation to men. The performer of Śrāddha shall invite Brahmins particularly Brahmacārins (unmarried students).

2. For the worship of devas, the sacred thread should be in the normal way and for the worship of Pitṛs, the sacred thread should be in the Prācīnāvīta form (on the right shoulder and under the left arm), when the worship of feet is to be performed 'Samyoga' mantra is to be used.

1. RV. 10.9.1
2. *Ibid.* 10.9.3
3. AV. 6.115.3
4. RV. 10.190
5. *Ibid.* 1.115.1
6. *Ibid.* 7.66.16
7. *Ibid.* 10.81.3

3. The householder asks—“Om, you all have come ?” When they reply—“Om, well. Well, we have come” the householder says—“Om, To Viśvedevas (to all Devas), here is the water offering and Arghya—Svāhā” and offers the sacred deity water through the bent Kuśa grass on the feet of the brahmin intended to be (the representative of) Viśvedevas.

4. The householder faces the south. He wears the sacred thread in the opposite way and repeats the names and Gotra of the person to whom he performs Śrāddha and says “here is the offering of water to the feet and Arghya, Svadhā.” He takes the sacred Pitṛ water and pours it through the bent Kuśa grass alongwith flowers over the feet of the brahmin intended to represent the Pitṛs.

5. Similarly, for maternal grandfather and others. ‘Here is the Ācamanīya water, Svāhā, Svadhā’, Saying so it is poured into the hand of the brahmin. ‘Here is Arghya,’ saying so, the flower is handed to the brahmin.

6-7. The householder then says that in such and such a place, in such and such a month, in such and such transit of the sun, in such and such Tithi (day of the lunar fortnight he is preparing to perform the Vaiśvadeva Śrāddha of his father, grandfather and great grandfather of such and such gotra and named such and such.

He asks the brahmins ‘Is the seat ready ?’ When they say ‘Yes, it is ready’ he begins Om Bhūḥ, Om Bhuvaḥ, Om Svaḥ, Om Mahaḥ, Om Janaḥ, Om Tapaḥ, Om Satyam—These are the seven Vyāhṛtis. With these he makes the brahmin representing gods sit facing the east. Then he makes the other brahmin representing the Pitṛs sit facing the north. Then he goes round them saying—“Obeisance, obeisance, always obeisance to the deities, to the Pitṛs of great Yogic power, obeisance to Svadhā and Svāhā” He repeats this thrice.

Again, he takes the Saṅkalpa as mentioned in the first paragraph of this section. Om Svāhā unto the Viśve Devas. I shall invoke the Viśve Devas. When they give permission saying ‘Yes Invoke’, he repeats the Mantra ‘Om Viśve devāḥ śṛṇutemam’ etc. upto ‘Rājānam pārayāmasi’ and invokes ‘May the powerful Viśve Devas of noble dignity come. Those who are engaged in this Śrāddha shall be cautious. Om, may

the platform be free from Asuras and Rākṣasas. After this, he scatters barley grains thrice.

8. The householder then says: 'Om, I shall prepare the Pātra (the vessel) when they permit saying 'Yes do' he takes the blades of Kuśa grass and twists them in the form of Trivṛt Pavitra repeating the Mantras 'Pavitre stho vaiṣṇavyau' and 'Om Viṣṇurmanasā pūte sthaḥ' and places the Pavitra inside the vessel.

9. Repeating the mantra 'Om śanno devīḥ' he pours water in the vessel. Repeating the mantra 'Om yavosi' etc. he puts the yava grains. Repeating the mantra 'Gandha Dvārām etc' he offers the scents. Repeating the mantra 'Om yā divyā āpaḥ' etc. he offers water to the brahmin and places the Samśrava and Pavitra near the brahmin. Then pouring the Samśrava water in the former vessel he places it over the Kuśa grass upright and places a blade of Kuśa over it also.

10. Here are these scents, flowers, incense, lamp, a pair of garments and Sacred Thread to the Viśve Devas. Obeisance. Let this offer of scents, etc., be unimpaired. The brahmins say 'Be it so'.

11. Then he seeks permission saying 'Shall I perform the Śrāddha of Pitṛs, grandfather, great grandfather, maternal grandfather, maternal great grandfather and maternal great great grandfather?' When the brahmins say 'Yes, do', he repeats 'Om Devatābhyaḥ' etc thrice.

12. Here is the seat and Svadhā unto our father, grandfather, etc. of such and such names accompanied by their wives. Saying so, he places the seat towards the left of the brahmin. Om, I invoke the Pitṛs. The brahmin says 'yes invoke'. He repeats the mantra 'Om āyantu naḥ pitarāḥ', etc. Thus the invocation. Then 'Om may the Asuras and Rākṣasas clear away from the platform.' He scatters Tila grains. Repeating the mantra 'Tilosi Somadaivatyo' etc and hands over Tila seeds to the brahmin.

13. After giving scents and flowers to the brahmin he takes the Pitṛpātra and repeats 'Yā divyā' etc 'Om. My father of such and such gotra and such and such a name accompanied by thy wife, here is Arghya and Svadhā unto thee. The vessel

with Pavitra is then placed on the left side of the brahmin over the Kuśa grass. Repeating the Mantra 'Om Pitṛbhyaḥ sthā namasi' he places the vessel face down.

14. 'Om, may the worlds occupied by the Pitṛs be sanctified. Thou art the seat of the Pitṛs,' he touches the vessel face down. Thou art the ball of rice soaked in ghī. He asks the Pitṛbrahmin 'Shall I place it on fire ? then he says, 'Yes do' Om Svāhā unto Agni the bearer of Kavya and sprinkles two drops of ghī in the hands of Deva brahmin and gives a portion of the ball of rice in his hand. A portion of the rice is kept for the ball of rice (piṇḍa) and the remaining is put in the vessel of Pitṛs and that of maternal grandfather.

15. He covers the vessel with Kuśa grass and lifts it with both the hands kept prone. Repeats the mantra 'Om Pṛthivi te pātram' etc and invokes the vessel. Repeating the mantra 'Idam Viṣṇuḥ' etc, the thumb of the brahmin is placed in the middle of the rice.

16. Repeating the mantra 'Apa hata' he scatters Yava grains thrice. Repeating the mantra 'Om Nihanmi' etc. he scatters the sum of money intended.

17. Om Svāhā, here is the rice with ghī, pickles and drinking water to the gods named 'Madhuvilocana' and with water and Kuśa the same is contemplated as such. Om, may this rice be unimpaired. Om, may the contemplated be realised.

18. Then wearing the sacred thread in the opposite direction he places all foodstuffs, side-dishes, ghī, etc in a vessel in front of the Pitṛbrahmin and places a blade of grass half covering the vessel and half over the ground. Then he lifts the vessel with his palms supine repeating the mantra 'Om Pṛthivī' etc. Repeating the mantra 'Idam Viṣṇuḥ' he places the thumb of the brahmin in supine position over the foodstuff. Then he repeats the Mantra 'Apahata' etc and scatters gingelly seeds. He then kneels with his left knee touching the ground. Here is the foodstuff with side dishes, drinking water and ghī, devoid of forbidden food, and Svadhā unto my Pitṛs, Pitāmaha, etc. accompanied by their wives and named such and such belonging to such and such Gotra. The Saṅkalpa (contemplation) for the food is the mantra 'Om Ūrjam Vahantiḥ' etc. He then pours a few drops of water facing the South.

19. Om, may this Śrāddha be unimpaired. Om, may the contemplated be realised. Om Bhū Bhuvaḥ Svaḥ, and after that he recites the mantra 'Om Madhu Vātāḥ', etc.

20-21. He shall then say—'Ye be pleased to take food conveniently and refraining from speech.' He shall then repeat the Pitṛ Stotra beginning with 'Sapta Vyādhāḥ' 'Seven hunters are in the Daśārṇa lands. The deer are in the mountain Kālañjara. The Cakravāka birds are in the Śaradvīpa and the Swans are in the Mānasa lake. Those brahmins of noble family and the extensive knowledge of the Vedas are in Kurukṣetra. You have started on a long journey and are likely to be tired out by them.'

22. Then he shall say 'Be satiated.' With the sacred thread worn left-ways and facing south, the mantra 'Om Agnidagdhāḥ' etc shall be repeated. 'May the Pitṛs who were duly cremated and those who were not, in our family be pleased with what I offer on the Earth and becoming satiated may they attain the highest goal.' Saying so he shall place the rice soaked in ghī on the Kuśa grass on the ground pouring water over it.

23. Then water is to be offered to the brahmins in order as the last mouthful. He then repeats Gāyatrī with the Vyāhṛtis and the mantra 'Madhuvātā' etc. He then asks the Deva brahmin 'The food appealed to you, I hope'. When he says 'Yes very much', he asks—'Om, what shall I do with the remaining food?' The brahmin replies 'Let it be partaken by you along with your near and dear'. Then he asks the Pitṛ brahmin wearing the sacred thread left ways. 'Om I hope you are satiated?' He replies 'Om we are satiated'. Thereafter the ground is sprinkled with water, a circle and a square are drawn and gingelly seeds are scattered.

24. O my father ! of this name, of this gotra, accompanied by thy wife, here is the seat for the Piṇḍa unto thee and Svadhā. Similarly, for grandfather too in the middle of the line. Then Gāyatrī with Vyāhṛtis is repeated and the Mantra 'Madhu Vātā' etc is repeated thrice. The ball of rice soaked in ghī is placed on the blade of Kuśa grass invoking father and grandfather with respective names Gotra, etc, saying 'Here is the Piṇḍa unto Thee and Svadhā. Then with the Mantras as

before, the piṇḍa is scattered. Near the piṇḍa 'Om may the Lepabhuks (those who take lambatives) be pleased.' Then he wipes his hand on the Kuśa grass. With the water washing the piṇḍa he repeats the mantra and says 'O my father (name Gotra, etc.) accompanied by thy wife, I am making this water libation unto thee and to those that are after thee. Svadhā unto thee.' Thus the Pitṛpiṇḍa is sprinkled. Then he places the Piṇḍapātra face down. With hands joined together he repeats the Mantra—'Om Pitar Mādayadhvam' etc. Touching water he turns about on the left and faces the north. He then takes Prāṇāyāma thrice and says obeisance unto the six seasons.

25. Turning again to the left a flower is handed over. May this rite be unimpaired and unbothered. May merit accrue. Facing the south he repeats the Mantra 'Amī madanta Pitarah' etc. Untying the upper cloth, and joining palms he says 'Obeisance unto ye, obeisance unto ye. O Pitṛs, rice of the house is given.' Saying this he looks at the house (all round). "Here is your cloth, O Pitṛs of this Gotra and Svadhā." Then the thread is given. He lifts the water pitcher with the left hand. Repeating the Mantra 'Ūrjam vahantīḥ' the water is poured over the piṇḍa.

26. From the water pitcher placed before, the remaining water is taken and the piṇḍas are sprinkled. Invoking the piṇḍa, scents etc are given. Kuśa grass and a leaf is placed over the piṇḍa. Then he repeats the Mantra—"Akṣaṇṇamī"—etc, three times.

27. Similarly, everything is performed for the brahmins representing maternal grandfather and others—Ācamana "Om, may the sprinkling be excellent." He sprinkles the water. 'Om, Gods are stationed in the middle water. Everything is founded in the water. May the water placed in the hand of the brahmin be holy into us all.' Then he hands over the water to the brahmin, "Lakṣmī is stationed in the lotus. Lakṣmī stays in the cowshed always. Let there be good will of thine for ever.' He repeats the Mantra 'Somasya' etc. 'Whatever is progressive and conducive to the welfare in the world shall be mine forever. Om, may this be unimpaired and unbothered.' Then Yava grains are given.

28. 'May the food and drink offered to my father, grandfather and great grandfather with their wives, belonging to such and such gotra, be everlasting.' He then hands over the gingelly seeds. The brahmin says 'Be it so' 'May the benediction of maternal grandfather and others be unending. Om, may the Pitṛs be non cruel. May our gotra flourish. May our donors flourish. May Vedas and progeny flourish. May not our faith recede. May there be much for us to give. May our foodstuffs increase. May we get guests. May there be mendicants flocking to us. Let us not beg of anyone. May these blessings be given.

29. May there be good will.' When the brahmin says—'Be it so' in the place where piṇḍa is given he drops the Pavitra for the sake of Arghya. He then takes up the Pavitra and Kuśa and with it he touches the brahmin.

He asks—'Shall I recite the Svadhā'. He replies "Om, let it be recited'. 'Om, let the Svadhā be announced to father, grandfather and greatgrandfather of such and such names along with their wives.' When the brahmin says—'Let the Svadhā be presented' he shall repeat the Mantra 'Ūrjam Vahantiḥ" and pour water.

30. 'Om. May Viśvedevas be pleased in this Yajña' saying thus he places Yava grains in the hand of the brahmin. When he says 'Om, let them be pleased' he shall repeat 'Om devatābhyaḥ' etc. three times.

31. Looking down he moves the Piṇḍa Pātras to and fro and performs Ācamana. He wears the sacred thread in the normal way and faces the east 'Om, I offer unto thee of such and such gotra, named so and so, of brahmanical clan and accompanied by thy wife, this silver piece as Dakṣiṇā for the fulfilment of this Śrāddha.' Saying so the Dakṣiṇā is handed over. Similarly, the Dakṣiṇā is given to the Devabrāhmaṇa also.

32. Then facing the Pitṛ Brahmin the question is put 'Are the Piṇḍas ready'. He replies 'Yes very well.' He pours the milk over the Piṇḍa. Then the Piṇḍa is moved to and fro. The guest brahmin keeps the Piṇḍa Pātra in supine position. The Mantra 'Om Vāje vāje' etc is repeated and Piṇḍa is cast. Then the mantra 'Āmāvājasya' etc is repeated and the Devas are bid farewell to.

With the Mantra 'Om, Abhiramyatām' the Pitṛ brahmin is bid farewell to. The householder returns without the brahmins following. The Piṇḍas are then given to cows, etc.

33-34. This is the rule of procedure in a Śrāddha. If this is read it quells sins. Wherever Śrāddha is performed according to these rules the ancestors are ever lastingly propitiated. The performer is sure to attain heaven. Thus I have explained the Pārvaṇa Śrāddha which helps the manes attain Brahmāloka.

CHAPTER TWO HUNDRED AND NINETEEN

Dharmaśāstra

Brahmā said:

1. I shall explain the Nityaśrāddha (the daily Śrāddha). As the previous one, this too has a special variety.

Om, I shall perform the Śrāddha of my father, grandfather and great grandfather of such and such names, such and such Gotra and accompanied by their wives by means of cooked rice offered to you.

The procedure of seating, etc has to be followed (as before) except that of Viśve devas.

2. I shall explain Vṛddhiśrāddha (i.e. Śrāddha on special joyous occasions). As before everything is followed and its special variety too. On the joyous occasions of seeing the new born son's face, etc, Vṛddhi Śrāddha has to be performed. The brahmins face the east while sitting. The householder wears the sacred thread in the normal way. Yava seeds and Badara fruits are used with Kuśa grass. Devatīrtha (holy water consecrated), Namaskāra and the offering of Dakṣiṇā everything as usual.

3. The householder touches his right knee and says 'Om, today on this joyous occasion, when the Śrāddha of our grandmother and mother of such and such Gotra and of such

and such name has to be performed. 'I have first to perform the Śrāddha of Viśvedevas named Vasus and Satyas by means of cooked rice offered to you.' Saying this he invites the Deva brahmin; When he says 'Om you shall perform it' he proceeds to invite the other brahmin.

4. Thereafter is the procedure of Nāndī Mukha Śrāddha of the greatgrandmother mentioning the name, Gotra etc. followed by the invitation of the brahmin representing great grandmother, his formal permission, etc. Thereafter the same procedure for maternal great grandmother and the brahmin representing her.

5. The items of seating the brahmins representing the principal deity, Pitṛs and all Devas and the other usual ancillary rites are performed duly. He then repeats the Mantra 'Om Viśve Devāḥ śṛṇutemām' etc. This is the invocation of Viśvedevas. Scents etc. are given. Statements about the Śrāddha being unimpaired.

6. Similar items concerning activities and statements with regard to great grandmother, grandmother, mother, great grandfather great great maternal grandfather etc. Then food is placed and offered to the Devas named Vasus and Satyas along with the side dishes, Badara fruit, curd and devoid of forbidden foodstuffs. "Om, O Nāndīmukhi, of such and such Gotra, my grandmother, named so and so here is the food unto you alongwith Badara fruit and curd. Obeisance." Similarly for maternal grandfather and great grandfather.

7. Ekoddiṣṭa (The Śrāddha for a single mane) is also performed as before. I shall explain its special variety, listen. First the invitation. Then washing of the feet, seating. 'Today I shall perform the Ekoddiṣṭa Śrāddha, the annually recurring one, of my father of such and such a name and of such and such a Gotra, by means of cooked rice offered through you. Permission is formally sought and given. Seat, scents etc. are given. The food is placed and contemplated. Japas are performed with the sacred thread worn in the opposite direction. Facing the north he performs the Atithi Śrāddha.

8. He then enquires about their being satiated. He faces the south with the sacred thread worn in the opposite

direction. He stands near the place where they had taken food and repeats the Mantra 'Agnidagdha' (duly cremated with fire). Then the piṇḍāṇna is scattered. 'O my father ! of such and such a name, of such and such a Gotra, I offer this water libation to thee as well as to those that follow thee. Svadhā unto thee. Water is poured over the line. All other things as before.

CHAPTER TWO HUNDRED AND TWENTY

Dharmaśāstra

Brahmā said:

1. I shall mention the rite of Sapiṇḍikaraṇa (Joining the piṇḍa of the recently dead father with that of the other ancestors) which, if performed on the day of the first anniversary of the death, duly enables the dead father to attain the Pitr-loka (the region of the manes).

2. The Sapiṇḍikaraṇa has to be performed in the afternoon. The other rites are the same as before. The brahmins representing grandfather, etc, are invited. Om, obeisance, here is the seat unto the deities named Purūrava and Ādrava. The seat is offered on the left side. Then the invocation is done. Permission is formally sought for the performance of the Śrāddha of grandfather and great grandfather accompanied by their wives. Three separate vessels are placed. Kuśa grass is placed over the vessels. They are covered with other vessels. All the items are duly performed till the request for the Śrāddha being unimpaired. Then all these items for the recently dead father and mother mentioning names, etc, till the request for its being unimpaired.

3. After concluding that, the covering vessels are taken off. The three vessels representing grandfather, great grandfather and great great grandfather are slightly shaken in the due order. 'Om, those that are similar and similar-minded,

the Pitṛs in the region of Yama,—to them we offer Svadhā and obeisance. Let this Yajña be of the same efficacy as in the case of the Devas.'

'Om, May the splendour of those living beings who are mine, similar to me and similar-minded among other living beings, be efficacious to me for a hundred years.' Repeating the above two Mantras, he pours the water from the vessel of grandfather into that of great grandfather and the water from both these vessels as well as Pavitra is kept in the vessel representing the recently dead father. The vessel of great great grand-father is left off.

4. The Pavitra in the vessel is handed over to the brahmin representing Pitṛ (father). With the flower in the vessel, his head, hands and feet are worshipped. Water from another vessel is slightly poured into the hand of the Pitṛ brahmin. The vessel is then held in both the hands and the Mantra 'Yā divyāḥ' etc is repeated. Then he invokes the grandfather along with his wife mentioning their name and gotra and says 'here is Svadhā and Arghya unto you.' He then pours water from Pitṛ vessel for Arghya into the hand of the brahmin representing grandfather. Some water is taken for sprinkling the Piṇḍa. On the left side, the vessel is placed prone on a Kuśa grass the tip of which is turned towards the South. He says 'Thou art the seat of the Pitṛs.'

5. Scents are offered to grandfather, great grandfather and great great grandfather. Then Agnikaraṇa (offerings in the fire) is performed. The remaining cooked rice is put in the vessel of grandfather. All other rites upto invoking the Mantra of the vessel of grandfather are concluded. Then the vessel of Pitṛ (father) and the brahmin representing him are touched. The thumb is placed over the food. Gingelly seeds are scattered. 'Om, here is thy food with ghī, drinking water and side-dishes devoid of forbidden foodstuff. The same unto those that follow thee. Svadhā unto thee.'

6. Then food and water are offered to Deva brahmin. If there is a guest as well, his Śrāddha too is performed. But no grain is scattered on this occasion. The householder then asks Pitṛ brahmin 'Om, is it tasted by your holiness?' Piṇḍa is then offered with necessary ancillary questions and split into

two. The two Mantras 'Ye samānāḥ samanasaḥ' are repeated. The piṇḍa is put in the vessels of great great grandfather and grand-father. Scents are offered to piṇḍas. Piṇḍa is slightly stirred. The Atithi Brahmin is asked 'Is it tasted by your holiness?' The brahmins are given Ācamana water and betel leaf in due order. May the sprinkling be in order. May the waters be holy and beneficent. Water is handed to the brahmin representing great great grandfather and others in due order. May the gotra enjoy unending bliss. Water with gingelly seeds is given to the Pitṛ brahmin saying, 'may this stay by.'

7. 'May the manes be non-fierce'. When the brahmin says 'be it so', he says 'Shall I repeat Svadhā?' When the grandfather brahmin replies 'Om, let it be repeated'. This is frequently asked and permission is given.

8. The mantra 'Ūrjāṃ vahantūḥ' is repeated. The householder faces south and pours water. 'Om may Viśve Devas be satiated with this Yajña' Barley and water is given to the Deva brahmin. The Mantra 'Devatābhyaḥ', etc is repeated thrice.

9. Piṇḍa pātras are stirred. Ācamana is performed. Dakṣiṇā is offered to the grandfather brahmin. The Pitṛ brahmin is requested for blessings. Then he blesses the householder repeating the mantra 'Dātāro nobhivardhantām' etc. The vessel is then placed supine. The brahmins are bid adieu with 'Vāje Vāje' Mantra. The Pitṛ brahmin is bid farewell to by saying 'may you rejoice.'

10. O Vyāsa I have thus explained to you the 'Sapiṇḍīkaraṇaśrāddha.' The Śrāddha, the performer of Śrāddha and the fruit thereof is Hari Himself.

CHAPTER TWO HUNDRED AND TWENTYONE

Dharmasāra

Brahmā said:

1. I shall briefly mention the essence of Dharma (Virtue and Righteousness), please listen, O Śaṅkara. It is subtle. It quells all sins. It yields worldly enjoyment and salvation.

2. It is grief that destroys learning, righteousness, strength, courage, happiness and zeal of every man. Hence, grief must be eschewed.

3. One gets a wife according to one's actions. One finds one's surroundings according to one's actions. His kinsmen and relatives behave in accordance with his actions. It is the action of a man that prompts him to activities generating happiness and misery.

4. Giving of gifts is the greatest virtue. Everything good is secured by making gifts. It is charity that enables one to attain heavenly kingdom. Hence, a man must make liberal gifts.

5. Making of gifts with excellent and entire money gifts (dakṣiṇā) is on par with the saving of life of a terrified being.

6. Dharma is acquired by means of austerities, practising celibacy, sacrifices and holy ablutions. Those who destroy the same go to hell.

7. Persons desirous of performing Homas, Japas, holy ablutions and worship of deities and those who possess truthfulness, forgiveness and mercy attain heaven.

8. There is no one making a gift of happiness or misery and there is no one who removes the same. Men experience happiness or misery brought about by his own actions.

9. He who dedicates his life for the sake of virtue crosses all difficulties. If there is contentment, who is he who cannot sustain himself by means of fruits and roots?

10. Every one sinks into misery due to association and intimacies. The same is caused by greed which cannot be warded off.

11. Greed generates anger, malice results from greed; greed begets delusion, illusion, false prestige and rivalry.

12. He who is free from lust, hatred, falsehood, anger, greed, delusion and haughtiness becomes calm and tranquil and he attains the highest region divested of sins.

13. O Hara, the deities, the sages, the serpents, the Gandharvas and the Guhyakas honour a virtuous man and not a rich or lustful man.

14. By means of unlimited valour, intelligence or manliness a man secures even things difficult to get. Hence, there is nothing to grieve over.

15. This is the highest achievement that a man is merciful to all living beings, is able to curb all sense organs and has the notion that everything is transitory.

16. If a man does not perform meritorious actions although he sees Death staring at him face to face, his life is as worthless as the teatlike sebaceous growth under the chin of a goat.

17. The slayer of a child in the womb, the murderer of a brahmin, he who kills a cow or his own father and the wretch who defiles his own preceptor's bed can get rid of the sin by making a gift of a land possessing all good features.

18. In my view, there is no other gift surpassing the gift of a cow. A cow acquired by lawful means, if handed over as a gift, makes the entire family cross all difficulties.

19. O Vṛṣadhvaja, there is no gift better than the gift of food. It is food that sustains the world of mobile and immobile beings.

20-21. The gift of a virgin, the gift of a bull, pilgrimage, high erudition, the gift of an elephant, horse and chariot or that of gems, jewels and lands—none of these is equal to even a sixteenth part of the gift of food. Vital airs, strength, splendour, valour, fortitude and power of memory take their origin from food.

22. If a person digs wells, tanks and lakes or lays parks for the sake of the public, he raises the members of his family even to the twentyfirst remove and himself revels in the region of Viṣṇu.

23. Even the very sight of good men purifies one. It is better than the holy places of pilgrimage. The benefit from a holy place is derived later but that from the contact of good men is immediately effective.

24. Truthfulness, restraint, penance, purity, contentment, forgiveness, straightforwardness, wisdom, tranquillity, mercy and charity—these are eternal virtues.

CHAPTER TWO HUNDRED AND TWENTY-TWO

Expiation

Brahmā said :

1. I shall explain the rites of atonement quelling sins conducive to being confined in hell. Flies, sprays of water, woman, water on the surface of the earth, fire, cat and mungoose are always pure.

2. If inadvertently a brahmin takes food defiled by the Ucchiṣṭa (residual of food partaken) of a Śūdra he should fast for a day and night and drink Pañcagavya. He shall be purified.

3. If a brahmin and another brahmin are mutually defiled by their Ucchiṣṭa, the expiatory rite is taking a bath and Japa. They shall take food only at the end of the day.

4-5. If anyone takes food containing flies or bits of hair he shall immediately vomit it out for purity. He who takes foodstuffs keeping them in the palms, or licks the finger or eats food placed on the arms shall be purified after the expiry of a day and night. Or he shall drink water poured out to him. Water drunk with the left hand, or water drunk by others partially is like toddy and so shall not be drunk or if drunk one incurs the sin of drinking toddy.

6-7. Water taken in a leather bag is impure. If a low caste person resides in the house of any one of other castes, without declaring that he is of low caste, the expiatory rite for the twice-born is Cāndrāyaṇa or Parāka. That for a Śūdra is

the Prājāpatya rite. If the person resides knowingly, other types of expiatory rites are to be performed.

8. He who takes cooked food there shall perform half of a Kṛcchra penance. Those who take the food of these people shall perform a fourth of the Kṛcchra penance.

9. The brahmin who takes food of a washerman, an actor, a bamboo worker or a cobbler has to perform Cāndrāyaṇa penance.

10. If inadvertently he drinks water from a well or waterpot belonging to a Cāṇḍāla he shall perform the Sāntapana penance. A Vaiśya shall perform half of that.

11. A Śūdra in the circumstances shall perform a quarter of that. For inadvertently taking food in the house of a lowcaste, the atonement is three Kṛcchras. For approaching an Antyajā (low caste) woman, the expiatory rite is a Parāka.

12. A brāhmaṇa taking the Ucchiṣṭa of a low caste man becomes pure by performing Cāndrāyaṇa. If inadvertently he takes a Cāṇḍāla's food he should perform Aindhana (a variety of Sāntapana) form of an expiatory rite.

13. A Kṣatriya shall perform Sāntapana and the others shall perform Japa Yajña for a night. If a brahmin eats the fruit from the same tree as a Cāṇḍāla inadvertently he becomes pure after the lapse of a day and a night.

14. By eating Ucchiṣṭa impurity is incurred which shall be removed by vomiting it off. If he touches a Cāṇḍāla he shall repeat Gāyatrī eight thousand times or Drupadā Mantra a hundred times.

15. The atonement for taking the food of a Cāṇḍāla or a Śvapaca (those who cook dogs) or taking food after evacuating the bowels or urination (without the customary washing) is fasting for three nights. The expiation for approaching an Antyajā woman is Parāka penance.

16. Expiation for indulging in sexual intercourse with an unwilling woman is Parāka. There is no expiation for a low caste man in a similar context.

17. If a brahmin drinks water in a vessel that had contained wine and hence had been defiled, he is purified by a quarter of Kṛcchra penance and by undergoing all the Saṁskāras (investiture with sacred thread and other rites) all over again.

18-19. Brahmins who had once renounced the world but are desirous of starting the life of a householder again, after gathering food and drink, shall perform three Kṛcchras and three Cāndrāyaṇas. The Sage Vasiṣṭha has laid down all the Saṃskāras beginning with post-natal rites.

20-21. A defiled woman shall become pure again by Prājāpatya and other rites or by feeding two brahmins. A brahmin defiled by the touch of a dog or a Śūdra defiled by Ucchiṣṭa shall fast for a night and drink Pañcagavya. He shall become pure. Touched by an outcaste he shall fast for five nights.

22. A continuous stream of water is never defiled; dust blown out by wind is pure; women, children and old men are never polluted.

23. The mouth of women is always pure; the fruit struck down by birds is pure; a calf at the coming out of its mother animal's womb is pure; a dog in the act of seizing a beast of game is pure.

24. Aquatic animals while in water and surface and non-aquatic animals in the ground are pure. A person standing in water and performing Ācamana shall attain purity.

25. A vessel of bell metal not defiled by wine becomes pure by the application of ashes. If defiled by wine, it becomes pure by cow's urine or by heating.

26. Bell-metal vessels smelt by cows, or containing the Ucchiṣṭa of a Śūdra or struck by crow or a dog become pure by rubbing them with ash ten times.

27-29. A brahmin taking food in the vessel of a Śūdra should fast and then take Pañcagavya. A brahmin who has not rinsed his mouth after taking food becomes impure when touched by a dog or a Śūdra or others of a higher caste. He shall fast for regaining purity. Defiled by the touch of a woman in her menses he shall take Pañcagavya for purity. If a person evacuates his bowels or urinates in a dry place or in a road infested by thieves and tigers he is not defiled if he holds some coins in his hand. While taking Śauca he shall place the coins on the ground.

30. Gruel; curd, milk, buttermilk and Kṛśāra (mixture of jaggery, rice and gingelly seeds) can be taken even from a

Śūdra. These together with pulse and honey can be taken from a low caste person.

31. If a brahmin or other castes drink Gauḍī, Paiṣṭī or Mādhvika type of wine they shall expiate by drinking red-hot wine.

32. Defiled by taking food or drinking water in a house defiled by the impurity of death or birth of a child, a brahmin should repeat Gāyatrī five hundred times. A Kṣatriya and a Vaiśya in similar circumstances shall repeat Gāyatrī a hundred times.

33. When someone dies in the family, a brahmin remains impure for ten days and a Kṣatriya for twelve days. A Vaiśya becomes pure after fifteen days and a Śūdra in a month.

34. If a king dies in battle, or while performing a sacrifice or during a sojourn in a foreign land, if a child less than a month old dies, the purity is instantaneous (there is no impurity).

35-36. An unmarried girl, a brahmin boy not yet invested with the sacred thread, a boy who has cut his first tooth, and a three year old girl, if these die the impurity is for three days. If there is abortion the impurity is for as many days as the number of months of conception. A woman in her menses becomes pure on the fourth day.

37-38. In times of famine, civil commotion, etc., during the days of initiation, in the practice of a religious rite, marriage preparation, invitation to a brahmin for a Śrāddha, etc. impurities due to birth or death do not act as obstacles. Nor can the regular charity, etc. be disturbed.

39-40. A brahmin becomes impure by touching his wife in confinement. There is no impurity due to birth where sacrificial fires are daily nurtured, Vedas are regularly recited, or Vaiśva Deva Śrāddha is constantly performed. If a brahmin takes food in a house where the impurities are present he becomes pure after three days.

41-42. Women of four castes in their menses become impure again due to mutual touch. The brahmin woman becomes pure after three days, the Kṣatriya woman after two days, the Vaiśya woman after fasting for a day and the Śūdra

woman after taking a bath. Things measured in Droṇas are not to be cast off as defiled by them.

43. Cooked food touched by dogs or crows becomes defiled. The upper layer of such food should be thrown away. For the purification of the remaining food, it should be sprinkled with water from a vessel in which a piece of gold is kept and heated over fire for a short while.

44. If any one happens to drink water from a well where the dead body of a dog, jackal or a monkey has fallen, the expiation for a brahmin is fasting for three days, for a Kṣatriya two days and for a Vaiśya a single day.

45. If bones, hides, faeces or the dead body of a mouse fall into a well, the water shall be drained off and the well should be sprinkled with Pañcagavya. It becomes pure again.

46. If a tank or a lake is defiled as above, holy ashes should be sprayed over it and six potfuls of water should be taken out. If Pañcagavya is poured thereafter it becomes pure again.

47-48. The menstrual blood flowing into a tank contaminates it. Thirty potfuls of water should be taken out of the tank for purification. If any one indulges in sexual intercourse with a forbidden woman, drinks wine or eats beef he becomes impure. The atonement for a brahmin then is Cāndrāyaṇa penance, for a king it is Prājāpatya penance, for a Vaiśya it is Sāntapana and for a Śūdra it is fasting for five days.

49. After performing the expiatory rite they should make gifts of cows and feed brahmins. During sports wearing of blue cloth is not forbidden. Nor is it forbidden as a bedsheet. An indigo dyed cloth should not be touched otherwise. Persons regularly using blue cloth will fall into hell.

50-53. The slayer of a brahmin, the wine addict, the thief, the defiler of a preceptor's bed and those who associate with such sinners become pure after seeing the 'Great Bear'. Then he should make a gift of a hundred cows and feed brahmins. The slayer of a brahmin must stay in a cottage in a forest for twelve years. The wine-addict should fall into fire. The thief should hand over everything he possesses to a brahmin. The defiler of a preceptor's bed shall make the gift of a bull or a thousand cows.

54. Binding the two legs of a cow, tying it illegally, and

allowing it to die in conflagration or in a forest makes one a sinner and he should perform the complete Kṛcchra penance.

55-56. If a cow dies due to the defect in tying the bell round its neck, if one breaks its bones or horns, if one strips its skin, if one cuts its tail or wounds its nose, one shall expiate by taking over barley water for a fortnight. Injuring elephants or horses by means of weapons is also sinful and should be atoned for by performing the complete Kṛcchra penance.

57. Inadvertently taking in faeces or urine or touching wine the twice-born becomes sinful and should undergo all the Saṁskāras all over again.

58. While undergoing the Saṁskāras all over again, the items of tonsure, wearing of Kuśa girdle, holding of the staff, and the rites of begging alms can be omitted.

59. Raw flesh, ghī, honey and oil kept for a long time when taken out of the vessel of an Antyaja become automatically pure.

60-61. The onefourth Kṛcchra consists of taking a single food for the first day, a single night food for the second day, and unsolicited food for the third day. The same with a fast for the fourth day is half a Kṛcchra. Twice that is Prājāpatya which atones for all sins. A Kṛcchra with seven days' fast is called Mahāsāntapana.

62. Taking hot water alone for three days, then taking hot milk alone for three days and then taking hot ghī alone for three days, is called a Taptakṛcchra. It quells all sins.

63. A Parāka penance that quells all sins consists of fasting for twelve days. In the expiatory rites morsels of food must be increased by one each in the bright half and decreased by one each in the dark half.

64-66. The constituents of Pañcagavya are as follows:—Milk taken from a gold-coloured cow; the cow dung of a white cow; urine of a copper coloured cow; clarified butter of the milk of a blue cow and the curd of the milk of a black cow. Water added should be consecrated by Kuśa grass. Eight Māśas of cow's urine, four Māśas of dung, twelve Māśas of milk, ten Māśas of curd and five māśas of ghī form the correct proportion. This Pañcagavya removes all impurities.

CHAPTER TWO HUNDRED AND TWENTYTHREE

Yuga-dharma

Brahmā said:

1. O Vyāsa, I have narrated with devotion the various acts of piety practised by the sages. Through them Viṣṇu can be propitiated. They are conducive to happiness.

2-3. Lord Viṣṇu who dispenses virtue, love, wealth and salvation can be attained by Tarpaṇa, Homa and Sandhyā prayers. Virtue is Lord Viṣṇu Himself; worship is Viṣṇu; performance of Tarpaṇa, Homa, Sandhyā prayers, contemplation, everything is Lord Hari Himself.

Sūta said:

4. I shall explain, O Śaunaka, the Pralaya (dissolution) of the universe. Please listen to everything. A thousand sets of the four Yugas constitute a Kalpa which is one day for Brahmā, the lotus born deity.

5. Know the characteristic features of the four Yugas viz Kṛta, Tretā, Dvāpara and Kali. In Kṛta age virtue rests on its four feet, viz. Truth, Gift, Penance and Mercy.

6. Hari protects Dharma then. All the wise men are contented. Men lived for four thousand years then.

7. At the end of Kṛta, brahmins were conquered by Kṣatriyas and Vaiśyas and Śūdras remained submissive to the twice-born. The powerful Viṣṇu, the valorous, killed the Rākṣasas.

8. In the Tretā age, virtue stands on three feet, viz. Truth, Gift and Mercy. Men are devoted to Yajñas (sacrifices) then. The universe takes its origin (sustenance) from Kṣatriyas.

9. Hari of the red hue is worshipped by men who live for a thousand years. Viṣṇu has a mighty chariot in this age. Kṣatriyas killed Rākṣasas. [Or Viṣṇu who incarnated as Bhīmaratha of the Kṣatriya caste killed the Rākṣasas].

10. In the Dvāpara age, when Viṣṇu takes the yellow hue, virtue stands on two legs. People live for four hundred years and take their origin and sustenance from brahmins and Kṣatriyas.

11. On seeing people deficient in intellect, Lord Viṣṇu incarnating as Vyāsa divided the Vedas into four books.

12-13. He taught the Vedas to his disciples. Please know the details. Disciple Paila was taught Ṛgveda; Jaimini was taught Sāmaveda; Sumantu was taught Atharvaveda and Mahāmuni was taught Yajurveda. Sūta in the company of Vaiśampāyana was taught the Purāṇas. He who knows the eighteen Purāṇas is Lord Hari himself.

14. The five topics dealt with in a Purāṇa are (1) creation (2) subsidiary creation (3) genealogy (4) Manvantaras and (5) the detailed description of the exploits of various kings.

15-16. The eighteen Purāṇas are—(1) Brāhma (2) Pādma (3) Vaiṣṇava (4) Śaiva¹ (5) Bhāgavata (6) Bhaviṣya (7) Nāradiya (8) Skānda (9) Liṅga (10) Varāha (11) Mārkaṇḍeya (12) Āgneya (13) Brahmavaivarta (14) Kaurma (15) Mātsya (16) Gāruḍa (17) Vāyaviya and (18) Brahmāṇḍa.

17. Many Upapurāṇas have been mentioned by sages. The first one is narrated by Sanatkumāra. The next one is that of Narasimha.

18. The third one is Skānda as narrated by Kumāra. The fourth one is Śivadharmas as narrated by Nandīśvara.

19. The next one is the one of wonderful features narrated by Durvāsas. The next one is narrated by Nārada. Then come those narrated by Kapila, Vāmana and Uśanas.

20. The other ones are Brahmāṇḍa, Vāruṇa, Kālikā, Māheśvara, Sāmba, Sarvārthasañcaya, Parāśarokta, Mārīca and Bhārgava.

21. The eighteen Vidyās are :—(1) Purāṇas (2) Dharmaśāstras (3-6) the four Vedas (7-12) the six Vedāṅgas (13) Nyāya (14) Mīmāṃsā (15) Āyurveda (16) Arthaśāstra (17) the Gāndharva vidyā (Science of Music) and (18) Dhanurveda the Science of Archery, O Sage Śaunaka.

22. By the end of Dvāpara, Lord Hari had already removed the weighty burden of the earth. Then Lord Hari

1. Sometimes *Vāyu Purāṇa* is inserted in place of *Śiva Purāṇa* in the list of eighteen *Mahāpurāṇas*.

incarnated as Kṛṣṇa (the black) when virtue began to stand on a single foot.

23. Then (in the Kali age) men will become vicious, ruthless and evilminded. There are three qualities in a man viz. Sattva, Rajas and Tamas. Actuated by Kali (Kāla) these qualities undergo various changes in the Ātman.

24. When the Sattva quality is predominant in the mind, the intellect and the sense organs know that to be the Kṛta Yuga when people are devoted to knowledge and penance.

25. O Śaunaka, when the energy of people is turned towards the fulfilment of their desires and Rajas predominates, know that to be Tretā Yuga.

26. When Rajas and Tamas are equally powerful giving rise to greed, discontent, false prestige, haughtiness, rivalry and eager pursuit of desired objects, know that to be Dvāpara.

27. When Tamas alone is predominant, the people utter falsehood always, are lethargic, somnolent, seeking violent means and overwhelmed by grief, delusion, terror and wretchedness, know that to be Kali age.

28. Then people are lustful and harsh in speech. Country is overrun by thieves and robbers. Vedas are spoiled by Pāṣaṇḍas (misinterpreters).

29. Kings will be begging of the subjects. People will be overpowered by their penises and bellies. [They will be carnal minded and gluttonous). The religious students will be divested of their rites and impure. Mendicants will turn householders.

30. Ascetics will begin to stay in villages. Depositors will be covetous of wealth. People will be short in stature but very gluttonous. Thieves and robbers will be considered holy.

31. Servants will leave their masters in the lurch; the ascetics will cast off their religious rite; Śūdras will begin to receive Dakṣiṇās and Vaiśyas will turn to austerities.

32-33. All people will be disgruntled appearing like Piśācas. They will be worshipping fire, deities and guests by means of unjustifiable means of feeding. When Kali age sets in, people will never offer water libations to their Pitṛs. They will be devoted to womenfolk and for all appearance they will not be different from Śūdras, O, Śaunaka.

34. Women will give birth to many children. Their good fortune will decline. If they are rebuked they will simply scratch their heads and defy all orders.

35. Overwhelmed by heretics people will cease to worship Viṣṇu. But, O Brahmins, though the Kali age is full of defects there is a great virtue in it.

36-37. In Kali, by singing songs in praise of Lord Kṛṣṇa one can free oneself from the great bondage. In Kṛta age people have to perform sacrifices and in the Tretā they have to recite Japas. In the Dvāpara age, by serving the lord they can attain salvation but in Kali that is possible only by singing songs in praise of the Lord. Hence, Hari is to be contemplated upon for ever and worshipped, O Śaunaka.

CHAPTER TWO HUNDRED AND TWENTYFOUR

Dissolution

Sūta said :

1. At the end of a thousand sets of four Yugas there will be a causal dissolution of all created beings called Brāhma laya or Naimittika laya. At the end of a Kalpa there will be a drought extending over a hundred years.

2. Then seven fierce suns will blaze in the sky. Drying up every drop of water they will wither up the three worlds.

3. The earth, Bhuvah, Svah and Mahar Lokas with all their inmates mobile and immobile will be completely dried up. Lord Viṣṇu in the form of Rudra, will burn nether worlds as well.

4. First burning up the three worlds, Lord Viṣṇu will begin creating clouds from his mouth. These clouds of various delusive nature will shower water for a hundred years.

5. The whole world will appear like a vast ocean of water. All mobile and immobile beings will be destroyed.

Viṣṇu will then lie down on the back of the serpent Ananta assuming the form of the Supreme Brahman.

6. After sleeping for a thousand years he will begin creating the universe again. Now I shall explain the dissolution called Prākṛtika Pralaya (Natural dissolution), O Śaunaka, please listen.

7. When a hundred years (of Brahmā) are completed, Lord Hari with his yogic powers destroys the whole universe after absorbing within himself the deity Brahmā.

8. A long period of drought and blazing sun will be followed by the formation of clouds that will pour heavy showers for a hundred years and fill the cosmos with water.

9. With water within, the Anḍa (the Cosmic Egg) will burst when the life span of Brahmā is over and dissolve in water.

10. The whole Earth sustaining the world will dissolve in water. The waters will merge in fire and the fire will merge in wind.

11. The wind will merge in Ether and the Ether in Bhūtādi (the essential matter). This essential matter merges into Mahān (the Cosmic Intellect). The Mahān merges into Avyakta Prakṛti (the undifferentiated Nature) which loses itself into the Puruṣa (the eternal subjectivity).

12. Hari sleeps for a hundred years and then creates on the onset of day in the same order manifesting finally into the world.

CHAPTER TWO HUNDRED AND TWENTYFIVE

Results of good and bad acts

Sūta said :

1. After knowing the three types of misery such as the Ādhyātmika (physiological) etc. the wise man conscious of the Saṁsāra cakṛa (the wheel of worldly existence) will become possessed of wisdom and non-attachment (to things

mundane) and then merge into Ātyantika Laya (Psychic annihilation).

2. I shall mention the wheel of worldly Existence from the time of death without knowing which the individual self (Puruṣārtha) cannot become sub-merged in the supreme self (Paramātmā).

3. After casting off the outer garment (i.e. the gross body) the man takes another body (the subtle one). In twelve days, he is led by the attendants of Yama.

4. The water libations with gingelly seeds offered by the kinsmen in the world as well as the ball of rice (piṇḍa) offered by them is partaken of by him in the region of Yama.

5. From there the meritorious man goes to heaven and the sinner to hell.

6. After experiencing the benefits or torture of heaven and hell, the individual enters the womb of women. First nucleus is formed in the umbilical region which splits into bifurcated seed.

7. The foetus is then evolved with frothy exudations. Blood and muscles are formed thereafter when the lump may weigh a Pala in weight. Then it is said to sprout.

8. Limbs begin to grow; fingers are developed; eyes, nose, nails, etc are formulated.

9. Hairs begin to grow on the body and the head; the child is placed in a topsyturvy position and is born in the tenth month.

10. Then the most delusive Māyā (Illusory Power) of Viṣṇu begins to envelop him as he proceeds from infancy to childhood, youth and old age.

11. Then he dies and reaps the fruit of his different activities of virtue or otherwise. Thus man is caught in the cogs of the wheel of worldly existence that continues to turn like the water wheel.

12. A life coming back from hell becomes born of sinful wombs. O wise scholar, a man accepting gifts from a fallen man takes birth in a lower stratum.

13. A beggar, on returning from hell is born as a worm. A brahmin defrauding his preceptor is born as a dog.

14. Mentally coveting his (preceptor's) wife or riches he undoubtedly is born as a dog. Alike dishonouring friends he is reborn as an ass.

15-16. A person harassing the parents is reborn as a tortoise. If a servant trusted by his master and partaking of his food deceives him out of delusion he is reborn as a monkey after death. A misappropriator of trust property after experiencing the hardships of hell is reborn as a worm.

17. A person always envious of others goes to hell and is born again as a Rākṣasa. A man committing breach of trust is reborn as a fish.

18. A person hoarding barley grains is reborn as a mouse after death. A person committing rape on other men's wives is reborn as a vile wolf.

19. A person pursuing an affair with his brother's wife is reborn as a cuckoo. A man indulging in sexual intercourse with the wife of a preceptor or other elders is reborn as a pig.

20-21. If a person causes any impediment to a sacrifice, act of charity or performance of a marriage he shall be reborn as a worm. If a person takes food without first offering the same to deities, manes or brahmins he is reborn as a crow after undergoing the hardships of hell. A man insulting his elder brother is born again as a crane.

22. A Śūdra ravishing a brahmin woman is born again as a worm. If he makes her pregnant as a result of his vile act he is reborn as a white ant eating away wood and trees.

23. An ungrateful wretch is born successively as bacteria worm, locust and scorpion. A person abducting an unarmed person is reborn as a mule.

24. A slayer of women and infants is reborn as a worm. A person stealing cooked food is born again as a fly.

25. A stealer of cooked rice is born as a cat, that of gingelly seeds a mouse, that of ghī a mongoose and a stealer of sheat-fish and flesh is born as a crow.

26. A man stealing honey is reborn as a gnat. A thief of fried pie is born as an ant. The sinner of illegal theft of (irrigation) water is reborn as a crow.

27. A stealer of timber is born as a Hārīta bird or a pigeon. The stealer of a gold vessel is reborn as a worm.

28. A stealer of cotton garments is born as a crane ; a fire-thief becomes a stork; a thief of paints and vegetables is born as a peacock.

29. If a person steals any red object he is born as a Jivañjivaka bird (a cakora). If a man steals auspicious scents he is born as a mole. A thief of rabbits is reborn as a rabbit.

30. A thief of kalāpa (peacock's plumes or a woman's girdle or any other ornament) is reborn as a eunuch. A stealer of wooden pieces is born again as a grass worm. If a person steals flowers he is born as a poor beggar. If a person steals lac-juice he is born again as a lame man.

31. A thief of greens is reborn as a Hārīta bird; a person stealing stored water is reborn as a Cātaka bird. A person illegally occupying another man's house undergoes hardships in fierce hells Raurava etc. and is born again.

32. A person stealing grasses, hedges, creepers and barks of these is born again as a tree. This is the same in the case of the stealers of cow, gold, etc.

33. A stealer of knowledge (a person who does not pay for instructions received) undergoes hardships in many hells and is born again as a dumb man. If a person casts ghī and other offerings in unkindled fire he is reborn as a man suffering from chronic impairment of digestion.

34-35. The characteristic features of those who had had their hardships in hell and are reborn are: scandalising others, ingratitude, outraging the limits of decency, ruthlessness, cruelty, attachment to other men's wives, stealing other men's property, blasphemy, harassing and deceiving others, and miserliness.

36-37. The characteristic features of those who had had a happy sojourn in heaven and are reborn are :—Sympathy towards all living beings, pleasant conversation, belief in a supreme region, helping in return, truthfulness, whole-some advice to others, belief in the authority of Vedas; devotion to preceptors, Devas, divine sages, enlightened sages, etc, association with good men, eagerness in performing noble deeds and friendship.

A man attains Ātyantika Laya (final emancipation of the soul) by a thorough comprehension of the Yogavidyā along-with its eight subsidiary components.

CHAPTER TWO HUNDRED AND TWENTYSIX

Yoga and its Components

Sūta said :

1. I shall explain the great Yoga with its component parts, that yields worldly enjoyments and salvation. It quells all sins if read with devotion. Please listen to it.

2. The feeling of 'My-ness' is the root cause of all miseries which can be removed by a feeling of 'Not-mine'. The noble-minded Dattātreya mentioned the same to Alarka.

3-5. The tree of Ignorance sought by the worldly minded for the sake of happiness and peace has the great basin round it in the form of riches and foodgrains. Its root is Sin. The germinating sprout is the feeling of Egoism. The great main trunk is the feeling of 'My-ness'. Houses, fields etc. are its branches. Wives, sons, etc are the tender leaves. Those who imbibe the divine Brahmarasa free from dusts (of Rajoguṇa) and are thornless hew it down with the axe of learning and merge themselves in the Supreme God.

6-7. Intellectually efficient persons thus attain the highest bliss. O king (Alarka) the self in which the sense-organs get merged is neither your physical body nor mine. It is not what you see and feel as important. Nor is it the Tanmātrā (essential matter) nor the speech nor the mind (the internal sense organ).

8-9. The self identified with the body dies today and is born again tomorrow. It is due to the three Guṇas. Though the body and the soul seem to be one, there is actually the distinction between the two. A Yogin who knows this distinction

attains salvation which is the identity with the supreme soul. O son, it is due to the Trigūṇas that this identity is not realised.

10. That is called house where one stays; that is diet whereby one sustains oneself. Similarly, that is real knowledge which is conducive to salvation. Ignorance brings about adverse results.

11. Merits and demerits, O king, can be exhausted by duly experiencing the fruits thereof. The annihilation of the activities yet to be performed is possible by non-performance.

12. The Yamas or Niyamas (Restraints) are of five types, *viz* :—Non-violence, truthfulness, non-stealing, celibacy and non-acceptance of gifts. Śauca or purity is of two varieties (the internal and the external).

13. Dama (Suppression) is contentment, quiescence due to austerities and the worship of Vāsudeva. By Āsana we mean the different postures such as Padmaka, etc. Prāṇāyāma means full control of breath.

14-15. It is of three types—Pūraka,¹ Kumbhaka² and Recaka³ each of which is again subdivided into three. The Laghu (of short duration) consists of ten mātrās (periods of time less than a second); the Madhyama is of twenty mātrās and the Uttama consists of thirty mātrās. A Prāṇāyāma with Japa and Dhyāna (contemplation) is called Sagarbha Prāṇāyāma, opposite of which is Agarbha Prāṇāyāma.

16. One shall conquer the various defects in the body by means of Prāṇāyāma. By Pūraka (inhalation), somnolence is to be conquered. By Kumbhaka (Retention of breath), one can conquer the shivering sensation. By Recaka (Exhalation), one can conquer the augmentation or excess of heat in the body.

17. Seated in a comfortable Yogic posture pressing the penis and the testicles with the heels one shall keep the Praṇava in the heart and practise Prāṇāyāma.

18. The function of the Tamoguṇa must be suppressed by means of Rajoguṇa and that of Rajoguṇa is to be suppressed

1. Inhaling the breath.

2. Retaining the breath.

3. Exhaling the breath.

by means of Sattvaguna and ultimately the practiser of Yoga should maintain himself in Nīścalāvṛtti (unruffled serene state).

19. The sense organs, the vital air, and the mind should be withdrawn from the sensual objects. This complete abstraction is called Pratyāhāra which should be constantly practised.

20. Taking eight or ten Prāṇāyāmas is called Dhāraṇā. Persons who are able to see the truth have thus spoken of two types of Dhāraṇās.

21-22. There are ten points of concentration for the practice of Dhāraṇā. First in the Nāḍī (nerves) [or Nābhi the umbilicus] then in order in the heart, throat, mouth, tip of the nose, middle of the eyebrows, head and then finally in the supreme soul. After practising these ten Dhāraṇās successfully one attains the imperishable status.

23. As one fire gets merged in another fire, so the individual soul gets merged in the supreme soul. The single syllable Om, which is the symbol of Brahman and very holy should be repeated frequently.

24. The three letters A, U and M together constitute the mystic syllable Om which symbolises the imperishable Brahman.

25. I am Brahman the greatest effulgence divested of the gross body. I am Brahman the greatest effulgence devoid of old age and death.

26. I am Brahman the greatest effulgence untainted by the dirts of the Principle of Earth. I am Brahman the greatest effulgence free from the principles of Vāyu and Ether.

27. I am Brahman the greatest effulgence divested of the subtle body. I am Brahman the greatest effulgence unlimited by space or absence of space.

28. I am Brahman the greatest effulgence free from the essential principle of smell. I am Brahman the greatest effulgence free from the principles of ear and skin (sound and touch).

29. I am Brahman the greatest effulgence free from tongue and nose. I am Brahman the greatest effulgence free from Prāṇa and Apāna.

30. I am Brahman the greatest effulgence free from Vyâna and Udâna. I am Brahman the greatest effulgence devoid of the influence of Nescience.

31. I am Brahman the greatest effulgence, the greatest of the three Padas devoid of body, sense organs, mind, intellect, Prâṇa and the ego.

32. I am the Brahman the eternal, the pure, the enlightened, the conjoined, the bliss, the non-bifurcated. I am Brahman the greatest effulgence, of the form of supreme knowledge for salvation.

Sûta said :

33-34. O Śaunaka, I have thus explained to you the science of Yoga with its eight components, that yields salvation. Those who are bound by the fetters of Natural evolution are definitely reborn after the Nitya and Naimittika Layas (the permanent and the causal dissolutions). But not so after attaining the supreme soul. A man deludedly ignorant becomes free due to knowledge and emancipates himself.

35. Thereafter, he does not die. He is not miserable. He is not sick. He is not fettered. A truthful person is untainted by sins. He is never tortured in hell.

36. He has no misery of being in the womb. He becomes one with Nārāyaṇa the unchangeable. With single minded devotion alone he has to be attained, the Lord who accords worldly enjoyments and salvation.

37. By means of contemplation, worship, Japas, correctly sung songs of praise, duly performed rites, sacrifices and gifts the mind becomes pure and true knowledge is obtained thereby.

38-40. Brahmins (in days of yore) have attained salvation by repetitions of Praṇava and other Mantras. Indra attained the greatest region due to it. The Gandharvas, the celestial damsels and the Devas attained Deva-hood due to it. The sages gained their sagehood, the Gandharvas their Gandharvahood and the kings their kingship due to this alone.

CHAPTER TWO HUNDRED AND TWENTYSEVEN

Yoga and its Components

Sūta said :

1. I shall explain devotion to Viṣṇu whereby everything can be secured. Hari is not pleased by anything else so much as by devotion.

2. A regular remembrance of Hari is the root cause of great welfare, the source of origin of the stream of merits and the most tasteful fruit of life.

3-4. Intelligent scholars have mentioned that service unto God is the best of the various means of devotion. Those who shed tears of joy, with hair standing on their ends while the names of the Lord of the world are being sung along with His activities are the real devotees. The gain of feet of the great Lord, the support and creator of the universe, accords true wisdom.

5-6. Those who are affectionate and carry out the perpetual service of God are the real Vaiṣṇavas. Even without hearing the words of the Vedas or the discourse of the Lord (Theology and Philosophy) he who bows with great devotion and adores and commends the sympathy and favouritism of the Lord to His devotees is a real Vaiṣṇava.

7-8. If there is delight in hearing His stories, the ears become fruitful. He who has dedicated all his feelings unto God Viṣṇu with great devotion through a learned brahmin devoted to Lord Viśveśvara, is a Mahābhāgavata (a great devotee). He who himself worships the Lord by flower offerings, or he who takes to worship for sustenance is also a Bhāgavata.

9. There are eight types of devotion. Even a Mleccha (outcaste) who is a great devotee is on a par with the greatest of brahmins and sages. He attains the greatest of goals.

10. Exchange of articles with him is allowed. He can be worshipped like Lord Hari Himself. A Cāṇḍāla becoming a devotee casually sanctifies everything.

11. This is the rite of Lord Hari:—that he accords freedom from fear of all living beings to him who says 'Please

be merciful to me who have sought refuge in you. I am Thine."

12. A person who has mastered all the systems of vedānta is better than thousands of Mantrayājins (those who perform sacrifice reciting Mantras). A devotee of Lord Viṣṇu is better than ten millions of such Vedāntins.

13. Ekāntins (those who are single-minded in Lord's devotion) attain the greatest region even with their gross body. This unswerving faith in Viṣṇu makes them identical with Him and He is fondly attached to them also.

14. Those who are thus single-minded in their devotion to Lord are great favourites unto Him though he impartially loves everyone.

15-17. His Bhakti does not go astray even in times of danger. Remembering Lord Viṣṇu my great devotion does not go away from my heart (I am always attached to Him) as it is the greatest love that suffers no adverse effects from worldly objects. Even if a man has mastered the Vedas and Śāstras he should be considered the vilest among men if he is not devoted to Lord. Even if a man has not learned Vedas and Śāstras, even if he has not performed any sacrifice, it must be deemed that he has done everything if he is devoted to Lord Viṣṇu.

18. O great sages, even those who perform great sacrifices, even those who have learned the Vedas do not attain that goal which devotees attain.

19. A person reckless about his conduct of life and duties according to the stage of his life is able to sanctify the entire world if he becomes a Vaiṣṇava in the same way as the rising sun does.

20. Even ruthless wicked persons bent upon sinful activities attain the greatest region on being devoted to Lord Nārāyaṇa.

21. If there is firm and unflinching devotion to Lord Janārdana that alone will give one extreme pleasure. Heavenly bliss is nothing in comparison to it.

22. To those men who roam about the world that is impassable due to diversified actions, the sole support is Janārdana who is propitiated.

23. He who does not listen to the songs of praise of the divine qualities of the discus-bearing lord of lords (Viṣṇu), is no better than a deaf man. He is to be banished from all religious activities.

24. If any one's body is not thrilled with horripilation when the name of Viṣṇu is sung, it is no better than a corpse.

25. If there is annihilation of all sins when the mind is directed towards the Lord the devotion to Him will necessarily usher in salvation even long.

26. They say that Yama, on seeing his attendant with the noose in his hand whispers into his ears—'Avoid those men who have sought refuge in Madhusūdana (slayer of the demon Madhu). I am lord of other men not of Vaiṣṇavas.'

27. The lord has said—'Even if the vilest of persons were to be devoted to me to the exclusion of others he must be considered a saint. He is of the right and perfect enterprise.'

28. O Excellent brahmin, you can even swear that a devotee of Viṣṇu will become righteous quickly and attain permanent peace. He never perishes.

29. Not only virtue, wealth and love but even salvation is easily accessible to him whose devotion is firm towards Hari, the root cause of all worlds.

30. Hari's Māyā (Nescience, Illusion) is divine and insurmountable composed as it is of the three Guṇas. Only they who resort to Him can cross it.

31. If a person has his intellect concentrated on Hari of what use are sacrifices and worships to him? Viṣṇu can be propitiated by devotion alone. There is no other cause thereof.

32. The noble-souled Janārdana cannot be so much propitiated by gifts of various kinds distributed by persons, or flowers or unguents as by single-minded devotion.

33. The worldly existence is a poisonous tree but two of its fruits are comparable even to nectar, one is devotion to Lord Keśava and the other is a chance association with His devotees.

34. Leaves, flowers, fruits and water are easily available always. Hence, by devotion alone the eternal being can be attained. Still people strive after salvation.

35. The manes jump with joy, the grandfathers dance in gaiety in view of the fact that 'A vaiṣṇava is born in our family. He is sure to enable us to surmount all difficulties.'

36. When such ignorant sinners cavilling at Indra and Lord Viṣṇu like Śiśupāla, Suyodhana and others have attained salvation shaking off their sins by means of constant memory (of the Lord) what doubt is there in the case of persons of great devotion ?

37. Even if they are devoid of contemplation and yogic practice people who have sought shelter in Him will cross the sea of death and attain the Vaiṣṇava region.

38. O Mādhava, the horse of my mind is bedevilled by hundreds of painful experiences arising from the world of existence. It is faltering in the pores of sense organs. May it be tethered to the peg of Thy foot with firm devotion as the cord.

39. Viṣṇu is the supreme Brahman, devoid of difference and differentiation. Although this is known from the Vedas, principles (enunciated by sages) and actual experience, those who are deluded know it not.

CHAPTER TWO HUNDRED AND TWENTYEIGHT

Devotion to Viṣṇu

Sūta said:

1. The man who bows to Aja (the Unborn deity) the cause of salvation, free from beginning and end, the unchangeable and the imperishable, becomes worthy of being revered by the whole world.

2. With great devotion for ever I bow down to Viṣṇu, Bliss personified, the unbifurcated, perfect knowledge, the omnipresent and the lord who resides in the hearts of men.

3. I bow down to the great lord Viṣṇu the immanent soul that sees the auspicious and the inauspicious in every one and bears witness to everything.

4. He who, though competent, does not bow down to Cakrapāṇi (the discus-wielding Lord Viṣṇu) is a mere destroyer of the grassy growth in the world (is a beast grazing grass).

5. Even a single bow firm and full of good feelings directed towards Kṛṣṇa handsomely dark in colour like the interior of the glistening cloud, the immeasurable overlord of all the worlds, is competent to sanctify immediately even a Cāṇḍāla who cooks dog's flesh.

6. Even by means of a hundred sacrifices it is impossible to attain that goal which a man who worships (Lord Viṣṇu) by means of a Namaskāra (kneeling down) done by falling down on the ground like a staff, attains.

7. A single Namaskāra directed towards Kṛṣṇa is conducive to save by according salvation to those who wander in the impassable woods of worldly existence which seems (to some) like a well in a pleasure grove.

8. Seated, lying down or standing whether it be here or there one shall always take refuge in the mantra 'Namo Nārāyaṇāya' (obeisance to Nārāyaṇa).

9. The word 'Nārāyaṇa' exists. The faculty of speech is under their control, still the ignorant fools fall into hell. How surprising is it?

10. A man may have four mouths or even a crore of them and he may be pure in mind. It may or may not be possible for him to narrate even a ten thousandth part of the good qualities of Viṣṇu the lord of deities.

11. Sages like Vyāsa and others in worshipping the slayer of Madhu stop in the middle because they have exhausted their mental faculties and not because the qualities of Govinda are exhausted.

12. Even if due to sheer helplessness a man calls out the name of the lord he is immediately freed from all sins like the deer saved from the claws of the lion. Surely, he has girt up his loins for his journey towards salvation.

13. If a man calls out the name of the lord even in his dream it destroys his all sins. Then what doubt is there that the sins will be removed when the name of Janārdana is openly repeated.

14. O Brahmin, they by whom the words 'Obeisance,

O Kṛṣṇa, Acyuta, Ananta, Vāsudeva' have been uttered with great feelings of devotion will never go to Yama's city.

15. Just as a blazing fire becomes dim or darkness is completely dispelled when the sun rises, so also the heap of sin is dissipated when Hari's name is sung.

16-17. Surely, a sojourn in heaven comes to an end. To persons who undertake a long journey with the memory of Kṛṣṇa filling their minds the food to be taken while in transit is the frequent repetition of the names of Puṇḍarikākṣa (Lord Viṣṇu). The Vaiṣṇava name of Kṛṣṇa is the only panacea for the removal of the effects of the poisonous bite of the serpent of worldly existence. By reciting it the man becomes free.

18. What is obtained by means of contemplation in the Kṛta Yuga, reciting mantras in the Tretā Yuga and worshipping in Dvāpara is obtained in Kali Yuga by constantly remembering Lord Keśava.

19. He the tip of whose tongue bears the two syllables *Ha* and *ri* crosses the ocean of worldly existence and goes to the region of Viṣṇu.

20. A man who has realised thousands of wicked actions with which he is surrounded but who sincerely yearns for welfare and purity and therefore takes active interest in singing the praise of Nārāyaṇa does not see even in his dream a rebirth.

CHAPTER TWO HUNDRED AND TWENTYNINE

Devotion to Viṣṇu

Sūta said:

1-2. The propitiation of Hari the lord of the entire universe is essential. He who makes flower-offerings or libations of water after reciting the Puruṣa Sūkta has actually worshipped the entire universe consisting of the mobile and immobile beings. He who does not worship Lord Viṣṇu should be deemed to have committed the murder of a brahmin.

3. He who does not meditate upon Viṣṇu from whom the living beings take their origin and spread everywhere shall be reborn as a worm in the faeces.

4-5. A life undergoing tortures in the hell will be addressed thus by Yama:—“Hasn’t the lord Keśava the destroyer of all pains been worshipped by you? Why is it that you have not worshipped the lord who gives residence in His region to the votary who offers even libations of water in the absence of other articles?

6. Neither one’s own mother nor father nor other kinsmen can ever do unto one what Hṛṣīkeśa (Viṣṇu) does when propitiated and worshipped faithfully.

7. Viṣṇu the great Lord is to be worshipped by a person strictly adhering to the rules of conduct of life befitting his caste and stage of life. There is no other means of propitiating Him.

8. Neither by different kinds of gifts distributed (by the devotee) nor by flowers or unguents offered by him can the noble-souled Janārdana be propitiated as by devotion.

9. Salvation or identity (with the Supreme Soul) cannot be secured through riches, affluence or greatness or by a series of religious rites. The root cause for the same is the worship of Hari.

CHAPTER TWO HUNDRED AND THIRTY

Devotion to Viṣṇu

Sūta said :

1. After going through all sacred literature and deliberating frequently this is the only conclusion arrived at that Nārāyaṇa is to be meditated upon constantly.

2. If a man meditates on Lord Nārāyaṇa constantly with single-minded devotion, of what use to him are the making of gifts, pilgrimages, austerities and sacrifices ?

3. Sixty thousand holy centres and six thousand sacred rivers do not merit comparison with even a sixteenth part of the act of kneeling before the deity Nārāyaṇa.

4. Constant remembrance of Kṛṣṇa is far superior to all kinds of expiatory rites and practices of austerities.

5. If a person performing ordinary rites of expiation begins to love the sin committed, no other atonement is possible except hearty remembrance of Hari.

6. If a person meditates upon Nārāyaṇa even for a few minutes without any lassitude he attains heaven. What doubt is then about one who is always engrossed in it?

7. The state of the mind of a Yogin in the various stages of walking, dreaming slumbering and trance is similar to that of the mind directed towards Acyuta.

8. It is the duty of the devotee to remember Govinda, the lord of Lakṣmī, whether standing, falling, prattling, entering the chamber, taking food or just waking up.

9. Assiduously engaged in one's own duty one shall fix one's mind in Janārdana. This statement is in accordance with the sacred literature. There is no use in talking much.

10. Meditation is the greatest virtue, meditation is the greatest penance, meditation is the greatest purificatory rite. Hence, one shall be devoted to meditation.

11. There is no greater object of meditation than Viṣṇu. There is no greater penance than fasting (on Ekādaśī day). Even more important than that is the constant thought of Vāsudeva.

12. Madhusūdana when meditated upon, gives the devotee, unsolicited, what is difficult to get and what cannot be even comprehended.

13. If inadvertently a slip occurs while one is performing a sacrifice a mere remembrance of Viṣṇu fills the void. This is what is laid down in the Vedas.

14. There is no other way of atoning for sins, comparable to meditation. The fire of Yogic practices (with the meditation on Viṣṇu) burns away the causes bringing about the birth of the future body.

15. A Yogin competent to practise the state of trance attains salvation in this very birth by burning all Karmans in the fire of Yoga without delay.

16. Just as a blazing fire with leaping flames consumes the heap of dried straw so also the fire of Yoga consumes all sins when Lord Viṣṇu is fixed in the mind.

17. Just as gold is freed of its impurities due to its contact with fire so also all the impurities of men are dispelled by Vāsudeva.

18. When Hari is remembered so much sin is quelled as can be quelled by thousands of ablutions in the Gangetic waters and the holy ablutions taken for millions of times in the holy tank of Puṣkara.

19. Within a moment after the contemplation of Hari so much sin is dissolved as is wiped off by means of thousands of Prāṇāyāmas.

20. Evil influence of the Kali age, wicked statements, vile utterances of heretics—none of these affect the mind of the person in whose mind Lord Keśava finds a place.

21. The moment in which Lord Hari is remembered has the auspicious properties of the holy Tithis (days of the lunar month), days, nights, beneficent lunar conjunctions and holy lagnas (units of time).

22. If a moment passes without remembering Vāsudeva, it is a great loss, a great void—a blindness, a sluggishness, a dumb-foundedness.

23. If Govinda is fixed in the mind, the vile Age of Kali is transformed into Kṛta. If Acyuta is not fixed in the mind even Kṛta Yuga is transformed into Kali age.

24. He, whose mind is fixed on Govinda while going ahead or retreating or standing alone, is always contented.

25. O Maitreya, even if there is any obstacle in Japa, Homa or worship, the desired fruits thereof as Devendrahood etc. can be attained if the mind is fixed in Vāsudeva.

26. A person with his mind dedicated to Keśava chops off the Māyā of the Puruṣa without forsaking the duties of a householder and without performing great penance.

27. If Govinda is stationed in the heart, people readily forgive angry persons and sympathise with fools. They are joyous in the company of virtuous people.

28. While performing the various holy rites of ablutions,

making gifts, etc., or expiatory rites especially after sinful actions, Lord Nārāyaṇa should be meditated upon.

29. They gain much, they achieve great success, they are not affected by failure, they in whose hearts is stationed Lord Janārdana dark in colour like the blue lotus.

30. Even worms, birds, etc., with their minds, fixed on Hari progress upwards. Then what doubt is there in the case of the wise ?

31. Why don't people seek refuge under the shade of the tree Vāsudeva which accords no excessive chillness or heat and which closes the doorway to hell ?

32. O friend, if Madhusūdana is fixed in the heart neither the curse of the sage Durvāsas nor the overlordship of Indra can effect the people.

33. Dhāraṇā (fixation of the heart) is perfect when the mind does not go astray (from Lord Viṣṇu), whether he is talking or standing or whether he is engaged in some activity of his choice.

34. One shall always meditate upon Nārāyaṇa, stationed in the middle of the solar zone, seated on the holy lotus seat, bedecked in bracelets, golden ear-rings, crown and necklaces, with a golden complexion and wielding Śaṅkha and Cakra.

35. There is nothing so holy as meditation. Even the sin of taking food from the hands of a Śvapaca (a Cāṇḍāla) does not taint him.

36. The mind of a wretch is always attached to worldly objects. If one's mind were that much attached to Nārāyaṇa how could he not be released from bondage ?

Sūta said :

37. How can he who is devoted to Viṣṇu bow to anyone ? He can enable himself to cross the ocean of sins.

38. That is perfect knowledge where Govinda presides That is true holy discourse where Keśava is discussed. That is the holy rite which is performed for His sake. Of what use are other profuse discussions ?

39. That is the true tongue which utters the praise of Lord Hari. That is the true mind which is dedicated to Him.

Only those hands which perform His adoration are worthy of praise.

40. That head alone is fruitful which bows to the Lord. The success of hand lies in adoring the Lord stationed in heaven. The mind that always dwells on His qualities and exploits is successful. The speech extolling the qualities of Govinda is all-successful.

41. Sinful actions so huge as mountain Meru or the mountain Mandara are dissipated entirely by merely remembering Lord Keśava.

42. Whatever man does, good or bad, should be dedicated to Nārāyaṇa. Then he is not affected adversely.

43. The living beings beginning with a blade of grass and ending with Brahmā are fourfold. All the universe mobile or immobile lies asleep due to thy Māyā O Hari.

44. The person whose mind is dedicated to the Lord never goes to hell.; the person who thinks of the Lord attains heaven; if the mind rests in the Lord he is never faced with obstacles. The region of Brahmā is a mere trifle. The imperishable lord accords salvation to the sluggish minded persons if he is thought of. The fact that a person dissolves himself when the Lord Acyuta is sung is only a small matter.

45. Those who wish to cross the ocean of misery shall perform the rites in fire, Japa, ablution and meditation and adoration of Viṣṇu. They are sure to cross it.

46. The king is the refuge of the Nation, the parents that of the child, virtue is the refuge of all men and Lord Hari is the refuge of every one.

47. O excellent sage, there is no greater holy centre than those who bow to the eternal Vāsudeva, the source of the universe.

48. One can meditate on Govinda without lassitude with the same purpose in view as in observing the worship of valuable gems or the study of the Vedas.

49. I consider a Śūdra, Niṣāda, a Śvapaca or a brahmin equal to one another if they are devotees of the Lord. None of these goes to hell.

50. People praise a rich man with great respect wishing for some monetary benefit. If they were to praise the creator

of the world with the same zeal is there any doubt that they would be released from bondage? (Who is not released from bondage?)

51. A powerful forest fire burns even a wet fuel. Viṣṇu so stationed in the heart burns all sins of yogins.

52. Deer and other creatures never stay on in a mountain forest that burns. Similarly, all sorts of sins never stay on in a person engaged in yogic practice.

53. The benefit that accrues to one is in proportion to one's faith. If at all there is any limitation in the influence of Lord Kṛṣṇa, it is this.

54. Śiśupāla¹, the son of Damaghoṣa, remembering Lord Govinda with hatred attained salvation. What doubt is there about a person who is engrossed completely in Him?

CHAPTER TWO HUNDRED AND THIRTYONE

Hymn to Narasimha

Sūta said :

1. O Śaunaka, I shall now mention the Hymn of prayer to Narasimha sung by Śiva. Formerly, the Mothers (Mātṛgaṇa)² told Śaṅkara thus :—

1. According to the Viṣṇu Purāṇa this monarch was, in a previous existence, the unrighteous Hiranyakaśipu, king of the *asuras*, who was killed by Viṣṇu in the form of Narasimha. He was next born as the ten-headed Rāvaṇa who was killed by Rāma. Then he was born as the son of Damaghoṣa and continued his enmity to Kṛṣṇa, the eighth incarnation of Viṣṇu, with even greater implacability. He denounced Kṛṣṇa when they met at the Rājasūya sacrifice of Yudhiṣṭhira, but his head was cut off by Kṛṣṇa with his discus. His death forms the subject of a celebrated poem by Māgha.

2. These appear to have been originally the female energies of the great gods, as Brahmāṇi of Brahmā, Māheśvari of Śiva, Vaiṣṇavi of Viṣṇu, Indrāṇi or Aindri of Indra, etc. The number of them was seven or eight or sixteen, but in the later mythology, they have increased out of number. They are connected with the Tantra-worship, and are represented as worshipping Śiva and attending upon his son Kārttikeya. [CDHM, p. 206].

2. O Lord, we wish to devour the entire universe along with deities, demons and human beings with your favour. Please permit us.

Śaṅkara said :

3. Certainly, all these people are to be protected by you all. Hence, this ruthless mentality may soon be diverted.

4. Disregarding the advice thus tendered by Śaṅkara, they began to devour the three worlds, inclusive of all mobile and immobile creatures, with impurity.

5. When the three worlds were being thus eaten by the Mothers, Lord Śiva meditated on the Lord in the form of Nṛsimha (the man-lion).

6-9. Lord Śaṅkara's conception of Nṛsimha was thus:—
 "He has no beginning or death; He is the originator of all living beings; His tongue blazes like lightning. He has great curved teeth; the manes blaze like a garland; He has bracelets studded with gems; He has a good crown; He is bedecked with golden manes; with His brilliance he pervades the whole Brahmāṇḍa (the Cosmic Egg); the hairs on His body are in curls in circlets. He is wearing a great garland consisting of many flowers of variegated colours."

10. As soon as He was meditated upon, the Lord appeared before Śaṅkara assuming the same form as was conceived by Rudra with great devotion.

11. In the same dazzling form unperceivable by the devas He stood there. Śaṅkara thereupon knelt before the Lord and prayed.

Śaṅkara said :

12. Obeisance to Thee O Lord of the universe, having the body of a Man-Lion, shining with claws, resembling the oyster shell, with which the lord of demons (Hiraṇyakaśipu) was killed.

13. Thou hast the golden and tawny coloured body of the giant clinging to Thy lotus-like Nails (claws). Obeisance to Padmanābha; obeisance to the suspicious, O Preceptor of the world. Thou roarest like the rumbling cloud

at the end of the Kalpa, O deity shining with the lustre of ten million suns.

14. O deity terrifying like thousand Yamas, valorous like thousand Indras, affluent like thousand Dhanadas (Kuberas) O deity with a thousand lotus-like feet.

15. O deity resembling a thousand moons, thousand rayed, moving like a lion, resplendent like a thousand Rudras, sung in praise by a thousand Brahmās.

16. Remembered in Japas by a thousand Rudras, endowed with a thousand all perceiving eyes, progenitor and destroyer of thousands, untier of thousands of bondages.

17. O Fierce deity, having the velocity of a thousand winds, thousand eyes, O Compassionate One !

Having thus sung the hymn to the lord of lords, Hari in the form of Man-lion, Śiva in all humility submitted thus :—

18. I had created the Mātṛs (the Mothers) for the destruction of the demon Andhaka. Disregarding my advice they are now devouring the wonderful created beings of the universe.

19. Having created them I am incompetent to kill them though unvanquished elsewhere. Having evolved them first how can I wish for their annihilation.

20-21. Thus addressed by Rudra, Hari in the form of the Man-lion created a thousand goddesses from the tip of his tongue. Hari the Vāgīśvara (Lord of speech) subdued the Mothers, protected the devas. He accorded peace and happiness to the world and vanished.

22. He who recites this Narasimha hymn in all purity and restraint of the sense organs shall be blessed with the realisation of all his desires like Rudra. There is no doubt in this.

23. One shall meditate on the deity Narasimha, with eyes shining like the midday sun (for the evil doers) and like white lotus (for the devotees), with his face beaming like the blazing fire, having neither beginning nor end, the eternal (the ancient), the unborn, lord of the great and the small, the receptacle of the Universe.

24-25. If anyone recites this hymn it quells all miseries like the sun dispelling the snow. When he wants to

perform the worship of the Lord in the form of Narasimha, Lord Śiva, the destroyer of the Tripuras, prepares His idol along with the Mothers. Then the lord appears before him and stands near him. After propitiating the great lord and obtaining the boon he saved the universe from the Mothers.

CHAPTER TWO HUNDRED AND THIRTYTWO

Kulāmṛta or Jñānāmṛta Hymn

Sūta said:

1. When he was asked by Sri Nārada, Lord Hara mentioned this hymn called Kulāmṛta (otherwise known as Jñānāmṛta). Please listen to it.

Nārada said:

2. He who is fettered by Dvandvas (conflicting factors)—Lust and Anger, the auspicious and the inauspicious and the various objects of the sense organs, sound, etc., and is tortured by them is necessarily a wretch in this world.

3. O Lord, the slayer of Tripuras, I wish to hear from you the means whereby that creature can be saved quickly from the ocean of death and transmigration.

Maheśvara said:

4. On hearing these words of Nārada the three-eyed deity Śambhu (Hara) spoke unto the sage.

5. O, Excellent sage, I shall tell you the great secret mantra and hymn called 'Jñānāmṛta' that destroys all miseries and removes the fear of bondage of worldly existence.

6-7. The four types of living beings beginning with the blade of grass and ending with the four-faced deity Brahmā,

consisting of the entire universe the mobile and the immobile, sleeps due to the *Mâyā* of Viṣṇu. If due to the grace of Lord Viṣṇu any one among them wakes up, he will cross the ocean of worldly existence which is impassable even to the gods.

8-9. It is the person who is averse to the acquisition of real knowledge that becomes puffed up due to the enjoyments and prosperity he possesses. Inebriated creatures get entangled in their attachment to sons, wives and families like the wild elephants sinking below the surface of waters of deluge.

I do not find any means of salvation even after hundred crores of births for that wretch who shuts up his mouth [and does not sing the Lord's Prayer] like the silk worm in the cocoon.

10. Hence, O Nārada, one shall propitiate the imperishable lord of all gods. One shall take delight in meditating on Viṣṇu.

11. [The hymn begins here and ends in the eighteenth verse] He who meditates constantly on Lord Viṣṇu, the universe-formed, devoid of beginning and end, the unborn, stationed in His own self and the omniscient becomes free.

12. A person meditating constantly on Viṣṇu holding devas (and others) within Himself becomes free. He who perpetually meditates on Viṣṇu, devoid of bodies, the creator, possessed of all knowledge and mental proclivities, the immovable and all-pervading becomes free.

13. He who constantly meditates on Lord Viṣṇu, free from doubts and contradictions, devoid of specific manifestations, divested of the created groups, free from ailments and afflictions, Vāsudeva the preceptor of all, becomes free.

14. He who meditates on all manifestations of the sentient soul of the all pervading, on Viṣṇu the auspicious, the single, the imperishable, becomes free.

15. He who meditates constantly on Viṣṇu, who is beyond the pale of all statements, who knows the three units of time (the past, present and future) who is lord of the universe, who bears witness to everything and who is more excellent than all the others, becomes free.

16. He who constantly meditates on Viṣṇu served by

Brahmā and other gods, Gandharvas, Sages, Siddhas, Cāraṇas¹, and Yogins becomes free.

17. All the people wishing for release from the bondage of worldly existence become free on singing thus the prayer of Viṣṇu the granter of boons.

18. Whoever wishes to get release from the bondage of worldly existence shall with concentration meditate on Viṣṇu. He who contemplates on the endless, imperishable lord Viṣṇu, established in the universe, the unborn and the lord of worlds, becomes free.

Śūta said:

19. What the Bull-emblemmed deity Śiva narrated to Nārada on being requested by him I have now told you.

20. My dear Sir, meditating on the supreme Brahman, the unwasting, the spotless, you shall obtain certainly the eternal and unchanging region.

21. Thousands of horse sacrifices, and hundreds of Vājapeya sacrifices do not merit even a sixteenth part of extremely concentrated devotion even for a moment.

22. After hearing the importance of Lord Viṣṇu from Śiva the divine sage propitiated Lord Viṣṇu devotedly and attained the status of achievement.

23. The sin committed in the course of millions of lives of the person who reads or hears this excellent hymn, perishes.

24. He who assiduously reads this hymn constantly of Lord Viṣṇu, recited by Lord Śiva at first, attains immortality.

CHAPTER TWO HUNDRED AND THIRTYTHREE

Mṛtyuśṭaka Hymn

Śūta said:

1. I shall mention the Hymn sung by Mārkaṇḍeya. (The hymn begins) I have sought refuge in Dāmodara. What can Mṛtyu (God of Death) do unto me?

1. A wandering actor or singer: a bard.

2. I have sought refuge in the deity bearing Śaṅkha and Cakra, the unchanging, whose form is manifest and who is called Adhokṣaja. What can Mṛtyu do unto me?

3. I have sought refuge in the Divine Varāha (Boar), Vāmana (dwarf), Viṣṇu, Nārasiṃha, Janārdana and Mādhava. What can Mṛtyu do unto me?

4. I have sought refuge in the great Puruṣa, the seed of Puṣkarakṣetra, the holy lord of the universe and the master of the worlds. What can Mṛtyu do unto me?

5. I have sought refuge in the thousand-headed deity, the manifest and the unmanifest, the eternal and the great Yogī. What can Mṛtyu do unto me?

6. I have sought refuge in the deity who is the inner soul of all living beings, the noble soul, the source of sacrifices, not born of any womb, and the multi-formed. What can Mṛtyu do unto me? (The hymn ends).

7. On hearing this hymn sung by the noble soul (Mārkaṇḍeya), the god of Death left the place repulsed by the emissaries of Viṣṇu.

8. Thus, the god of Death was conquered by Mārkaṇḍeya the intelligent. There is nothing impossible of realisation if the lotus-eyed Nṛsiṃha is delighted.

9. These eight stanzas are of holy potentialities and quell death. For the sake of the benefit of Mārkaṇḍeya, Viṣṇu Himself mentioned this.

10. He who reads this hymn thrice a day, with great devotion regularly and pure-minded will never have a premature death. His mind is fixed in Acyuta.

11. That Yogin defied Mṛtyu by contemplating within himself in the lotus of his heart the ancient Puruṣa Nārāyaṇa, the permanent and the immeasurable.

CHAPTER TWO HUNDRED AND THIRTYFOUR

Acyuta or Cakradhara Hymn

Sūta said:

1. O Śaunaka, please listen. I shall narrate the hymn of Acyuta which Brahmā had narrated to Nārada on being requested by him.

Nārada said:

2. Be pleased to tell me how the imperishable and unchanging Viṣṇu has to be eulogised by me, Viṣṇu the granter of boons, every day at the time of adoration.

3. Those who eulogise Acyuta constantly are the blessed. Their life is excellent. They enjoy all happiness. Their life is fruitful.

Brahmā said:

4. O Sage, I shall tell you the hymn of Vāsudeva, that yields salvation. At the time of worship, if the lord is eulogised with this hymn He will be propitiated.

5-10. OM, obeisance to lord Vāsudeva, obeisance to the dissipater of all sins. Obeisance to Him who is of pure body, knowledge embodied, Lord of all deities, bearing Śrīvatsa, having sword in his hand, bearing garland of lotuses, the base of the entire world, wearing yellow garment Nṛsiṃha, Vaikuṇṭha, lotus-navelled, lying in the ocean of milk, having thousand heads, lying upon the serpent, bearing axe in his hand, destroying the warriors, of true vows, unconquerable, lord of the three worlds, bearing discus, beneficent, the minutest, the oldest, usurper of Bali's kingdom as Vāmana.

11. Obeisance to the sacrificial Boar. Obeisance, obeisance to Govinda. Obeisance to Thee, O Blissful one, obeisance to Thee the great Imperishable.

12. Obeisance to Thee the Knowledge-Existence; Obeisance to Thee the dispenser of knowledge; Obeisance to Thee the great unbifurcated; Obeisance to Thee the best among men.

13. Obeisance to Thee the creator-deity of the universe:

Obeisance to Thee the conceiver of the universe; obeisance to Thee the lord of the universe; obeisance to Thee the cause of the universe.

14. Obeisance to Thee the slayer of the demon Madhu;¹ obeisance to Thee the slayer of Rāvaṇa; obeisance to Thee the slayer of Kaṁsa and Keśin;² obeisance to Thee the suppressor of Kaiṭabha.³

15. Obeisance to Thee the lotus-eyed, obeisance to Thee, the Garuḍa-emblemmed, obeisance to Thee the slayer of Kālanemi⁴, obeisance to Thee, seated on Garuḍa.

1. Madhu and Kaiṭabha were two horrible demons, who, according to the Mahābhārata and the Purāṇas, sprang from the ear of Viṣṇu while he was asleep at the end of a *kalpa*, and were about to kill Brahmā, who was lying on the lotus springing from Viṣṇu's navel. Viṣṇu killed them, and hence he obtained the names of Kaiṭabhajit and Madhusūdana. The Mārkaṇḍeya-Purāṇa attributes the death of Kaiṭabha to Umā, and she bears the title of Kaiṭabhā. The Hari-varṇa states that the earth received its name of Medini from the marrow (*medas*) of these demons. In one passage it says that their bodies, being thrown into the sea, produced an immense quantity of marrow or fat, which Nārāyaṇa used in forming the earth. In another place it says that the *medas* quite covered the earth, and so gave it the name of Medini. [CDHM, p. 139].

2. In the Mahābhārata, a demon who fought with and was defeated by Indra. In the Purāṇas a *daitya* who took the form of a horse and attacked Kṛṣṇa, but was killed by that hero's thrusting his arm into his jaws and rending him asunder [CDHM, p. 156].

3. See fn. 1.

4. (1) In the Rāmāyaṇa, a demon, uncle of Rāvaṇa. At the solicitation of Rāvaṇa, and with the promise of half his kingdom, he endeavoured to kill Hanumān. Assuming the form of a hermit-devotee, he went to the Gandhamādana mountain and when Hanumān proceeded thither in search of the medicinal drugs, the disguised demon invited him to his hermitage and offered him food. Hanumān refused, but went to bathe in the neighbouring pond. Upon his placing his foot in the water it was seized by a crocodile. but he dragged the creature out and killed it. From the dead body there arose a lovely *apsaras* who had been cursed by Dakṣa to live as a crocodile till she should be released by Hanumān. She told her deliverer to be beware of Kālanemi, so Hanumān went back to that deceiver, told him that he knew him, and taking him by the feet, sent him whirling through the air to Laṅkā, where he fell before the throne of Rāvaṇa in the council-room. (2) In the Purāṇas a great demon, son of Virocana, the grandson of Hiranyakaśipu. He was killed by Viṣṇu [CDHM, p. 141].

16-17. Obeisance to Thee, son of Devakī; obeisance to Thee, scion of the family of Vṛṣṇis; obeisance to Thee, Lord of Rukmiṇī;¹ obeisance to Thee son of Aditi; obeisance to Thee, resident of cowherds' colony; obeisance to Thee fond of cowherds' colony.

18. Victory to Kṛṣṇa of the form of a cowherd; Victory to the beloved of cowherd classes; Victory to the supporter of Govardhana;² Victory to the promoter of cowherds' colony.

19. Hail Thee, the slayer of the powerful Rāvaṇa; Hail thee the slayer of Cāṇūra³, Hail Thee the illuminater of the family of Vṛṣṇis; Hail Thee, the suppressor of Kāliya⁴ serpent.

20. Hail Thee, the true witness of the universe; Hail Thee the achiever of all riches; Hail Thee the comprehensible to the knowers of Vedānta; Hail Thee the giver of every thing Mādhava.

1. Daughter of Bhiṣmaka, king of Vidarbha. According to the Harivaṁśa she was sought in marriage by Kṛṣṇa, with whom she fell in love. But her brother Rukmin was a friend of Kaṁsa whom Kṛṣṇa had killed. He, therefore, opposed him and thwarted the match. Rukmiṇī was then betrothed to Śiśupāla, king of Cedi, but on her wedding day, as she was going to the temple, Kṛṣṇa saw her, took her by the hand, and carried her away in his chariot. They were pursued by her intended husband and by her brother Rukmin, but Kṛṣṇa defeated them both, and took her safe to Dvārakā, where he married her. She was his principal wife who bore him a son Pradyumna. By him also she had nine other sons and one daughter. [CDHM p. 270].

2. A mountain in Vṛndāvana, which Kṛṣṇa induced the cowherds and cowherdresses to worship instead of Indra. This enraged the god, who sent a deluge of rain to wash away the mountain and all the people of the country, but Kṛṣṇa held up the mountain on his little finger for seven days to shelter the people of Vṛndāvana. Indra retired baffled. [CDHM, p. 114].

3. A wrestler in the service of Kaṁsa who was killed by Kṛṣṇa.

4. A serpent king who had five heads, and dwelt in the deep pool of Yamunā, with numerous attendant serpents. His mouths vomited fire and smoke, and he laid waste all the country round. Kṛṣṇa, while yet a child, jumped into his pool, when he was quickly laced and entwined in the coils of the snakes. His companions and friends were horrified, but Balarāma called upon him to exercise his divine power. He did so and the serpents were soon overcome. Placing his foot on the mundane head of Kāliya he compelled him and his followers to implore mercy. He spared them, but bade Kāliya and his followers to free the earth from their presence, and to move to the ocean. [CDHM, p. 144].

21. Hail Thee, the supporter of all, the unmanifest. Hail Thee, the giver of everything O Mādhava; Hail Thee, the unsullied in the mind.

22. Victory be thine, the unsupported; Be victorious O quiescent eternal. Be victorious O Lord, the nourisher of the universe, Be victorious O Viṣṇu; obeisance to Thee.

23. Thou art the preceptor O Hari, thou art the disciple. Thou art the initiation and the group of mantras. Thou art the Nyāsa, the Mudrā (gestures). Thou art the School of theology. Thou art the flowers and other ingredients.

24. Thou art the base; Thou art Ananta (the serpent); Thou art the tortoise; Thou art the earth and the lotus; Thou art virtue, knowledge etc. Thou art the potentialities of the altar and mystic diagrams.

25. O Lord, thou art Rāma the wielder of ploughshare Thou art the destroyer of Śambara;¹ Thou art the Brahmanical Sage; Thou art the lord Viṣṇu. Thou art true of exploits.

26. Thou art Nṛsiṃha, the ultimate bliss, lord of the earth Suparṇa, discus, club and conch.

27. Thou art Śrī, Thou art Puṣṭi (nourishment). Thou art the permanent Māyā, Thou art Śrīvatsa, Kaustubha; Thou art Śārṅgī and the quiver.

28. Thou art the sword along with the leather buckler; Thou art the guardian deity; O Lord, Thou art the lord of Rākṣasas; Thou art Sādhya; Thou art the wind and the moon.

29. Thou art the lord of wealth, Īśāna, Indra, Varuṇa, lord of the demons, Sādhya, Vāyu, and the man.

30. Thou art the Ādityas, Vasus, Rudras, the Aśvins, the Maruts; Thou art the Daityas, Dānavas, Nāgas; Thou art Yakṣas and the Khagas (Skyroamers).

1. In the Vedas a demon, also called a *dasyu*, who fought against king Divodāsa, but was defeated and had his many castles destroyed by Indra. He appears to be a mythical personification of drought, of a kindred character to Vṛtra, or identical with him. In the Purāṇas a *daitya* who carried off Pradyumna and threw him into the well.

31. Thou art the Gandharvas, Apsaras, Siddhas, Pitṛs; thou art the great immortal devas: Thou art the living beings, thou art the objects of the sense-organs; thou art the Avyakta (the unmanifest) to the sense-organs.

32. Thou art the mind, the intellect, the ego, the soul, Thou art the lord in the heart. Thou art the sacrifice, Thou art the Vāṣaṭkāra. Thou art Ōṅkāra, the sacrificial twig and the Kuśa grass.

33. Thou art the altar, O Hari, Thou art the initiation; Thou art the sacrificial post; Thou art the sacrificial fire, Thou art the Hotṛ (the priest making the offerings in fire), Thou art the Yajamāna (the officiating priest); Thou art the grain. Thou art the sacrificial animal, the Yājaka (the householder requesting the priests to perform the sacrifice).

34. Thou art the Adhvaryu (the presiding priest), Thou art the Udgātā (the singer of Sāman hymns). Thou art the sacrifice. Thou art the Puruṣottama (the best among men). Thou art the quarters, the nether worlds, the earth, the sky, the heaven, Thou art the creator of Stars.

35-37. Whatever mobile or immobile in the universe is seen among the Devas, beasts or mankind, O Lord, the Cosmic egg, the entire universe—all these are only Thy forms, they are manifest to the eyes, O Lord, the supreme Brahman, you are inaccessible even to gods.

38. Who is competent to comprehend that pure imperishable Puruṣa, accessible to Yogins, the unmanifest, the unborn, the unchanging?

39. He is devoid of annihilation and origin. He is all-pervading, he is the lord, he is omniscient, he is divested of three Guṇas, he is pure Bliss, he is unageing, he is the greatest.

40-42. O Lord, Thou art Consciousness, the permanent, the quiescent, the complete, the unbifurcated, the unwasting. In Thy incarnations many of Thy forms are seen, but unable to comprehend Thy real greatness the heaven-dwellers go on adoring thee (in whatever manner they conceive). O Puruṣottama, how can I know such a subtle being as Thou art.

43-45. Thy vibhūti (the various manifestations) such as saṅkarṣaṇa, etc. have been adored by me by means of flowers, incense, etc. If there is any defect in it, be pleased to forgive

my omissions and commissions. I am incompetent to perform Thy Pūjā as laid down (in śāstras) in an orderly manner.

46. Whatever Japa, homa, etc, have been performed by me, O Puruṣottama, cannot be successfully concluded with true devotion. Hence, I crave Thy pardon.

47. By day or night, during dusk and dawn, in all states, whatever I do, may my devotion be steady, O Hari in Thy feet.

48. I have no such love towards the physical body or ritualistic activities as I have, in an exclusive form, towards Thee, O Lord of the Universe.

49. What sacred rite conducive to Heaven and salvation has not been performed by him who has firm devotion towards Viṣṇu, the dispenser of fruits of all cherished desires.

50. O Acyuta, who is capable of performing Thy worship or eulogising Thee properly ? (Anyhow) I have eulogised and adored you. Please forgive. Obeisance to Thee.

51. Thus I have narrated to you the hymn of Cakradhara. O sage, if you wish to attain the great status, eulogise Viṣṇu with devotion.

52. He who eulogises the preceptor of the universe by means of this hymn at the time of adoration attains salvation ere long breaking off the fetters of worldly existence.

53. Even in the age of Kali, he who recites this hymn with great devotion thrice every day with physical and mental purity shall realise all his desires.

54. The devotee desirous of sons shall beget sons, the imprisoned shall be freed from bondage, the sick devotee shall be cured of his ailments; the indigent shall be affluent.

55. The seeker of learning shall acquire knowledge, fame and renown. The intelligent shall be able to remember his previous birth and shall get whatever he thinks of.

56. He who eulogises Puruṣottama shall be truthful in his statements, pure and liberal-minded. The unblessed shall turn out to be omniscient and intelligent; the indecent shall be transformed into one who performs all holy rites.

57. Those who do not engage themselves in holy rites with Hari as the object of devotion can never be pure in conduct. They are to be banished from all religious rites.

58. He who has no unflinching devotion to Viṣṇu who grants all riches shall never benefit from purificatory rites of mind and speech. He is wicked.

59. A man who propitiates the lord Hari duly, who grants all happiness, shall obtain whatever he wishes for.

60. He is the Primordial deity the Siddha (who has achieved everything) who is meditated upon by all sages. He is the witness into all who knows whatever there is in any heart. He is unborn. He is nectar. He is free from fear and death. He is eternal. He is Bliss. I bow unto that Vāsudeva.

61. I adore with the flowers of mental conception the lord of all worlds, the eternal, the delighted, the pure, the untarnished, devoid of the three Guṇas and the delighter of every one. May the Sentient Soul, the witness of everything enter the lotus of my heart, the inner feelings of my soul.

62. Thus I have narrated the greatness of the Supreme Viṣṇu who has neither beginning nor end. Hence, the great lord is to be duly meditated upon by a man on the way to salvation.

63. Who is the Yogin who does not merge himself (in the Supreme Brahman) after meditating upon Viṣṇu without a parallel, the consciousness in form, the ancient Puruṣa, resplendent like the sun, the unsullied, the Pure ?

64. The man who constantly reads this hymn and remains pure and quiet can wash off his sins and shall attain the extensive region of the Lord with his influence spreading all round.

65. He who seeks wealth, unlimited pleasure, virtue, love and salvation can cast off everything and seek refuge in Viṣṇu the ancient, the excellent.

66. He who has abjured all association (with worldly objects) and seeks refuge in Vāsudeva the pure, the allpervading, the lord, the supporter of the universe, the pure and the cause of the destruction of all worldly objects.

CHAPTER TWO HUNDRED AND THIRTYFIVE

Vedānta and Sāṅkhya

Sūta said :

1-4. I shall expound the mode of knowing the Brahman in accordance with the tenets of the schools of philosophy—Vedānta and Sāṅkhya. Just as the self same principle of Jyoti (Brilliance) appears in three different forms of Fire, Sun and Moon so also Viṣṇu appears as Aham (I, the individual self), Brahman (God, Īśvara) and Param Jyotiḥ (the supreme Brilliance or soul). This must be meditated upon. The butter is actually present in the body of the cows. But it does not add to the strength of the cows. When the milk is taken out from the body and churned and the ghee is administered to the cows it gives them additional strength. So also the all pervading Viṣṇu though present in the body too does not grant any special benefit to men without being propitiated. The devotee desirous of ascending the tree of Yoga must have recourse to Karma and Jñāna as the steps to achieve the goal.

5. Those who have already climbed the tree of Yoga must also resort to Jñāna and renunciation. If a person begins to experience sound, etc., he becomes affected by Rāga and Dveṣa (Desire and Hatred).

6. From them spring Lobha (greed), Moha (delusion) and Krodha (anger). A man affected by all these commits sin.

7. The hands, the generative organ, the belly and speech (are at the root of all sins). If they are brought under control a man becomes a wise brahmin.

8. Hands can be brought under control by desisting from taking another man's wealth, refraining from injuring others and not playing at the game of dice.

9. If a man avoids other women his genitals are brought under control. If he is neither gluttonous nor craves for delicacies, his belly is brought under control.

10. If he speaks limited, wholesome and truthful words his speech is under control. Of what use are the austerities and sacrifices to the person who has controlled these four ?

11. Unity of intellect, mind and the organs, with seed or without seed is called meditation.

12-13. A life in the state of Jāgrat (waking) employs his intellect which is situated between the eyebrows, in the direction of objects of sense. Scholars say so.

14-15. When the life (soul) comes to the heart and is enveloped by Tamas (darkness) he experiences neither delusion nor false perception. In fact, he does not know 'where' he is or 'wherefrom' he has come. That state is called Suṣupti (Slumber). He is not aware of even his wife nearby. He does not perceive the objects of sense organs like a man who has controlled his senses.

16-18. [The Turiya (fourth) state is now described]. The sense organs and the mind are diverted (consciously) from the objects by means of intellect. The intellect and the ego are diverted by means of Prakṛti (nature). The Prakṛti is abstracted by means of Cicchakti (the psychic force). He then stations himself in the pure Self alone and sees only the soul which is consciousness pure and simple, pure and inert, all pervasive and auspicious. Now the soul is in the Turiya (fourth) state undoubtedly.

19-20. Of the lotus called Puryaṣṭaka (the heart) these are the petals [i.e. sound, touch, taste, colour, smell and the three Guṇas i.e. Sattva, Rajas and Tamas]. Their equilibrium is maintained by the three Guṇas. Prakṛti is the pericarp (Karṇikā) of the lotus. The Lord Cidrūpa (the conscious principle) is stationed in the pericarp. If the life leaves off the Puryaṣṭaka and the Prakṛti consisting of the three Guṇas, it is called Mukti (absolution, salvation).

21. The six ancillary factors assisting Yogic practice are Prāṇāyāma, Japa, Pratyāhāra (Diversion of sense organs), Dhāraṇa (Retention), Dhyāna (meditation) and Samādhi (Trance).

22-24. A perfect control of the sense organs brings about the destruction of sins and the favour of gods. A Prāṇāyāma accompanied by Japa and Dhyāna is called Sagarbha and the opposite is called Agarbha.

The excellent Prāṇāyāma consists of thirtysix mātrās; the

middle one of twentyfour mātrās; and the last one of twelve mātrās, Ōṅkāra is to be added to all Japas.

25. If the Vācaka (that which signifies) Praṇava is understood the Vācya (that which is connoted) Brahman is delighted. The six syllabled Mantra 'Om Namō Viṣṇave' (obeisance to Viṣṇu) must be constantly repeated, along with Gāyatrī and the twelve syllabled mantra 'Om Namō Bhagavate Vāsudevāya'.

26. The natural urge of the sense organs is towards the objects. Their diversion from them along with that of the mind is called Pratyāhāra.

27. A Yogin who thus diverts the sense organs from the objects consciously along with his intellect is said to be in Pratyāhāra state (state of abstraction).

28-29. The mind must be fixed in Brahman for as much time as is necessary to perform twelve Prāṇāyāmas, each of twelve mātrās. If the Yogin feels sublime bliss in this state and continues in it, it is called Samādhi (Trance).

30-31. While meditating one must not stir at all. The mind is energetically engaged in it. As long as the mind is in its grips the Dhāraṇā (retention) must be maintained. The mind is fixed in the object of Dhyāna. It sees it alone, nothing else. That is called the (perfect) Dhyāna (meditation).

32. When the mind is inert in its grasp of the Dhyeya (the object) it is called the perfect Dhyāna by the sages who have thought over Dhyāna.

33. The Yogin identifies himself with the Dhyeya and sees it alone everywhere without any second object. This state is called Samādhi.

34. The mind is without any special conception. The objects of the sense organs are not thought of. If it is merged thus completely in Brahman it is called being in Samādhi.

35. If the Yogin's mind thinking of Brahman is fixed in It and identifies itself with It he is called a person in Samādhi.

36. The defects causing obstacles in the practice of Yoga are—the unsteadiness of the mind of the Yogin, false notions, mental dejection and elatedness.

37. In order to steady the mind, the practiser of Yoga shall first think of gross objects. This practice coming to be concentrated on the sun (solar plexus) steadies the mind.

38. There is nothing existing in the world except the Paramātmān. It is this alone that takes all forms. A person who knows this gets release.

39. Oṅkāra and the Brahman (supreme) shall be meditated upon. The lord shall be meditated upon as stationed in the lotus (heart) without the distinction of Kṣetra (body) and Kṣetrajña (soul). The two Mantras Oṅkāra and the six-syllabled one (Supra Verse 25) must be repeated.

40-43. At the outset the practiser of Yoga must meditate upon Pradhāna (Principle of nature) as stationed in the lotus. Above it are the zones of Tamas, Rajas and Sattva in order. Over that is the Puruṣa (appearing) black, red and white (due to the Guṇas) called Jīva (the individual soul). Over that is located the mystic lotus with the eight petals of Guṇa, etc. Knowledge is the pericarp, the Śāstraic knowledge is the filament. Allergy to worldliness is the stem; the Vaiṣṇava cult is its bulb. The Jīva must be then meditated upon as stationed in the pericarp motionless and conjoined to Oṅkāra in the heart. This meditation is an aid to salvation.

44. If a Yogin dies while meditating he is sure to attain Brahman. A Yogin meditating on Hari after placing Him in the lotus of the heart attains devotion.

45. Some Yogins see the Ātman through the eye of meditation; others through Sāṅkhya knowledge and others by means of Yoga.

46. Knowledge clarifying the Brahman chops off the fetters of worldly existence. Yoga which is singleminded concentration in Brahman yields salvation undoubtedly.

47. He who is satiated in knowledge and who has conquered the sense organs and the Karaṇas (limbs) is said to be a liberated soul. The Paramātmān is stationed there like one blind (i.e. passively).

48. Āsanās (postures), Sthānās (particular places) and Viśayās (objects) cannot be called auxiliaries of Yoga. These

superfluous things actually delay the successful conclusion of yogic practice.

49. Even Śiśupāla attained salvation on account of constant remembrance. Those who practice Yoga see the soul through their own souls.

50. A Yogin who is compassionate towards all living beings, who is averse to those who hinder his progress and who has subjugated the genitals and the belly becomes liberated.

51. If he does not come into contact with the objects of sense organs through them, if he has merged himself completely in Brahman and appears senseless like a log of wood he is a liberated soul.

52. Annihilating everything — all the castes, all women (objects of sense organs) and all sins by means of the fire of meditation the intelligent Yogins attain the highest goal.

53. By churning, fire is manifested. Similarly, Hari manifests Himself through meditations. The highest Yoga is the identity of Brahman and Ātman.

54. There is no salvation through external forms. Through the internal Yama (restraint) etc. it can be made possible. The realization of the Ātman through Sāṅkhya, Yoga and Vedānta is called salvation. The bondage is the perception of non soul as soul and the non existent as existent.

CHAPTER TWO HUNDRED AND THIRTYSIX

Vedānta and Sāṅkhya

The Lord said :

1. O Nārada, I shall explain the knowledge of the soul in the proper perspective. Please listen. The Advaita (the unbifurcated) itself is called Sāṅkhya and Yoga is the concentration on it.

2. Those who are endowed with Advaita Yoga are released from the bondage. The Karmans (results of actions) whether

past or beginning to fructify or those yet to come become quelled through knowledge.

3. He who has cut down the tree of worldly existence by the axe of right conception and has taken his plunge in the sacred river of Jñāna (knowledge) and Vairāgya (non attachment) attains the status of Viṣṇu.

4. Māyā is called Tripura inasmuch as the three states of waking, dreaming and slumbering are brought about by Māyā. This is included in the nondual Brahman.

5. The great status of Brahman is free from name, form and action. After creating the boundless universe, Īśvara entered it Himself.

6. 'I know this Puruṣa, who is in the form of Cit (consciousness) and who is beyond darkness. I am He'. This knowledge is conducive to salvation. There is no other means to that.

7. Śravaṇa (listening to noble tenets) Manana (deliberation) and Dhyāna (meditation) are the means of knowledge. Salvation cannot be secured through sacrifices, gifts, austerities, pilgrimages and Vedic recitation.

8. By some, Dhyāna is secured by renunciation as by means of worship and sacred rites in the case of others. Vedic injunctions are twofold : 'Do the rites' and 'renounce the rites in the supreme deity.'

9. Sacrifices etc. are not for the liberation of those who cherish no desire. They are for the sake of purification of the mind of those who are not liberated. This is what some say.

10. Those who fancy a twofold existence cannot gain salvation in the course of a single life even, due to perfect knowledge. Those who err from Yogic practices or those who do not practise Yoga properly are born again as brahmins in the families of Yogins.

11. Man is fettered through actions. He is saved from worldly existence through knowledge. One shall resort to the knowledge of the Soul. What is opposed to this is ignorance.

12. When all passions stationed in the heart leave one off, one becomes liberated undoubtedly even as one lives.

13. Since the soul is all pervasive how can he go? Who is it that goes? Where does he go? Since he is unlimited there

is no place for him to go. How can there be any movement since he is disembodied ?

14. Since he is without a second there is none for him to go to. Since he is knowledge itself how can there be sluggishness ? Others' going or coming or standing is with some one in view.

15. It is like the firmament and hence its movement is like the movement of the firmament i.e. it is stationary. The three states of waking, dreaming and slumbering are fancied through ignorance.

16. The indivisible constituents of the individual soul are the very constituents of the universal soul. That is why each and every individual is attracted to his or her own soul.

17. O Nārada, that is why the mind of each and every individual is inclined towards his or her own self.

18-19. It is the soul, not intellect, that passes through the four states of consciousness. It is the soul, not intellect that being omniscient knows past, present and future.

20. If there were no soul in the body of a person he would not feel the thrill of pleasure nor the pang of the pain in the different states of consciousness.

21-22. It is the soul, the witness of all activities which is truth, intelligence, eternal principle, not distinct from intellect and which is bliss itself.

23-24. By knowing Brahman one knows every thing, just as on knowing a jar of clay one knows all the jars or on knowing gold one knows all that is made of gold.

25-26. Just as in darkness one cannot cognize the rope, similarly through ignorance we cannot perceive the soul. We super-impose a snake on what is in fact a rope, we super-impose the elements, ether, etc. on what is in reality the soul.

27-28. Even the evident reality assumes a different form. The rope becomes a snake; the mother-of-pearls becomes silver. A deer cannot quench its thirst in the mirage; similarly, a man cannot satisfy his desire by indulging in the false pleasures of the senses.

29-30. So long a man has the sense of pleasure, he is called a possessor. But when possession is lost he remains his true self. The individual soul associated with Māyā identifies

himself with the body but when māyā withdraws he realizes his reality as Brahman.

31. Just as a noble person is not effected by the loss of possession, similarly, the withdrawal of Māyā does not effect a person who has realized Self.

32. Reality and illusion are both eternal. But Reality is an unassailable truth while illusion is a mirage.

33. Though declared to be unborn he passes through a series of birth and death. Though one, he becomes many in the form of husband, wife, pleasure, universe, etc.

34-35. The three Guṇas multiplied by twenty-eight become eighty-four and these contribute to the formation of bodies, male and female and the universe with all its parts, names, forms, and actions from beginningless time to the endless one.

36-37. The existence of forms, names, etc is assumed and not real just as the chariot, etc which exist in the state of dream are not real. Similarly, things or objects which exist in the state of wakefulness do not exist in reality.

38-39. By his association with Māyā born of ignorance, Brahma appears to be dual, while by the withdrawal of Māyā through knowledge he remains non-dual.

40-41. Thus the non-dual Brahman is as the refulgent sun, Reality, Truth, Existence, Knowledge. It is eternal, complete, inward bliss. As eternal it is unborn, as non-doer it is nectar, as the light of an earthen lamp, it is an inward light. The realization that the individual soul is identical with the Supreme Soul leads one to release.

CHAPTER TWO HUNDRED AND THIRTYSEVEN

Essence of the Gītā

The Lord said:

1. I shall narrate to you the gist of Gītā mentioned to Arjuna formerly. A person who practises Yoga with its eight components has mastered Vedāntic lore.

2. The realization of Ātman is the only great asset, nothing else. The Ātman is devoid of physical body. It is also divested of form, colour and of the gross body, mind, eyes and the rest.

3. The Prāṇa is devoid of knowledge. In deep slumber 'I' (the knowledge of the self) is seen. This cannot be the real Ātman, since the existing man is in conjunction with misery and worldly bondage.

4. Just like a smokeless blazing fire, just like the lightning in the sky, the Ātman shines in the inner heart.

5. The ears, etc, cannot see themselves or the Ātman. But the soul the omniscient, the onlooker of all sees them.

6. The Ātman is self luminary. Due to its contact the sin is dissipated and knowledge arises in the individual soul in the manner of the screen that appears to be blazing when a light burns nearby.

7-10. Like the objects reflected in a mirror the soul sees things reflected in itself such as the sense organs, the objects, the great elements, the mind, the intellect, the ego, the unmanifest and the Puruṣa. By pervading the cluster of sense organs with the mind and by fixing the mind in the ego, O Pāṇḍava, the ego in the intellect and the intellect in Prakṛti, the Prakṛti in the Puruṣa and the Puruṣa in Brahman, one realises 'I am Brahman the great Light' and realising this one becomes liberated.

11. The body is a house with nine door ways (the external apertures), three presiding deities (the three Guṇas) and five witnesses (the five sense organs). The supreme presiding officer is the Kṣetrajña (the soul). He who knows this thoroughly is the excellent poet (Kavi or Krāntadarśin i.e. a seer).

12. Thousands of horse sacrifices, and hundreds of Vājapeya sacrifices do not merit even a sixteenth part of Jñāna yajña (the sacrifice of knowledge).

CHAPTER TWO HUNDRED AND THIRTYEIGHT

Essence of the Gītā

The Lord said:

1. O Pārtha, the eight components of Yoga are Yama (restraint), Niyama (ritualistic observances), Āsana (the Yogic Posture), Prāṇāyāma (breath-control), Pratyāhāra (abstraction), Dhyāna (meditation), Dhāraṇā (retention) and Samādhi (trance). These are conducive to salvation.

2. Ahimsā (non-violence) is the virtue of refraining from inflicting injury upon living beings by actions, thoughts and speech at all times. It accords happiness.

3. Even an injury inflicted in accordance with Vedic injunctions is also Ahimsā. The eternal virtue is the telling of truth, the telling of the pleasant. One shall not tell even truths which are unpleasant and untruths which may be pleasant.

4. Seizing of another man's wealth by stealth or by force is called Steya (theft). Not doing it is called Asteya. It is a righteous thing.

5. Abjuring sexual intercourse by actions, thoughts and speech in all states, at all times and everywhere is called Brahmacharya (celibacy).

6. Acceptance of wealth must be avoided carefully. Non acceptance of the same willingly even in danger is called Aparigraha.

7. Śauca or purification is of two varieties : the external one by means of earth and water and the internal one by means of good feelings and thoughts. Santoṣa (contentment) is the sense of satiety over what is casually secured. It gives everlasting happiness.

8. Tapas or austerity is the concentration of mind and the sense organs. It is also the voluntary withering up of the body by holy rites-Kṛcchra, Cāndrāyana, etc.

9. Learned men call the recital of Vedic passages, Śatarudrīya, Praṇava, etc which purify the soul Svādhyāya.

10. Īśvaracintana is the unflinching devotion to Hari

by means of eulogy, remembrance and adoration as well as by speeches, thoughts and actions.

11. Āsana is the posture such as Svastika, Padma and Ardhāsana. Prāṇa is the air within the body. Āyāma is the suppression of the same.

12. O Pāṇḍava, the restraint and diversion of the sense organs that stray into evil objects, is called Pratyāhāra.

13. Dhyāna (meditation) is the contemplation of the embodied or disembodied Brahman. At the beginning of the practice of Yoga, Hari can be meditated upon in the embodied or disembodied form.

14. The deity of Vāyu must be contemplated upon as stationed in the middle of the zone of Agni. The four armed deity (Viṣṇu) must be meditated upon as bearing Śaṅkha, Cakra, Gadā and Padma and also as having Kaustubha.

15. I, endowed with Kaustubha and known as Brahman and Vanamālin shall be meditated upon as such. This is called Dhāraṇā because the deity is retained in the mind.

16. The state in which one is conscious 'I am Brahman' is called Samādhi. Men get salvation through the knowledge generated by the Vedic statement 'I am Brahman'.

The two words 'I' and 'Brahman' must be taken to mean the implied sense and the feeling of identity realised.

CHAPTER TWO HUNDRED AND THIRTYNINE

Brahmā said :

1. I shall now tell you of Brahmagītā, the knowledge of which will release you from the bond of activities. The knowledge derived from the aupaniṣadic text *I am Brahma* releases one from the tangle (of the senses).

2. The knowledge of *aham* and *Brahma* leads to the knowledge of the meaning of *aham* and *Brahma* and it leads to the knowledge of the sentence *aham Brahmāsmi*. The sense of the two words : *aham* and *Brahma* is twofold : denotative and indicative.

3. The denotative sense of the sentence *aham Brahmāsmi* is not so clear as the indicative one. The relationship between the two is like that between the body and the soul.

4. The śruti declares that denotatively the word *aham* refers to the personal self while indicatively it refers to the non-dual Brahman.

5. Indeclinable, blissful and unmanifested consciousness is denoted by the word *Brahma* while the personal self manifested in the body is denoted by the word *aham*.

6. Indicatively the word *aham* refers to *Brahma*, while the word *Brahma* refers to the soul in the body. (The two are identical).

7-10. The word *aham* refers to the perceptible entity (*Jīvātman*) and the word *Brahma* refers to the imperceptible (*Brahma*). By adopting the Indicatory process (*lakṣaṇā*) the person arrives at the meaning of *aham Brahma* which leads him to realize the non-dual supreme Self. The knowledge of the meaning of the Mahāvākya *aham Brahmāsmi* removes ignorance, enlightens the path and effects release.

Lord Hari said :

11-16. From the eternal *Brahmā* was originated the ether, from ether the fire, from fire the earth. The subtle body consisting of seventeen parts came into being; viz the five organs of action, viz. hands, feet, mouth, the generating organ, the organ of evacuation, five organs of intellect, viz. ears, skin, eyes, tongue, organ of smell, and five winds viz *Prāṇa*, *Apāna*, *Samāna*, *Vyāna*, *Udāna*, and mind of which the nature is doubting and intellect of which the nature is ascertainment. This is the subtle creation. *Hiraṇyagarbha* is an individual soul which is ascertainable only by its actions. From the five subtle elements originated the five gross elements : earth, water, fire, wind and ether, from the five gross elements originated the universe.

17. The body consists of feet, hands, etc is known as the gross body. It originates from five elements and functions as the base of all activities.

18. The body consisting of organs of action is called gross but has its basis in the Supreme Self.

19. The individual self pervades the subtle as well as the gross body; as the Śrutis declare, the very Brahma has entered the bodies.

20. Like the Sun in the water, the higher self reflected in the intellect is called Jīva (the personal self) which sustains life and functions as the witness of three states, viz, the state of wakefulness, of dream and sound sleep.

21-22. The supreme self is not associated with attributes, is distinct from three states of consciousness, viz, the state of wakefulness, dream and sound sleep. It is not divided in parts, is non-dual, is of eternally pure nature. Seated inside the body and characterized by three states of consciousness, the individual self is no other than the higher self.

63. A person who is ever intent on three states, viz., the state of wakefulness, of dream and of sound sleep can never realize Brahma. I shall now tell you something about those activities which are undertaken for the attainment of fruits and about the three states of consciousness jāgrat etc.

24-25. The knowledge of an object through the organ of senses is called jāgrat. The seeker for the knowledge of an object goes in contact with that very object through the medium of senses. The same is repeated in dream (svapna). In sound sleep there is a total withdrawal of senses. The mind and intellect are concentrated in Brahman.

26-31. Serially or non-serially, the individual soul passes through the three states. In the preliminary state of meditation he is aware of the objective world. As soon as the desire for liberation is created in him he withdraws his senses from the outside world which being emanated from the creator himself appears to be distinct as the jar appears distinct from clay. The universe constituted of the five-fold elements is nothing but an aggregate of five subtle elements which again are nothing but the indivisible Brahma itself.

The earth as the substratum of all stationary and living beings has also a substratum in Brahma. There is no fire without wind, no wind without ether, no ether without Brahma and no Brahma without ether.

32-34. In pure consciousness there is no awareness of the states jāgrat, svapna etc. and no sense of separateness. The

personal soul loses its identity and merges into the eternally pure, intelligent, awakened and non-dual Brahma. Then 'thou' and 'that' are dropped and what remains is pure Brahma (indicated by *asi*).

Just as in Om, the syllables *a, u, m*, are merged, losing their identity, similarly all appendages that create a feeling of separateness are merged into the Brahman. The expressions *Brahmāhamasmi, aham Brahma* serve merely to create confusion.

35. The self is the supreme light, supreme consciousness, supreme joy, supreme truth, eternal knowledge, expressed by the word *tvam*. So declares the Śruti.

36. I am Brahma, pure and simple. I am omniscient. That one is seen in the orb of the sun, that one I am, eternally. The lord conveyed this essence of Gītā to Arjuna who realized the Self.

CHAPTER TWO HUNDRED AND FORTY

Lord Hari said :

1. O Rudra, I have narrated to you the Garuḍa Purāṇa, the essence of all knowledge. It brings joy to the listener and brings about his release.

2. It confers learning, fame, glory, wealth, victory and health. O Rudra, he who reads or hears the Purāṇa becomes omniscient and goes to heaven.

Brahmā said :

3. O Vyāsa, I have heard this Purāṇa from the mouth of Viṣṇu. It surely brings about liberation to the hearer.

Vyāsa said :

Thus Brahmā who had heard the Purāṇa from the mouth of Viṣṇu related it to Dakṣa, Nārada and others including myself.

4. I had gone to Viṣṇu-loka with my mind set on Brahman. I heard this Purāṇa and later on, imparted the same to Sūta. Now you have heard the same from the mouth of Sūta.

5. On hearing the Purāṇa the person attains omniscience satiates his desire, reaps the fruits in the form of realizing the self. This Purāṇa, the essence of all knowledge, Viṣṇu related to Garuḍa.

Sūta said :

6. This Purāṇa contains the essence of all knowledge and confers Dharma, Artha, Kāma and Mokṣa.

7. In olden days, Vyāsa narrated to me this Purāṇa which he had heard from Brahmā—Vyāsa who had divided a single Veda into four Vedas.

8. He divided the single Purāṇa saṁhitā into eighteen saṁhitās. Śuka, the son of Vyāsa, has narrated to me this fact. And I have related to you this Purāṇa O Śaunaka.

9-11. Since you have asked me to narrate the Purāṇa to the sages (I have done so). One who reads or hears or hires the services of a Paṇḍit to recite it to others, or writes it himself or hires the services of a scribe to write it out or keeps the Purāṇa at home, attains Dharma, Artha, Kāma or Mokṣa, whatever may be the choice. He satiates his desire by listening to this Purāṇa.

12. If he is a Brāhmaṇa he attains the knowledge of the Vedas; if a Kṣatriya he is conferred the strength of protection.

13. None of the other classes (Vaiśya or Śūdra) is authorized to hear the Purāṇa. If, by mistake, he narrates it to an unworthy person, he becomes the object of censure.

14. But, if he narrates the Purāṇa from behind the screen, then both the deserving and the undeserving person become worthy to hear.

15. As Viṣṇu is a celebrated deity, Garuḍa is a venerable celebrity. In praising Garuḍa we praise Viṣṇu. By singing praise for Garuḍa, formerly King Vasu satiated his desires.

King Vasu said :

16. Homage to Garuḍa, of irresistible might, the Vehicle

of Viṣṇu, the emblem in the banner of Viṣṇu and a terror to the Asuras.

17. Homage to you, the destroyer of the pride of the Nāgas, the nourisher of joy to his mother Vinata, possessed of beautiful wings, guileless, refuge of the piteous asuras.

18. [Now listen to a story]. Once Supratika and Vibhāvasu, the two brothers, cursed each other and as a result of curses they were born as the elephant and tortoise.

19-20. They had immense bodily height as well as breadth. In their struggle for superiority over each other, you acted as a judge. You released them from the accursed curse which they had inflicted upon each other.

21. You swallowed the Niśādas in large proportion. When by mistake you swallowed a pious Brāhmaṇa, you vomited him alive, immediately on knowing that he was a brāhmaṇa.

22. You broke the bough of a Banian tree spread over a hundred yojanas, regardless of the fact that it supported the Bālakhilyas.

23. With mighty effort you seized the elephant and the tortoise, put them in the navel of your thumb, while they were fighting in the supportless sky.

24. You conquered the gods, together with their leader Indra. O son of Kaśyapa, you extinguished the sacrificial fire and carried away the Soma forcibly.

25. There were two poisonous serpents who could inject poison by their very sight. You made them sightless by your magical skill.

26. Out of devotion for Viṣṇu you brought Soma from heaven. You did not partake of it yourself. You therefore got a place of honour in the banner of Viṣṇu and became his vehicle.

27. You concealed Soma in the Darbha grass and deceived the Nāgas. You carried nectar to the abode of Brahmā [and distributed the same among the gods].

28. O best of birds, by you the tongue of the Nāgas was split into two. You released your mother from Kadrū, the mother of the Nāgas who had made her a slave.

29-31. They say that the horse Uccaiṣravas is white in complexion but I believe he is dark (for his glory is diminished). In the interest of your mother you had cut off his wings with the stroke of Indra's thunderbolt. When god Indra saw your mighty deed he bestowed upon you the title of honour—Suparṇa.

32. By merely meditating on you, one destroys the effect of poison of whatsoever sort. One who hears or reads the purāṇa gets sensuous pleasure and release.

Sūta said :

33. King Vasu heard the Garuḍa Purāṇa and satiated his desire. The venerable Garuḍa meditated on Viṣṇu and obtained the objects of his desire.

Sūta said :

34. I have narrated to you the sacred treatise, viz, the Garuḍa Purāṇa. He who reads this Purāṇa achieves the objects of his desire, and ultimately reaches the supreme goal.

35. By reciting even a quarter of verse, one destroys sins. He who keeps the treatise at home obtains everything in this world.

36. He who possesses this Purāṇa attains all that is just. He who reads and hears this Purāṇa enjoys sensuous pleasures and gets also release.

37-38 By listening to this Purāṇa he attains Dharma, Artha, Kāma and Mokṣa. Desiring a son, he obtains son. Desiring an object he obtains the object. Desiring knowledge he obtains knowledge. Desiring Victory he obtains Victory. If he has killed a brahmin he is absolved of that sin.

39. A barren woman obtains Son; a girl a good husband. Desiring welfare he obtains welfare. Seeking pleasure he obtains pleasure.

40. Desiring auspiciousness, he obtains auspiciousness. Desiring merit, he receives merit. Desiring to be a poet, he becomes a poet. Desiring to learn the secret of knowledge he obtains the secret of knowledge.

41. Desirous of knowledge, he obtains knowledge that puts an end to his cycle of birth. This auspicious narrative of the Garuḍa Purāṇa narrated by Garuḍa himself is associated with bliss.

42. By reading even a single verse one escapes an untimely death. If he reads half a verse he achieves the end of his wicked foes.

43. At Naimiṣa, at the Sacrifice of sages, Śaunaka heard the Purāṇa from Sūta. He meditated upon Brahman identifying his self with the Supreme Self and got release.

DHARMA (PRETA) KĀṆḌA

CHAPTER ONE

Garuḍa's query

1. One should begin the recital of Jaya (this holy Purāṇa) after bowing to *Nārāyaṇa*, Nara the most excellent among men, Goddess Sarasvatī and Vyāsa. The renowned Viṣṇu shines victoriously like the wish-giving Kalpa tree with Dharma (virtue) for its firmly fixed roots, the Vedas for its main stem, the Purāṇas for its branches, the sacrifice for its flames and salvation for its fruits.

2. In Naimiṣa forest, the solitary region, the sages Śaunaka and others asked Sūta who was sitting comfortably on his seat after going through his daily rites.

3. O Sūta, you possess perfect knowledge (of the Purāṇic lore) through sage Vyāsa's favour. Hence, you can clear off our doubts we have in our mind.

4-5. Following the maxim of caterpillar, some sages say that the soul attains another body after leaving the previous one. Others hold that the soul enters another body after going through Yama's torture. What is true?

Sūta said :

6. Gentlemen, you have put the right question. Now hear. To allay your doubts.

7. I shall take recourse to a dialogue between Kṛṣṇa and Garuḍa. I shall try to remove your doubts thereby.

8. Obeisance to sage Kṛṣṇa. They who take recourse to him can easily cross the ocean of the world as it were a small river.

9. Once upon a time, Garuḍa desired to go round the world. He started on journey, wandered all over, muttering the name Hari.

10. He wandered over the earth, in hell and heaven but could not get peace. He returned to Vaikuṇṭha, more distressed by the sight of people's sorrows.

11. There in Vaikuṇṭha, neither *Rajas* exists, nor *Tamas*, nor *Sattva* mixed with either of these two. *Sattva* alone exists there.

12. Neither *Māyā* nor destruction nor the evils like anger, attachment etc. exist there.

13. There dwell glorious Viṣṇu's *gaṇas* dark and fair, bright, lotus-eyed, worshipped by deities and demons, clad in tawny robes and adorned with ornaments, bedecked with garlands of gold coins set up with jewels.

14. Possessed of four arms and tufts of hair, wearing earrings and garland, they shone by the rows of resplendent aerial cars.

15. There Lakṣmī gladly adorns Lord Viṣṇu's feet by offering many precious gems. Herself surrounded by the rows of beautiful damsels and friendly associates she sits in a moving swing and praises Hari.

16-21. There he saw Hari All-powerful, Lord of Lakṣmī, Lord of the good, Lord of the world, lord of the sacrifices, surrounded by the courtiers : Sunanda, Nanda, Prabalārhaṇa, chief among them possessing a face delightful to the servants, possessing big reddish eyes, bearing crest and ear-rings, being looked at the chest by Lakṣmī, wearing yellow garment; possessing four arms, and a delightful smiling face, sitting on a costly seat surrounded by the powers, Pradhāna¹, Puruṣa,² Mahat,³ Aham⁴, the eleven organs, the five elements and delighting in Self. Garuḍa was pleased to see the Lord. His hair thrilled with joy and with tears coming out of his eyes he bowed to him with the feeling of love.

1. The first evolver, originator, or source of the material world, the primary germ out of which all material appearances are evolved, according to the *Sāṅkhya* philosophy.

2. The soul. According to the *Sāṅkhya* it is neither a production nor productive: it is passive and a looker-on of the Prakṛti.

3. The great principle, the intellect. The second of the twenty five elements or *tattvas* recognised by the *Sāṅkhyas*.

4. In *Sāṅkhya*-philosophy, the third of the eight producers or elements of creation, i.e., conceit or conception of individuality. In *Vedānta*-philosophy egotism is considered to be spiritual ignorance.

22. Viṣṇu spoke to Garuḍa who had come to see him and who had bowed to him: "O Garuḍa, tell us how much of this earth you have wandered over and within such a short time."

Garuḍa said :

23. My Lord, by your grace, I have visited the three worlds and seen all beings — the movable and the immovable.

24. From bhūloka¹ to satyaloka, I have visited all regions, except the region of Yama, O my lord.

25. Among all the worlds, the bhūloka is thickly populated by various kinds of creatures. This region is the most auspicious of all inasmuch as it affords a place of enjoyment to all and is celebrated as the place where they can strive for salvation.

26. A region better than this for those who perform good actions has neither been before nor will there ever be.

27. It seems that the gods sing songs to this purport. Those who live in this part of the world called *Bhārata* are in fact blessed. In order to enjoy the fruits of heaven and salvation they are born as human beings, casting off their deity-hood.

28. Why is the corpse tied to the bamboo-sticks? Why are the five jewels kept in the mouth? Why is the grass placed beneath? Why are the feet kept southward?

29. Why do the sons and grandsons walk ahead? Why are the gifts given, including the gift of a cow, O Keśava?

30-31. Why do the relatives, the friends, and even the foes forgive him. Why are the gingelly seeds, iron, gold, cotton, salt, seven types of grains, land (or house) and cow are given? How does a creature die? Having died, where does he go?

1. Hindu mythology accepts fourteen *lokas* or worlds. Seven higher regions rising from the earth one above the other are, *bhūloka*, *bhuvarloka*, *svarloka*, *maharloka*, *janaoka*, *tapoloka* and *Satyaloka* or *brahmaloka*; and seven lower regions, descending from the earth one below the other are *atala*, *vitala*, *sutala*, *rasātala*, *talātala*, and *mahātala* or *pātala*.

32. How does he take shelter in the body being carried ? Why does the son carry the corpse on his shoulders and the grandson lights the fire ?

33. Why is the anointment done with the butter ? Wherefrom is the *ekāhuti-kriyā* ? Why is *Vasudhārā* performed and wherefrom the lamentations from women ?

34. Why is the *Yama-sūkta* recited ? Why is water carried to the north ? Why is the sun looked through a cloth ?

35. Why barley, mustard-seed, *dūrvā*, the two stones, the leaves of *margosa* ? Why do men and women wear one lower and one upper garment.

36. Why should the meals, etc. be not taken alongwith other persons after returning home ? Why do the sons give nine *piṇḍas*¹

37. Why is the milk in an earthen pot placed on *catvara* ?² Why are the three wooden sticks tied together and placed on the cross-roads in the night ?

38. Why is a lamp placed every night for one year ? Why should the water be offered in the name of the deceased by the relatives and other people ?

39. Why should the nine *piṇḍas* be offered ? How is the gift to be given to the manes ? Why is the call for the bearers of the corpse ?

40. When this is done, O lord ! then why is the rite of *piṇḍa* repeated ? What should be given next after the gift of *piṇḍa* is made ?

41. Why are the bones collected ? Why is the earthen pot broken ? Why is a bath taken on the second day ? Why on the fourth day ?

42. Why is it taken on the tenth day alongwith the other mourners ? Why the anointment with oil ?

43-44. The *piṇḍa* given on the tenth day is done so with meat, why ? Why is the *piṇḍa* on the eleventh day given after releasing the bull ?

1. Balls of rice offered to the Manes at obsequial ceremonies.

2. , A quadrangular place or courtyard : a place where many roads meet.

45-46. Why are vessels, shoes, umbrella, clothes and ring given on the thirteenth day. Why the sixteen śrāddhas?¹ Why are food, water, etc. given everyday for three-hundred and sixty days of the year? Why is the food put in a vessel for satiating the deceased?

47-48. O lord, the mortal man dies at the appointed time. I do not see an outlet, then from where does the soul go away? From where do the elements—earth, water, mind, fire, air and sky pass away; tell me, O lord?

49. From where do the five organs of action, the five organs of perception and the five vital airs go away and how?

50. From where do the five thieves of the body—greed affection, desire, love and pride go away, O Janārdana?

51. Whatever little action has been done, whether good or bad or whatever gifts have been tendered which procure merit where do these go away after the body has decayed?

52. Why is the rite of sapiṇḍana² done within the year of death? With whom is the union of the deceased sought and how?

53-54. What does in the end happen to the people who pass away, in conscious or unconscious state, burnt or unburnt or who have been sinners or bad-charactered.

55-56. O lord, what is the end of those who commit suicide, murder a brāhmaṇa, or happen to be thieves or deceivers by nature? What happens to that Śūdra who drinks the milk of a kapilā cow, who reads the scriptures, who wears the sacred thread or who possesses a brahmin wife?

57. O lord, you tell me all this, for I am terribly afraid of the sinner. Hear something more, O soul of the universe. While wandering with curiosity, I saw the entire world.

58-59. After seeing people merged in sorrows, a great pain arose in my heart. The affliction on the earth caused by

1. Funeral rites performed in honour of the departed spirits of dead relatives.

2. The performance of a particular Śrāddha in honour of the deceased's relatives is called Sapiṇḍa, to be performed at the end of full one year after the death of a relative, but now usually performed on the 12th day after death as part of the funeral rite.

death and disease is greater than affliction from the sight of asuras in paradise.

60. I had the fear of losing my desired object in hell. There is no other place safer than your feet, O Lord.

61. Time has consumed the unreality as it has consumed the dream-world. Still, I saw a number of people suffering from sorrows in the land of Bharata.

62-63. They were merged deep in attachment, envy, affection, etc. Some were blind, some squint-eyed, some dumb, some lame, some one-eyed, some deaf, some suffering from leprosy and other diseases and some from pride as false as the sky-flower.¹

64. After seeing the strangeness of their faults in the face of death. I have come to you with a mind to ask what is death? Why is this strangeness?

65. How does death occur? How is it that even after death, if rites are performed for one year one does not fall in the bad state?

66. Formerly, I had heard from the sages in general; now I ask you specifically on these points, O lord.

67. O Viṣṇu, what shall a dying man do? What shall he give in charity? After death, what is the method of cremation?

68. Does he languish or obtain another body? When he lives in Yama's city, what are the rites to be performed by his descendants in the year of his death?

69-70. What are the rites of propitiation for the common ignorant deceased? For one dead in *pañcaka*? Be pleased, dispel my ignorance. I have asked all that I wanted to ask only for the welfare of the world. Please answer my queries.

1. Used figuratively to denote anything impossible.

CHAPTER TWO

Results of actions

Lord Kṛṣṇa said:

1. O gentle one, you have put up the right question, that too for the general good of the people. Now hear attentively. I shall tell you about the rite to be performed after death.

2. It is without any controversy quoted by Śrutis and smṛtis. It has not been heard by the gods including Indra, nor by yogins absorbed in yoga. Being the secret of secrets, it has not been conveyed to anyone, anywhere.

3. O Garuḍa of great accomplishment, I shall tell you about this since you are my devotee.

4. There is no place for a sonless person. The heaven is not for him. One must have a son by any means whatsoever.

5. The son can take his father out of hell, if he cannot get him salvation. The son puts his shoulder to coffin and the grandson lights the fire.

6. A woman in her menses shall stay in the hut and lie on the bed bestrewed with sesame and darbha grass, on the ground. She shall put five gems in the mouth. Thus her foetus attains growth.

7-8. If the seed¹ is destroyed then whereat the conception? Hence, for the protection of the foetus she shall lie on the ground, as enjoined in the Śāstras. Similarly, in regard to the dying person he is laid on the ground besmeared with cowdung and bestrewed with the *darbha* grass. Thus the ailing person is released of sins which do not cling to him any more.

9. A bunch of *darbha* for his bed takes him to heaven no doubt. Darbha should be thrown off after the corpse is removed from the place.

10. Where there is no besmearing, the ground remains impure. Where the earth is already besmeared it should be smeared again for the sake of purification.

1. Menstrual discharge.

11. If the corpse is kept on the unsmearcd ground, the foul spirits enter the corpse.

12. A circle¹ should be drawn around the corpse (to fix up the circumference) ; Śrāddha shall be performed where the feet of the Brāhmaṇas should be washed. All these would not serve the corpse, if the same is not placed on the ground.

13. Brahmā, Viṣṇu, Rudra, Lakṣmī and Fire stay within the circle. Hence a circle is drawn around the corpse.

14. If a circle is not drawn, the deceased person whether a child, youth or old does not get a womb² but remains in the air, O Garuḍa !

15. He may not be born soon but live in the air for some time. He receives no *śrāddha*, no libation of water from his relatives.

16. O Garuḍa ! Sesame is held sacred, for it is produced from my perspiration. The sesame can destroy the evil spirits.

17. The sesame is white, black or of the colour of the cow's urine. They can burn all sins committed by the deceased.

18. A single grain of sesame offered with the libation of water to the deceased or an article given in charity or a sacrifice held for his welfare becomes fruitful as droṇa-kalaśa does in rewards.

19. Darbhas are born from my hair and sesame from my perspiration. By performing *śrāddha* one can please deities, asuras and the manes.

20. The Universe and the creator of the universe live by the ceremonial form. By wearing the sacred thread over the right shoulder, one can please the creator, the manes and the deities.

21-23. When the sacred thread is worn over the right shoulder the manes are pleased. Brahmā stays at the root of darbha, Janārdana in its middle and Śaṅkara at the point of darbha. Thus the three deities are said to be stationed in darbha. The brāhmaṇas, mantras, sacred grass, fire and Tulasī are

1. A kind of a mystical diagram.

2. Form of existence.

never spoiled though used again and again. Tulasī, brāhmaṇa, Cows, Viṣṇu and Ekādaśī—

24. These five are the protection boats for the people drowning in the ocean of worldly existence. Viṣṇu, Ekādaśī, Gītā, Tulasī, Brāhmaṇa, and the Cow—

25. These are the six steps to salvation in this universal fortress of little use. Sesame and darbhas are sacred and so is Tulasī.

26. These guard the deceased against misfortune. Darbhas should be taken out with hands. The earth should be sprinkled over with water.

27. As the hour of death approaches, darbhas should be placed in the hands of the deceased. He whose body is spread over by darbhas goes to Viṣṇu-loka, no matter if he is not initiated in the Vedic lore.

28-29. The feet of the deceased person are kept on the ground and the toe raised upward. In this ocean of universal existence, which is practically of little use, the atonement of the sin is made by sacrificing the body in the holy fire. Having smeared the ground with the cowdung, they should spread the mattress of darbha for the dying person.

30-31. Salt is very much effective for the destruction of sins. Let them donate salt for the manes, for it suits their taste and takes them to heaven. As for the men in general, it fulfils their desires.

32. Salt has come out from the body of Viṣṇu, hence yogins recommend a gift of salt placing the same over other gifts.

33-34. When at the time of death, the soul does not depart but lingers on to the body, no matter whether the dying person is a brāhmaṇa, kṣatriya, vaiśya or śūdra of either sex, they should donate salt for him whereby the soul leaves the mortal body and enters the doors of heaven which open immediately for him. O king of birds, now hear from me in detail, the various forms of death.

35. It is Kāla which detaches soul from body. It causes death of the person, at the appointed hour, without a single exception.

36. Just as the wind scatters clouds here and there, just like that Kāla, the Destroyer, floats people from one end of the shore to another.

37. Whether they be *sāttvika* or *rājasa* or *tāmasa*—all these *bhāvas* operate in man due to the influence of Kāla.

38-39. Sun, Moon, Śiva, water, air, Indra, fire, sky, earth, herbs, Vasus, rivers, seas, existent or non-existent, O Garuḍa, all these are created and destroyed by Kāla in due course of time.

40. Indeed, O Garuḍa, when the hour of death approaches, then by chance, a certain disease raises up its head.

41. The Organs grow weak. Troubles start showing their powers, as if all of a sudden, millions of scorpions have stung the person.

42. O bird, then the person begins to feel the pang of death. At the very hour his consciousness is replaced by unconsciousness.

43. The breath is pushed by Yama's messengers standing nearby. The person assumes a terrible form and the breath lingers to stay in the throat.

44-45. Froth comes out of the mouth full of saliva. Just at the moment when every body is lamenting, the soul, as big as a thumb, is carried away by Yama's messengers, even as it looks towards its home. Now hear about the state of death.

46. The heat in the body is disturbed due to sudden commotion of winds. Though without fuel, it breaks up the vital points.

47. The Udāna-wind moves upward. It stops the downward movement of the deceased who in his life-time had full devotion for the lord but no desire in return.

48. He who has never spoken falsehood, nor has any partiality in devotion but believes in God, obtains death peacefully.

49. He who does not stray from Dharma, due to pleasure, wrath or envy but does what he says and is gentle obtains death peacefully.

50-52. Those who preach ignorance pass through darkness. Those who are false witnesses, liars and deceitful obtain death unconsciously, just as those who abuse the Vedas.

The ferocious, foul-smelling messengers of Yama, with clubs and sticks in their hands, come and seize this wicked person. Having reached a ferocious path he begins to shiver.

53. He cries for his father, mother and sons. His indistinct voice, spoken with effort, appears to be single-lettered.

54. Due to terrible suffering his looks waver and his mouth gets dry due to hard breath. Then wrapped up in suffering, the Jiva departs from the body.

55. Since that very moment the body becomes untouchable and despicable.

Thus I have spoken to you about the form of death of the mortal man.

56. Now I shall answer your query about the peculiarities of form the body takes in different births.

57-58. Due to different actions performed in the previous births, the wandering *jivas* attain different forms, as of a deity, a demon, a yakṣa, man, beast bird, etc. O lord of birds, these are due to the chain of actions, performed in different ages.

59. Now, I shall tell you about the results of actions which a person obtains, so that the strangeness involved is explained clearly.

60. When the sinners have exhausted the fruits of their actions in dreadful hells, they are born on the earth.

61. Now, hear about their characteristics. The killer of a brāhmaṇa attains the form of a deer, horse, pig or camel.

62. The stealer of gold becomes a worm or a germ or a fly. He who lies on the bed of a teacher becomes grass, plant or vine.

63. The slayer of a brāhmaṇa suffers from consumption. A drunkard possesses brown teeth. A gold stealer has bad nails. The defiler of the teacher's bed possesses bad skin.

64. That very thing becomes his mark with which he was associated in the previous birth. If he moves with the wretched people he himself becomes wretched within a year.

65. The sins of the people spread by talk, touch, breathing, going together, eating together, sitting together, worshipping together, by teaching and sexual union.

66. After having sexual intercourse with the wives of other men or after killing a brāhmaṇa, one becomes a brahma-rākṣasa, in a lonely place.

67. The stealer of a jewel is born in a low caste. A man who steals plants becomes a shrew.

68. The thief of corn becomes a rat; that of vehicle, a camel and that of fruit a monkey. He who takes meals uninvited becomes a crow. He who steals utensils becomes a vulture.

69. The stealer of fruit becomes a honey-bee; that of a cow, a vulture; that of a woman's clothes, a white leper and that of juice, possesses no taste at all.

70. The stealer of bronze becomes a swan; so also the stealer of other's possessions. The slayer of his teacher becomes epileptic and the performer of cruel deeds becomes a dwarf.

71-72. He who discards his wife becomes an animal to be killed by a hunter. He who snatches the possessions of a deity or a brāhmaṇa suffers from jaundice. He who eats meat becomes a leper. He who does not return the deposit becomes one-eyed. He who lives on the earning of his wife becomes lame.

73. He who discards progeny and wife encounters ill-luck. He who eats sweets only becomes rheumatic. He who has sexual union with a brāhmaṇa's wife becomes a jackal.

74. A stealer of bed becomes kṣapaṇaka¹, and that of clothes becomes a moth. He who envies is born blind. He who steals a lamp becomes a beggar.

75. He who kills a friend becomes an owl. He who abuses the ancestors suffers from consumption. He who speaks lies cannot speak properly. He who gives false witness suffers from dropsy.

76. He who disturbs a marriage is born as a mosquito. He who eases himself on crossroads is born as a bull.

77. He who spoils a young girl becomes a eunuch. He who sells the Vedas becomes a leopard. He who performs a sacrifice but not in the prescribed manner becomes a pig.

1. A Bauddha or Jain mendicant.

78. He who eats here and there becomes a cat. He who sets fire to a forest becomes a glow-worm. He who eats the stale food becomes a worm. He who envies others becomes a bee.

79. He who sets fire becomes a leper. He who does not give gifts becomes a bull. A stealer of cows becomes a serpent; that of food suffers from dyspepsia.

80. A stealer of water becomes a fish, that of milk a crane. He who gives stale food to a brāhmaṇa becomes hunch-backed.

81. If he steals fruits, his progeny dies, O bird. If he eats alone without giving a morsel of it to anyone else, he becomes issueless.

82. If he does not opt for Sannyāsa he becomes an evil spirit in the desert. A stealer of water becomes a *Cātaka*; that of book is born blind.

83. He who promises but does not give it to the *brāhmaṇas* becomes a jackal. He who earns the blame of the people becomes a tortoise.

84. A seller of fruits meets with bad luck. He who marries a Śūdra woman, becomes a wolf. He who touches fire with foot becomes a cat. He who eats another's meat suffers from diseases.

85. He who breaks a water-reservoir becomes a fish. He who hears neither Hari's tale, nor the praise of the good suffers from ear disease.

86-87. He who takes out a morsel from another's mouth becomes a blockhead. He who steals the deity's utensils suffers from *gaṇḍamālā*¹. He who observes religion without sincerity suffers from a skin disease.

88. A treacherous fellow suffers from head-ache. He who is against Śiva suffers from the disease of genital organ.

89. And the women too who commit these sins suffer in the similar way or they become wives of persons suffering in the aforesaid manner.

90. After their present life they reach hell. Know that I have told you all this in short, O bird ! Just as there are many kinds of disease so also there are many kinds of man.

1. Inflammation of the glands of the neck.

91. In this way, due to the variety of their actions, men attain happiness or grief. Thus, I have told you about the strangeness of human nature. Good actions give good results and bad actions give bad results.

92. In this way your queries are answered completely.

CHAPTER THREE

Description of Hell

Sūta said:

1. Thus encouraged, Garuḍa asked about the description of Hells, being curious to know about their nature and function.

Garuḍa said:

2. O Lord, tell me about the nature and division of hells where the evil-doers are thrown mercilessly.

Lord Kṛṣṇa said:

3. O younger brother of Aruṇa, there are thousands of hells. It is not possible to describe all of them in detail. I shall tell you about the principal hells thoroughly.

4. The principal hell is *Raurava*. The person who tells lies and gives false evidence goes to this hell.

5. *Raurava* is two thousand *yojanas* in measurement. There is a knee-deep pit, difficult to cross.

6. It is levelled upto the ground by a heap of burning coal. And the ground there is well-heated by fire.

7. The servants of Yama leave the sinner there in the middle. Burnt by burning fire he runs helter-skelter.

8. At every step his foot is burnt. Day and night he moves here and there lifting and putting his feet.

9. There he is left along a thousand Yojanas. Then for the purgation of remaining sins he goes to other hells.

10. Thus I have told you about the first hell named *Raurava*. Now, O bird, hear about the hell called *Mahāraurava*.

11. It is five thousand Yojanas in measurement. It has copper-coloured earth scorched below.

12. When heated by it, the earth shines like lightning. It appears extremely fierce to the sinner.

13. The servants of Yama tie hands and feet of the sinner and throw him in this hell where he goes down rolling.

14. While rolling down in the way he is bit by fearful crows, cranes, ants, mosquitoes and scorpions.

15. Thus being burnt, he loses his wits and cries restlessly, 'O father, O father,' again and again, but attains no peace.

16. The persons who have committed sins with bad intentions are thrown into this hell and get release from there only from myriads of years.

17. Then there is another hell by name and nature *Atiṣṭa* (very cold). It is as big as *Mahāraurava* and full of dense darkness.

18. There in the fierce darkness, the sinners are tied and left, suffering from cold. Meeting each other they clasp lightly.

19. Shivering with cold their teeth sound loudly. Even there the overpowering trouble of hunger and thirst exists, O Garuḍa.

20. The fierce wind blowing over the blocks of ice pierces the bones. The hungry men consume decayed marrow, blood and bones.

21. Meeting together and clasping each other they wander here and there. The persons who had been hoarding wealth suffer too much in that darkness, O the best of birds.

22. Then there is another hell called *Nṛkṛntana*.

23. A series of potter's wheel is moving round and round there, O bird. There the sinners, whose feet and head are tied by a string are held by Yama's servants in their fingers.

24-25. O bird, their life is not destroyed but their organs are cut into hundred pieces and restored again to their original position. Thus for thousands of years, the sinners rotate till their sins are exhausted completely.

26-27. Now hear, I shall tell you about the hell named Apratiṣṭha. The people who go to this hell suffer intensely. There too the potter's wheels and the ghaṭīyantra operate constantly.

28. Those sinners who had caused untold sufferings to men are placed there on the potter's wheels and rotate incessantly.

29. They remain there for thousands of years, tied as they are to *ghaṭīyantra*¹ like the water-pots.

30. The sinners rotate there vomiting blood again and again. Their intestines come out through mouth and their eyes are suspended by intestines.

31. Now hear about another hell named Asipatravana, where the sinners suffer unbearable miseries.

32-33. There over a thousand *Yojanas* a fierce fire burns with seven fierce rays. The sinners thrown in this hell feel burnt without recess. In the midst is seen a tree with a big trunk, overgrown with cool and smooth leaves which are torn here and there, O Garuḍa.

34-36. There powerful dogs roam about, always eager to eat meat. They have fierce jaws, fierce mouths and are powerful like tigers. Then seeing in front, the forest with cool shade, the miserable sinners suffer from hunger and heat, run to it, crying 'O mother, O brother, O father.'

37-38. Then their feet burn by the ground-fire. Still then, a very cool wind blows forcefully which makes those sharp blades fall upon them. Cut into pieces they fall in the burning fire.

39-40. Then the licking dogs tear their bodies into pieces even as they weep woefully. Thus I have told you about the *Asipatravana*.

41. Now hear about a more fierce hell called Tapta-kumbha, where all around are kept heated pitchers full of burning flames.

42. The pitchers are full of burning fire, hot oil and iron filings. Therein are thrown the sinners by the attendants of Yama.

1. A machine for raising water.

43. They (the attendants of Yama) boil their bodies disintegrating, marrow flowing out, heads, eyes and bones breaking.

44. Fierce vultures tear them taking them out and again throwing them in. They boil there till they are merged into oil.

45. When their head, limbs, sinews, flesh, skin and bones are liquefied, then Yama's servants stir them with a ladle.

46. The sinners are boiled in oil in Yama's abode. Thus I have narrated to you in detail about Tapta-Kumbha, O bird.

47-48. So the first hell is *Raurava*, the second *Mahā-raurava*, the third *Atiṣṭa*, the fourth *Niṣkṛntana*, the fifth *Apratiṣṭha* and the sixth *Asitapatravana* and the seventh *Taptakumbha*. These are the seven hells.

49. We hear about some other hells also where the sinners fall according to their sins.

50-53. They are *Rodha*, *Śūkara*, *Tāla*, *Taptakumbha*, *Mahājvāla*, *Śabala*, *Vimohana*, *Krimi*, *Kṛmibhakṣa*, *Lālābhakṣa*, *Viṣāñjana*, *Adhaṣṭīras*, *Pūyavaha*, *Rudhirāndha*, *Viḍbhuj*, *Vaitaraṇi*, *Suma*, *Asipatra Vana*, *Agnijvāla*, *Mahāghora*, *Sandamśa*, *Abhojana*, *Tamas*, *Kālasūtra*, *Loha*, *Abhida*, *Apratiṣṭha*, *Avlci*.

54. These dark hells are situated in Yama's country. Herein fall the sinners in the order of their sins.

55. These hells, Raurava, etc, lie below the earth. Now hear about the sins which drive the sinners to particular hells.

56. A man who kills a cow, a foetus or indulges in arson, falls in Rodha. A killer of brāhmaṇa falls in Śūkara. So also a drunkard, a stealer of gold, a killer of kṣatriya or vaiśya falls in Tāla.

57. He who kills a brāhmaṇa or defiles his teacher's bed or has sexual union with his sister falls in Taptakumbha. So also a soldier who speaks lies.

58. In the similar way, he who sells liquor or he who discards a devotee also falls there.

59. He who co-habits with his daughter or daughter-in-law, he who sells Veda, or he who blames the Vedas falls into Mahājvāla.

60. He who insults his teacher or abuses him or he who co-habits with an unworthy woman falls into Śabala.

61. He who transgresses codes of moral conduct prescribed for the conduct of war falls into Vimohana. He who does an undesirable act falls into Kṛmibhakṣa.

62-63. He who holds no honour for deities or the twice-born brāhmaṇas falls into Lālābhakṣa. A potter who digs pits or a physician who flouts trust or a person who sets fire to parks, falls into Viṣāñjana. So also a brāhmaṇa who receives prohibited gifts or performs sacrifice for a wrong person.

64-65. Or a Kṣatriya who does not live by valour falls into Adhomukha. He who sells milk, liquor, meat or cuts wood or deals in scents, juices, gingelly seeds, falls into fierce Pūyavaha. He who catches cocks, eats pigs, birds, deer and goats falls into this hell.

66-67. He who deals in buffaloes, or a juggler or he who sells liquor, an actor, or brāhmaṇa who is a bird-hunter or a village-priest who indulges in arson or he who administers poison or he who is a pump or he who sells soma, or a drunkard, a meat-eater or a killer of animals—

68. All these fall into Rudhirāṇḍha. Those who administer poison to their guests, sitting in a row, fall into the fierce hell Viḍbhuj. There is no doubt in this.

69. He who drinks wine falls into Vaitaraṇī. He who calls others by bad names falls into Mūtra.

70. He who has not lived a pious life falls into Asitapatravana. So also he who is hot-tempered. A deer-hunter falls into Agnijvāla where he is eaten by the crows.

71. The person who breaks his vow during the course of sacrifice falls into Sandarśa. So also brahmacārins who discharge their semen in dream.

72. The fathers who are taught by their sons or who receive orders from them fall into Abhojana.

73. Those who perform acts violating the rules of their Varṇa and Āśrama, on account of anger or pleasure go to hell.

74. There is the hot Raurava above and the cold Tāmasa below.

75. In this way, the hells are situated one below the other. The climax of misery is due to bad acts.

76. And the climax of joy accrues from good acts. The gods look down and see the fierce hells.

77. The sinners of hell also look up and see the gods above. There are thus hundreds of hells, O bird.

78-79. Daily in the hell, the sinners are cooked, burnt, torn, broken, pounded, moistened, boiled, heated and blown by winds. A day in hell is equal to one hundred years of the mortal.

80-82. Having crossed these, the sinner is reborn as a worm, a germ, a fly, a one-hoofed creature, a wild elephant, a cow, an ass, a horse, a mule, a buffalo, śarabha, a camari, a six-hoofed animal or one having five nails. In these and other *yonis* he takes birth.

83. If born as a human being he becomes hunch-backed or a dwarf or a cāṇḍāla in wretched *yonis*.

84. The sinner is born again and again and dies again and again till he has exhausted his sin and acquired virtue.

85. Then some time he steps into the *yoni* of Śūdra or Vaiśya or Kṣatriya or Brāhmaṇa or a deity.

86. Thus I have told you how a sinner falls into hell. Now I shall tell you how and where the virtuous go after death.

87. The virtuous obtain good *yonis* as directed by Yama. Immediately after the soul leaves the body, the Gandharvas come singing and dancing, adorned with garlands and anklets.

88. And then appear splendid aerial cars decorated with sweet smelling garlands (which take the virtuous souls to heaven).

89-90. When their merits are exhausted, the virtuous souls fall from heaven and are born in the houses of kings or nobles of illustrious character, where they enjoy various pleasures. Thus men go up and down the ladder as stated before.

91. Death is certain for the mortals who are born on this earth. The soul of the sinner leaves the body from the downward path, undoubtedly.

92. Earth mingles with earth, water with water, fire with fire, air with air.

93. Sky mingles with sky, pervading all around. In the body there exist love, anger and five organs.

94. O Garuḍa, there abide thieves in the body in the form of love, anger and pride. Mind is the leader of all these.

95. Death is temporal. The *jīva* along with sins, virtues and five subtle organs enters into new body just as a householder enters into a new house when the old one is burnt.

96-98. In the body exist seven elements and seven Kośas. All these exist in the body—urine, waste, allied matter, bile, cough, marrow, flesh, fat, bones, semen, sinews which are destroyed along with the body (when the soul departs).

99. Thus I have told you, O bird, about the end of all bodies. Now I shall tell you, O bird, how their body looks like.

100-102. It is a shrub of sinews adorned with three trunks, combined with organs and having nine openings. Full of sensual pleasures, love, anger, desire and envy, possessing a high way robber in the form of greed, caught in the net of avarice and covered by the cloth of affection. It is bound by illusion and inhabited by greed.

103. These qualities inhere in the bodies of all creatures. Those who do not realize their self are nothing more than beasts.

104. Thus I have told you about the fourfold body. Formerly, eightyfour yonis were created [for the *jīva* to pass through].

105. While narrating about the hell I told you about all these—that are born from the earth, from the sweat, from the eggs and from the embryo.

106. I shall tell you more as and when necessary or do you possess a desire to ask more?

CHAPTER FOUR

Lord Kṛṣṇa said:

1. Whatever sin a man commits consciously or unconsciously stands in need of purification by means of atonement.

2. The wise one should first perform ten types of baths

beginning with *bhasma*. These should be observed as far as possible for six years repeatedly.

3. Or half of that or half of that or half of the half of that. Then as far as he can he should donate ten gifts. Now hear about them.

4. Cow, earth, gingelly seeds, gold, butter, cloth, grains, sugar, silver and salt—these are known as ten gifts.

5. He should make these gifts to those who have come during atonement. Then to cross the river *Vaitaraṇī*¹ full of pus and blood, at Yama's door he should donate the *Vaitaraṇī* cow.

6. A black cow with black udders is called *Vaitaraṇī*.

7-8. Gingelly seeds, iron, gold, cotton, salt, seven grains, earth and cow—these are all pure. These eight precious gifts should be given to a learned brāhmaṇa by the dying person. I shall now tell you about the form of *pada*.

9. Umbrella, shoes, clothes, ring, gourd, seat, vessel and food—these are the eight kinds of *pada*.

10. A vessel full of gingelly seeds or butter and a bed with all its equipment should be gifted or all those articles which are liked by the donor.

11. Horse, chariot, she-buffalo, fan and cloth—all these should be given to the brāhmaṇas.

12-14. O Lord, these gifts and others should be given as far as possible. He who has done atonement, given ten gifts on this earth, or the gift of *Vaitaraṇī* cow or eight gifts or the gifts of a vessel full of gingelly seeds or clarified butter or the gift of bed or of *pada*, as prescribed in the Śāstras does not go hell. The wise have prescribed the gift of salt to be given freely.

15. The salt is produced from the body of Viṣṇu. When the soul of the dying person does not leave the body but lingers on, the salt should be gifted as it opens the door of the heaven.

16. Whatever gifts a man has given himself they all stand in his favour (at the hour of death).

17. O bird, the man who has completed atonement in all its parts is placed in heaven, after all his sins are washed away.

1. Name of the river of hell.

18. O noble bird, since the cow's milk is nectar, who-soever gifts a cow attains immortality.

19. Whosoever gives the eight gifts lives in the abode of the Gandharvas.

20. He gets shelter even in the tortuous hell named Raudra where the sinners are burnt. If he gifts an umbrella, he encounters the comforting shade in the way.

21. So also he passes comfortably through the fierce Asipatravana. If he gifts shoes he moves there too mounting a horse.

22. If he gifts food and seat he eats sitting comfortably in the way. If he gifts a water-jar he feels comfortable even in the waterless region.

23. He who gifts clothes and ornaments liberally is not tortured by the fierce messengers of Yama who are black and yellow in colour.

24. O bird, if a vessel full of gingelly seeds is donated to a Brāhmaṇa it destroys all the three types of sins born out of his voice, body and mind.

25-26. If he gifts a vessel full of clarified butter he stays in Rudraloka. If he gifts a bed along with all its equipment he rides an aerial car in the company of fairies and enjoys in the abode of Indra for sixty-thousand years.

27-28. After falling down from Indraloka he becomes a monarch in this world. He who gifts a young faultless horse along with all equipment to a Brāhmaṇa lives in heaven, O bird, for years, equal to the number of hair on the body of a horse.

29-30. If he gifts a chariot drawn by four horses along with the contiguous equipment to a learned Brāhmaṇa he reaps the benefit of performing a Rājasūya.¹

31. If he donates to a Brāhmaṇa a milk-yielding buffalo with her plump hind parts, and a golden ornament on her forehead, accompanied by her satiated calf, what wonder is there that he attains heaven.

1. A great sacrifice performed by a universal monarch (in which the tributary princes also took part) at the time of his coronation as a mark of his undisputed sovereignty.

32. If he donates a fan (*Tālavṛnta*), he is fanned by air in the way. If he donates cloth he becomes full of lustre, wealth and prosperity.

33. If he donates a horse along with salt, food and other ingredients to a Brāhmaṇa, his family does not suffer a break and he goes to heaven after death.

34. O bird, there is a difference in result according to faith and gifts.

35. He who donates water and salt gets enjoyment in distress.

36. He who donates food with a heart purified by faith is satiated even without food.

37. If he accepts sannyāsa as prescribed in the sacred texts he is not reborn but is merged into Brahma itself.

38. If he dies at a sacred place he attains *mokṣa* (release from re-birth) after dying there. If he dies in the way, each and every step he has taken in reaching this place procures for him the fruit of performing a sacrifice. There is no doubt in this.

39. If he undertakes a fast unto death he does not return to this world, O bird.

40. I have given the answer to your queries about gifts. Now, I shall tell you about the obsequies and the funeral rites of the deceased.

41. When it is ascertained that life has gone out of the body, the son should bathe and wash the corpse with pure water without delay.

42. Having clothed it afresh they should smear the body with the sandal-paste. The son or the successor should perform the *akoddiṣṭa*¹ rite afterwards.

43. Then the arrangement for cremating the corpse should be made as far as the means allow.

44. The following four should not be undertaken in the cremation rite: *āvāhana*, *arcana*, *patrāmbha* and *avagāhana*.

1. Funeral rite performed for one definite individual deceased, not including other ancestors.

Let there be saṅkalpa for each gift and let there be a piṇḍadāna.

45. The five articles common to every sacrifice should not be there. The libation of water should be given but not the trio :

46. Svadhā-Vācana, Āśiṣ and Tilaka, O bird. A vessel full of mustard should be given. Iron should also be gifted.

47. The piṇḍa-cālana rite is followed but not the following three, pracchādana, visarga and svastivācana.

48-49. Procedure has been laid down for six śrāddhas, at six places; at the place of death, at the door, at the crossroads, at the place of rest, on the wood-pile and at the collection rite. The dead body is called Śava at the place of death. The deity Earth is pleased thereby.

50. It is called pāntha at the door; the deity Vāstu is pleased. It is called khecara at the crossroads; the deity Bhūta is pleased.

51. It is called bhūta in the resting place. The ten quarters are satisfied thereby. It is called sādḥaka on the pyre and preta at the collection-rite.

52. Holding gingelly seeds, darbha, clarified butter, the sons and other relatives go round the pyre reciting gāthā or the sūkta of Yama.

53. Taking cow, horse, man and bull everyday Yama is not satiated just as a wicked person is not satiated with wine.

54. They should recite the gāthā¹ or the hymn *apeta*² in the way. The relatives accompany the corpse to a forest in the southern direction.

55. O bird, in the aforesaid manner the two śrāddhas should be performed in the way.

56. Then the corpse should be laid lightly on the earth with its head to the south and the aforesaid śrāddha should be performed. The sons should fetch dry grass, dry pieces of wood and gingelly seeds.

57. If these are fetched by a Śūdra each and every act done in favour of the deceased would go futile. The performer of the funeral rite should wear the sacred thread over the right

1. A religious verse but not belonging to any one of the Vedas.

2. RV. 10. 14. 9.

shoulder and should sit, along with the mourners, facing the south.

58. O bird, an altar should be made there as prescribed. The cloth for the corpse should be torn into twofold pieces and the corpse should be covered with the one-half.

59. The other half should be spread over the earth. The *piṇḍa* should be kept in the hand of the deceased as stated before.

60. The corpse should be anointed with the clarified butter. Now hear about the *piṇḍa-vidhi* for the deceased prior to his cremation.

61. By virtue of the aforesaid five *piṇḍas*, the departed soul attains fitness for becoming a *mane* (*pitar*). Or else, it attains the form of a demon.

62. Having cleansed and smeared the ground at the altar, the fire should be lit as prescribed.

63-64. Having worshipped the deity named *Kravyāda* with flowers and grains of rice, the wise man should lighten fire according to the Vedic rites, but avoid *cāṇḍāla*, *citā* or *patita* fires.

65. "You are the creator of creatures, the birth-place of the world, the protector of the people. Please therefore, consume the corpse and carry the soul to the heaven"—having thus worshipped the deity *Kravyāda*—the meat-devouring fire-god, he should set fire to the corpse.

66-68. When the body is half-burnt, a quantity of clarified butter should be poured over it with the mantra: 'You are born from it, you be born again. Let this be for heaven, Svāhā'. He should recite this mantra announcing the name of the deceased and pour forth butter along with the gingelly seeds while the relatives weep loudly. This gives comfort to the departed soul (still wandering in the air). After cremating the corpse the rite of collection should be done there.

69-70. O bird, *Preta-piṇḍa* is given in order to comfort the deceased. Then having circumambulated the pyre and casting a mournful look at it, the mourners should go for bath muttering the hymn, with the youth marching ahead.

71. Then having reached water and washed cloth, they should wear the same saying for the deceased—we are taking bath.

72-73. Then they all, each wearing one cloth only, with shaven heads, wearing the sacred thread over the right shoulder should enter water silently.

74-76. The bathers should not agitate water. Then coming out of the water to the bank, tying their Śikhā (knot of hair in the centre of the head) they should take in their right hand Kuśas and water with the gingelly seeds and offer the same in the southern direction, pouring it from the paitṛka-tīrtha over the earth silently once, thrice or ten times.

77. 'Be gratified, be gratified with this piṇḍa, O preta of such and such gotra. Let this water reach you,' reciting this formula he should let the water go down.

78. After giving the water offerings he should cleanse his teeth, O bird. The water-offering shall be done regularly for nine days by all his kith and kin.

79. Then coming out of water, they wear the same clothes as before, while they wrinse the bathing dress which they spread over the clean earth (for drying).

80. They should abstain from shedding tears while giving the water-offerings after cremation. But if they shed tears and vomit cough, the departed spirit consumes the same helplessly.

81. Hence, they should neither weep nor cough. The entire ritual should be performed according to the means.

82-85. And when they have sat quietly, a learned person well versed in the Purāṇa should alleviate their sorrow discoursing on the temporality of time and the unsubstantial nature of the universe. He should tell them about the hollowness of life and if anybody searches substance inside the human body resembling the trunk of a banana plant he is a perfect fool; for it is like the water bubble. The body is constituted of five elements and if it goes back to the elements by virtue of bodily actions what is there to be lamented for? The earth, ocean and even deities are bound to be destroyed. The same fate awaits the universe which has arisen like a bubble. How it can escape destruction? Thus, he should speak to them about the transient nature of life, while they all sit on the soft grass in the courtyard of the cremation ground.

86-87. Having heard this, the mourners should return home with the youngsters walking in front. At the door of

their house they should chew the margosa leaves, wrinse their mouths with water and touching cowdung, gingelly seeds, durvā grass, coral, bull or any other auspicious thing and keeping their feet lightly on the stone should enter the house.

88-90. Āhitāgni¹ should kindle the sacred fire according to the Vedic rites. He should not dig up the earth for less than two years. The water-offering should be made (on return to the house).

A woman who has been chaste and faithful to her husband should mount on the pyre after bowing to her (deceased) husband before the funeral rites start. One who gets away from the pyre due to fainting should observe the vow named prājāpatya.

91. One who ascends the pyre and follows up her husband stays in heaven for a period equal to the number of hair on the body, three and a half crore.

92. Just as the snake-charmer takes out the snake from the hole so also she takes out her husband from hell and enjoys with him in paradise.

93. She who ascends the pyre goes to heaven. She is praised by the celestial nymphs and enjoys with her husband so long as the fourteen Indras rule in heaven successively.

94. Even if the man has killed a brāhmaṇa or a friend or any other person of noble conduct he is purified of sins by his wife who ascends his pyre.

95. A woman who enters fire after the death of her husband prospers in the heaven like Arundhatī.

96. Until and unless the woman burns herself after her husband's death she is never released from the bond of her sex.

97. A woman who follows her husband purifies the three families on her mother's side, the three families on her father's side and the three families on her husband's side.

98-100. That woman is chaste who is sad when her husband is sad, who is glad when her husband is glad and who pines when he is out of station and dies when he is dead. Common rites are enjoined for all women right from brāhmaṇī

1. A twice-born who consecrates the sacred fire.

to Cāṇḍālī except for those who are pregnant or who have young children.

101. O bird, I have told you in general about the method of cremating the corpse. Do you want to hear something more with reference to it.

Garuḍa said:

102. If a man dies out of station and his bones too are destroyed, then how should the rite of cremation be performed. Tell me, O lord of the world!

Lord Kṛṣṇa said:

103. If the bones of a person who died abroad are not available, I shall tell you about the procedure of rites of his death.

104-109. O Garuḍa, hear. I shall now tell you the great secret about the rite of death for those who die through serpent, tiger, toothed, head-breaking horned animals, disease, stone, water, brāhmaṇa, dog, nails, iron; those who die of hunger, poison, fire and cholera; those who are killed by a bull, a thief, a cāṇḍāla, a woman in her menses, śunakī, śūdra, washerman; those who commit suicide or die by fall from a tree, hill, wall or precipice; those who die in water, on cot, in firmament, in bondage; those who are killed by Ūrdhvocchiṣṭa, Ardhwocchiṣṭha or Ubhayocchiṣṭa; those who die of wounds by weapon on horseback.

110-112. All these deaths are known as bad deaths where no rite of Aurdhvadehika or piṇḍa-dāna is performed. If the same is done by mistake it is all destroyed in the air.

113. But desiring welfare of the deceased and out of fear of the people's reproach his sons or grandsons or sapinḍas should perform *Nārāyaṇa Bali*, O bird.

114. By that the relatives of the deceased are purified. This is stated by Yama. There are no other means. When *Nārāyaṇa Bali* is performed they become fit for aurdhvadehika.

115-116. Except *Nārāyaṇa Bali*, there is no rite for their purification. The *Nārāyaṇa Bali* should be performed in some holy place, through the Brāhmaṇas, preferably in the temple of lord Kṛṣṇa for the sake of purification. At first,

water-offering should be made by the Brāhmaṇas well versed in the Veda and the Purāṇa.

117. This should be done for lord Viṣṇu with herbs and akṣatas mingled with water by reciting the Puruṣa-sūkta or the mantras of Viṣṇu, facing south and remembering Viṣṇu as well as the deceased.

118. Viṣṇu should be thought of as beginningless, bearing conch, discus and mace, who is immortal, who has eyes as lovely as a lotus and who renders mokṣa to the preta.

119. At the end of water-offering he should remain calm, desireless and free from envy.

120. Having controlled his sense-organs and mind and being full of devotion he should devoutly perform the eleven śrāddhas.

121. Performing all rites with concentrated mind he should give water, rice, barley, wheat and long pepper.

122. He should give ablation, coins, umbrella, turban, milk with honey.

123. Eight types of pada should also be given along with clothes and shoes. These should be given essentially for all sins without break.

124. The piṇḍas should be placed on the earth together with incense, flowers and akṣata and be gifted to Brāhmaṇas as prescribed for the ritual.

125. Water-offering should be made by conch, sword, or copper, by each separately.

126. He should meditate while kneeling on the earth on Brahmā, Viṣṇu, Rudra, Yama and the deceased who is the fifth.

127. Then in separate pitchers he should keep five jewels, cloth, sacred thread and *Mudga*.

128. Five śrāddhas should be done for deities as prescribed in the ritual. Then on each piṇḍa, separately, water should be poured.

129. In conch or in a vessel of copper and if that is not available, in an earthen pitcher he should keep water full of gingelly seeds¹ and containing specified herbs.

1. Water with sesamum seed offered to the dead as libation.

130-132. The copper-vessel with gold and *dakṣiṇā* should be given to a learned brāhmaṇa. For Yama iron with gingelly seeds should be given together with *dakṣiṇā*.

Thus by giving Viṣṇu-bali according to the procedure and his means he can secure the release of the deceased very quickly. There is no doubt in this. If a person dies of snake-bite, there is a specific rite to be performed for him.

133. A serpent made of gold and a milch cow should be given to a brāhmaṇa in the prescribed way. Thereby he becomes free from the debt which he owes to the manes.

134. By giving snake-ablation thus, he becomes free from *Sarpadoṣa*.

135. Then he should make an effigy of the deceased out of Oṣadhis¹ and the stalks of palāśa. O bird, I shall now tell you about the details: Black-deer-skin should be spread and the effigy should be made of grass.

136. Three hundred and sixty stalks should be spread over his limbs separately.

137. Forty represent the bones on the head, ten on neck, twenty on chest, twenty on stomach.

138. A hundred on both the hands, twenty on waist, a hundred on both thighs, three hundred on both shanks.

139. Four on the generating organ, six on both scrotums, ten on the toes.

140. Coconut on the head, tumba for palate, five jewels for mouth and plantain for tongue.

141. Nālikā for intestine, vālukā for nose, earth for marrow, so for all haritāla and manśśilā.

142. Mercury for semen, brass for the waist, Manaśśilā for all limbs, tilapakva for the joints.

143. Yava-piṣṭa for meat, honey for blood, jaṭā-jūṣa for hair and deer-skin for skin.

144-146. Tālapatra for ears, guñjas for breasts, śatapatra for nose, lotus for navel, Brñjala for scrotums, grñjana for penis, clarified butter for the navel and trapu for kaupina,

1. Herbs or plants in general.

pearls (mauktika) for the breasts, saffron, camphor, aguru, incense for the forehead and scented garlands for the neck.

147-148. Thus the garment and the silk-thread on the chest, ṛddhi-vṛddhi for the arms, Kapardikas for eyes, seeds of pomegranate for teeth, campaka for fingers, sindhūra for eye-corners and tāmḃūla for the gift.

149. Thus the effigy of the deceased should be made of Oṣadhis. Worship should be performed as prescribed, before the sacrificial fire with the sacrificial vessels if the deceased person kept fire in the house.

150. Reciting the mantra *Śriyaḥ punantu me śiraḥ* or *imam me Varuṇa*¹ he should sprinkle water made pure by contact with the Śālāgrāma śilā. He should gift a gentle milch cow to a Brāhmaṇa for the propitiation of god Viṣṇu.

151-252. Gingelly seeds, iron, gold, cotton, salt, seven grains, earth,—all these are called purificatory. Then a vessel full of gingelly seeds should be given as also the gift of pada.

153. A Vaiṣṇava śrāddha should be performed for the release of the deceased from pretahood. Thus thinking about Viṣṇu in the heart one can get the deceased released immediately from Pretahood.

154. Having made the effigy of the deceased in this way, he should burn the same in the prescribed way. As for the purification of the deceased he should observe atonement.

155. Three kṛcchras should be performed, or six, or twelve, or fifteen, for the sake of atonement as prescribed for a Brāhmaṇa.

156. If one cannot do so, one should donate a milch cow or gold. If he cannot do that, he should perform a sort of purification.

157. That which is performed without purification, does not stay. It is all destroyed in the air.

158-161. After purification the rite of aurdhvadehika should be performed for the deceased.

If a person performs obsequies without doing atonement consciously or unconsciously in favour of the deceased, he incurs

1. RV: 1.25.19.

sin. I shall now tell you how he can eliminate the sins of omission and commission. If one has set fire to the corpse or taken bath in water, touched or carried the corpse, cut the ropes binding the corpse, or shed tears after cremation or delivered funeral ovation, he is purified by taptakṛcchra. Anyone of those who carry the corpse or cremate the dead may do kaṭodaka-kriyā¹ and perform kṛcchra sântapana. A little should be done if the cause be small and much should be done if the cause be big.

Garuḍa said :

162. O lord observing good vows, please explain to me the details of kṛcchra, Tapta-kṛcchra and Sântapana.

Lord Kṛṣṇa said :

163-164. O bird, hear. If he eats for three days in the morning and for three days in the evening and observes fast for three days, the Vrata is called Kṛcchra. If he drinks hot milk, clarified butter and once water in a day and observes fast for one night, the Vrata is called Taptakṛcchra.

165. For one day, each one should take cow's urine, cow-dung, milk, curd, clarified butter and water purified by the holy grass and observe fast the next day, the Vrata is called Kṛcchra sântapana.

166. O bird, thus I have told you the rites to be performed for durmṛta². He is known mṛta if they perform for him the rite of dīpa-nirvāṇa.

167. Then they should perform cremation and observe impurity for three days. Then for ten days the rite of garta-piṇḍa should be performed for the deceased.

168. All these rites should be performed for the person who died abroad. However, if the person concerned returns home, after his effigy has been burnt thinking him to be dead.

1. Offering water for a funeral libation.

2. One dying an unnatural death.

169. Then the person thought to be dead should take bath in the *ghṛtakunḍa* and go through all the rites from *Jātakarman* onward.

170-71. He should marry his wife again, O bird. If one remains out of station for fifteen or twelve years and his whereabouts remain unknown, his effigy should be burnt. Now hear specially about the death of *rajasvalā*¹ and *sūtikā*.²

172. When a *sūtikā* is dead, the performers of obsequy do thus: Water is taken in the pitcher. So also *pañcagavya*³.

173. Then water is purified by reciting *puṇyāha mantras*. Then the bathing is done by the water cooled by hundred winnowing fans.

174. When the bathing is done they should start the rite of cremation, O lord of birds. The deceased *rajasvalā* is bathed by *pañcagavya*.

175. Her worn clothes are changed for the fresh ones and the cremation is done as prescribed. Now hear, I shall tell you about the rites to be performed for those who die during the *pañcaka*.

176-177. The five constellations from *Dhaniṣṭhā* to *Revatī* are always inauspicious. Cremation should not be done on these days. It is tortuous to all creatures. Water-offering should also be avoided, for it is inauspicious on these days.

178. All rites should be performed after the *Pañcaka* is over. If done otherwise, sons or close relatives are affected thereby.

179. If one dies during these constellations and his cremation is performed during this period his family suffers tremendously.

180. Cremation is harmless during the period if the following injunctions are observed strictly. *Brāhmaṇas* should perform sacrifice along with *āhuti mantras*.

181-182. Close to the place of corpse, four effigies made of grass should be raised and then thrown into the pyre while the *Brāhmaṇas* recite the mantras of constellations. Then after

1. A woman during menses.

2. A woman recently delivered, a lying-in woman.

3. The five products of cow taken together—milk, curd, *ghṛ*, urine and cowdung.

completing the days of impurity, the rite *śāntikapauṣṭika* should be performed by the sons of the deceased.

183. For the deceased to obtain heaven, cow, gold, butter and gingelly seeds should be gifted.

184. To the Brāhmaṇas should be given gifts to quell all obstacles. Food, shoes, umbrella, gold-coin and clothes should be given as gifts to get release from sin.

185. Thus I have told you all about the rites for the deceased, how the dead goes to Yama's abode and what are the post-death rites over a year for him.

CHAPTER FIVE

The Annual Rite

The lord said :

1. Thus having burnt the corpse, having taken bath and offered sesame-water, they should return home, with woman-folk proceeding ahead.

2. In the way, they should consume leaves of margosa tree and rinse their mouths while sitting on stone.

3. Then having entered the house, the sons and relatives of the deceased should observe *āśauca* for ten nights.

4-5. Having brought food from the market, they should take meals. During the days of impurity, they should not take saline and pungent food. They should take bath thrice a day and abstain from taking meat. The couples should observe celibacy and sleep on the ground separately without touching each other. They should abstain from study as well charity.

6-7. They should wear dirty clothes, move with downward faces and avoid all pleasures. They should leave shampooing of body, hair, etc. They should eat in earthen pots or in those made of dry leaves. They should observe fast on the cremation day or for more number of days during impurity.

Garuḍa said:

8. Sir, you have just stated that they should observe āśāuca. Now please tell us what is this āśāuca? What is its period?

Lord Kṛṣṇa said:

9-10. The ten-day-period of āśāuca is prescribed for the relatives of the deceased on the father's side. This commences from the hour of birth, also with a view to obtain purity.

11. Since the time of birth, purity can be had after three nights. After death, purity is attained after three days.

12. After teething immediately, after caula overnight, after Vratādeśa for three nights, and for ten nights in other cases.

13. Thus I have told you about āśāuca¹. Now I shall tell you in brief how purity is achievable. Water in the open and milk in an earthen pot should be kept for three days.

14. 'Bathe here, drink here', this mantra should be recited, O Kāśyapa. The sticks bound with a string should be placed on the crossroads in the night in order to propitiate the dead person.

15. Bones should be gathered on the first, third, seventh or the ninth day by the relatives.

16. The relatives² should touch the body of one another as prescribed, perform actions as far as they can and share in the common water-offerings.

17. Preta-piṇḍa (an offering to the manes) should be given outside, leaving aside grass. Curu³ should be given in the north-eastern direction, after bath and with calm mind.

18. For the non-purified on the ground, for the purified on the kuśa grass, he should offer nine piṇḍas in nine days i.e. one piṇḍa on each day.

19. After giving the tenth piṇḍa, one becomes pure after

1. Impurity.

2. Kinsmen of the same family, connected by funeral oblations of food and water.

3. An oblation of rice, barley and pulse boiled for presentation to the deities and manes.

the night expires. One may be asagotra (indirect relation), sagotra (direct relation), man or woman.

20. That which is given on the first day should be continued for ten days. It may be rice, saktu¹ or śāka².

21. So far as there is *āśauca*, a gift of one añjali should be made, i.e. so much of gift as joined hands can contain.

22. Or else, the number should be equal to the number of days on which the gift is given, O bird, and the number on the last day should be fifty-five.

23. Or these doubled shall be hundred anjalis. When there is *āśauca* for three days anjalis shall be ten.

24. These shall be three on the first day, four on the second day and three on the third day.

25. If one hundred añjalis are given, then thirty should be given on the first day, forty on the second day and thirty on the third day.

26. O bird, thus the water-offering is divided. For performing the rites of the manes, the son is the proper person.

27. *Piṇḍa-praseka* shall be done in silence and with flowers, incense, etc. On the tenth day, bath should be taken outside the village.

28-29. Then they should leave their old clothes, hair, beard and nails. Brāhmaṇa is purified by touching water, Kṣatriya by touching Vehicle, Vaiśya by touching a goad (or a whip) or reins, and Śūdra by touching stick after performing the rites. The relatives, younger in age, should undergo shave.

30. Śoḍaśī should be performed by offering sixteen piṇḍas.

31. O bird, the piṇḍas given for ten days—one piṇḍa on each day regularly, by sons, etc. are divided, each one into four.

32. Two parts for the body, the third one for Yama's servants and by the fourth he lives.

33. During nine days and nights, the body is formed. By offering the first piṇḍa, the head of the Preta is formed.

1. The flour of barley first fried and then ground.

2. Any edible leaf, fruit or root used as a vegetable.

34. By the second, ears, eyes and nose. By the third, neck, shoulder, arms and chest.

35. By the fourth *piṇḍa*, navel and private parts. By the fifth thighs, calves.

36. By the sixth all vital organs, by the seventh nerves, by the eighth teeth and hair, by the ninth semen.

37. By the tenth fulness is achieved, hunger is satisfied. Now, I shall tell you, O Garuḍa, about Madhya-ṣoḍaśī.

38. The eleven beginning with Viṣṇu and ending with Viṣṇu. Then five śrāddhas for the deities. This is called madhya-ṣoḍaśī, O bird.

39. If Nārāyaṇa-bali is to be performed for the atonement of bad death, it should be done on the eleventh day. Vṛṣotsarga¹ rite is also prescribed for such a deceased.

40. If the bull is not released on the eleventh day in favour of the deceased he remains ghost eternally, even if hundred śrāddhas are performed for his sake.

41. If the rite of *piṇḍa-pālana* is done without Vṛṣotsarga then all rites will go in vain.

42. No rite is superior to Vṛṣotsarga. It is prescribed for the deceased and performed by his son, wife, grandson, father or daughter.

43. Vṛṣotsarga is performed only after death. If the bull is released along with four she-calves duly decorated the deceased does not turn into ghost.

44. If the actual bull is not available on the eleventh day, a bull of darbhas and piṣṭa should be made.

45-46. If that too is not available, a bull made of mud and grass should be released. If an alive bull is desired to be released, it should be done on the eleventh day.

47. They should give bed, cow, etc. to the brāhmaṇas in favour of the deceased. Brāhmaṇas should be fed to satisfy the hunger of the departed soul.

48. Now, O Vainateya, I shall tell you about the third Soḍaśī. Twelve for the twelve months and the half yearly one, and sapīṇḍīkaraṇa². These are called third ṣoḍaśī.

1. Setting free a bull on the occasion of a funeral rite.

2. A rite the performance of which qualifies the deceased to share offerings with the Pitṛs.

49. On the twelfth day for the three fortnights, half-yearly, monthly and yearly.

50. This too is called third ṣoḍaśī according to another opinion. If these sixteen preta-śrāddhas are not given,

51. Then his ghosthood becomes permanent, even if hundred śrāddhas are performed for his benefit.

52-53. Śrāddhas are performed on the eleventh or twelfth day, at the beginning of the month, every month, on the date of death, one day or three days, O son of Vinatā, every month, every six months, yearly, or on three fortnights. The rite of sāpiṇḍa¹ is performed after a year or six months.

54. Or after three fortnights, at the rise of a planet or within twelve days, for, the family traditions are many and human life is short.

55. Human life is transitory. It is better therefore to perform the rite of sapiṇḍī-karaṇa within twelve days. O bird, now, I shall tell you about the method of spiṇḍīkaraṇa.

56. O Kāśyapa, it should be done by the process of ekoddiṣṭa. Four vessels should be made ready along with sesame, incense and water.

57. Out of these one is the vessel for the preta, the other three are for the manes. O bird, the performer should sprinkle the three pitṛpātras with the water from the pretapātra.

58. Then four piṇḍas should be offered and libations be made. Thereafter, the preta becomes one with the manes.

59. Then, O bird, when the preta has become one with the manes, the manes should be worshipped along with him.

60. If the woman ascends the pyre of her husband on the same day, then no separate sāpiṇḍya is prescribed for her.

61. If husband and wife are cremated together, there is one *pāka*², one *kāla*³ and one *kartṛ*⁴. O bird, you need not entertain any doubt in this.

62. If she ascends the pyre on a different date, she should be offered a separate piṇḍa on the separate date of death.

1. Connection by the offering of rice-balls to the same manes.

2. Cooking.

3. Time.

4. Performer.

63. Every year, nine śrāddhas should be performed together.

64. If the sapinḍikaraṇa is done before a year has passed, then a monthly offering of a water-jar should be made for one year.

65. Nine śrāddhas, sapinḍikaraṇa and sixteen śrāddhas should be done by the eldest son, even though the inheritors have divided property.

66. Women's sāpinḍya may be done with the paternal grandmother, or maternal grandmother or with husband, according to the tradition prevailing in different regions.

67. Now, I shall tell you about the time of nine śrāddhas O Kāśyapa bird. The first Śrāddha should be performed on the day of death near the corpse.

68. The second on the same date on the way to cemetery where the mourners take rest; the third on the day at the place when or where they collect the bones.

69. The rest of the śrāddhas on the fifth, seventh, eighth ninth, tenth and eleventh day. These are nine śrāddhas, O bird.

70. The third one is called ṣoḍaśī wherein the procedure is the same as in ekoddiṣṭa.

71. The six śrāddhas are performed on the first, third, fifth, seventh, ninth and eleventh day.

72. These six are told but they may be nine by addition. I have stated six according to different traditions of the sages.

73. I have preferred tradition but practice is not altogether ruled out. On each of the first and second days a sacred thread should be gifted.

74. So, when the brāhmaṇas are feasting, piṇḍa should be offered to the preta. Then the host and the brāhmaṇa should indulge in question-answer dialogue.

75. When the same is completed then "such and such (N. of the preta) should become perennial" is to be uttered. The *ekoddiṣṭa* is perennial, please note.

76. The sixteen śrāddhas after sapinḍikaraṇa should be ekoddiṣṭa except those performed on festival days.

77. He who performs them annually should perform them in that manner. The preta eats twice in a day on the eleventh and the twelfth day.

78. To each—husband and wife—a piṇḍa should be offered. Once sāpinḍya is completed, the pretahood ends.

79. For one year, a lamp should be kept burning at the door of the house. Food, lamp, water, cloth, or whatever else is given, the same gives satisfaction to the preta.

80. In brief, I have told you the period of sapinḍikaraṇa as one year.

81-82. Now, I shall tell you how people go to Yama's abode. On the thirteenth day, after śravaṇā-karma, he is captured by Yama's attendants, just as you capture the serpents by neck, O Garuḍa. He is led in the way like the caught-up monkey.

83. The body attains a form like air. Born out of piṇḍa it assumes a shape different from the one born from the womb of the mother.

84-89. According to age, state, etc it differs. Eightysix thousand yojanas long is the distance between the mortal's and Yama's worlds. Two hundred and a half yojanas and forty-seven krośas he covers daily. So in forty-eight and thirty days he reaches Yama's city, being dragged by Yama's servants. Thus when the way is being covered by the sinner, what happens then, you hear, O Garuḍa. For thirteen days, he is tied with fierce nooses, by Yama's servants with goad in hand, with looks frowning and the hand engaged in striking with sticks. Thus, he is dragged towards the south.

90. There, on the fierce way, full of thorny grass, thorns, anthills, sharp stones, which contains burning fires as well as hundreds of charms.

91. Which is heated by a burning sun, is infested by dogs or flies, which echoes with the howling sounds of jackals, he is dragged by Yama's messengers.

92. The sinner perishes when his body is burnt in Yama's abode.

93. Thus as his body is eaten, torn asunder, pierced, he suffers immensely.

94. On account of his own deeds, though he is dead. There are sixteen cities in this way. Now hear about them.

95. Yāmya, Sauripura, Nagendrabhavana, Gandharva, Śailāgama, Krauñca, Krūrapura, Vicitra-bhavana, Bahvāp-ada, Duḥkhada, Nānākrandapura, Sutaptabhavana, Raudra, Payovarṣaṇa, Śītādhya, and Bahubhīti — these are the sixteen cities not seen by you.

96. Then he goes to Yāmya saying, 'O son, O son' he cries painfully remembering his own misdeeds.

97. He reaches that city on the eighteenth day, O Tārkhya. There is Puṣpabhadra river and a good-looking tree.

98. He wants to take rest there but Yama's servants do not bid him do so.

99. Here, on the earth, whatever is given by his sons every month, rice-ball, etc. due to affection or kindness he eats the same and then he goes to Sauripura. As he goes he cries being beaten with clubs.

100. "I did not construct a tank for satiating thirsty people, beasts and birds. I did not make a pasture for satisfying cattle. Now, O body, suffer for whatever you have done".

101. King Jaṅgama rules in that city who can assume any shape at will. Out of fear of that king's frowns he eats the rice-ball.

102. Whatever is offered to him in the three fortnights together with the oblation of water, he eats and drinks. He is then struck with clubs.

103. Neither daily gifts were given nor pastures made, nor the sacred books such as the Vedas and Dharma-śāstras offered in charity nor Purāṇas heard. Now, O body, you suffer for your acts of omission.

104. Having reached Nagendra nagar and having eaten the riceballs offered by the relatives in the second month, he moves further.

105. As he goes onward he laments being struck with the sword. "A fool that I am, I have lost everything to others.

106. I obtained manhood by virtue of accumulated merit" Then he reaches Gandhamādana in the third month.

107. There he eats the rice-ball. Then he goes further. As he goes further he laments being beaten by Yama's emissary

108. I neither gave gifts nor poured oblations into fire nor undertook penance in the caves of the Himālayas nor bathed into Gaṅgā's water. Hence, O body, suffer for whatever you have done.

109. He reaches Śailāgama in the fourth month. There stones rain upon him continuously, O bird.

110. Having eaten the fourth monthly oblation he moves. As he moves, he is struck again with the stones by the messengers.

111. "I followed neither Jñānamārga¹ nor Yogamārga² nor Karma-mārga³ nor Bhaktimārga⁴. Nor did I remain in the company of saints. O body, now suffer for whatever you have done".

112. Then in the fifth month, he goes to Krūrapura, O Kāśyapa. Having eaten the rice-ball and drunk water by his relatives he goes to Krūrapura.

113. As he goes, he laments, being struck with spears. "O mother, O father, O brother, O sons, O my wives.

114. I was not advised by you. I have reached this state." As he laments thus Yama's messengers say to him.

115. "Where is the mother? Where the father? O fool, Where is the wife? Where the sons? Where the friends? O fool. Now suffer the results of your evil activities. All sinners go by this ancient path".

116. As you know, the provisions are the only strength of the traveller. So none without provision can venture to travel over this path. For the path is such where no selling and purchasing system exists.

117. In less than six months he reaches Krauñca and having eaten the rice-ball and drunk water he rests there for a while and then leaves for Vicitra nagara.

1. Path of knowledge.

2. Path of meditation.

3. Path of action.

4. Path of devotion.

118. As he goes, he laments being struck off with spear-heads by Yama's emissaries.

119. "Where do I go, O my life, a dead man cannot revive again. Thus lamenting he goes in the way, his body being captured by tortures".

120. Vicitrānagara is ruled by king Vicitra. Being satiated with the six monthly rice-ball he moves further.

121. As he goes, he laments being struck with the club.

122. "Do my brother, son, parents or any one exist who may take out a sinner like me falling in the ocean of distress.

123. As he goes, there in the way is Vaitaraṇī' hundred yojanas long, full of pus and blood.

124. There are seen boatmen, fishermen. They say, if he has gifted Vaitaraṇī cow, he can get into the boat and cross the river.

125. But if he has not gifted the cow, he is brushed aside by the boatmen.

126. He is bit by the birds with sharp beaks, like crows, cranes, ants, etc., O bird, the gift of cow at the time of death serves for the relief of the deceased.

127. The gift of cow destroys all sins and affords all facilities. The deceased goes to Bahvāpada in the seventh month.

128. After partaking the seventh-monthly offering made by the relatives he reaches Bahvāpada, where he laments being struck with the iron club.

129. Neither you offered gifts nor gave oblations nor performed penance nor undertook bath nor rendered a good act. So O foolish creature, now suffer for whatever act you have done.

130. In the eighth month, after eating the rice-ball and drunk water, he goes to Nānākrandapura, O Tārkhya.

131-132. Being struck with pebbles there, he says : "Where are those sweet dishes offered with sweet tit-tat by my wife, and where this beating with the pestles." In the ninth month he eats his rice-ball in Nānākrandapura.

133. Then he laments in many ways. In the tenth month he reaches Sutaptabhavana.

134-135. Thus moving, he laments in the way being struck with ploughs. 'Where the massaging of my feet by my sons and where the dragging of my legs by the thunderlike hands of messengers'. He then eats the rice-ball given in the tenth month together with the offerings of water-oblation.

136. At the end of the eleventh month he goes to Raudra-pura. As he goes to Raudrapura he laments being struck in the back.

137. "Where the cotton-bed I used to roll in and where this rigid place where I am beaten by the messengers".

138. There he eats the rice-ball etc. given by his relatives and then he goes to the city called Payo-Varṣaṇa.

139. While going he laments, as he is struck at the head. "Where the servants who with soft hands used to massage oil in my head.

140. Where my head being struck by Yama's servants". At the end of the year he eats the annual śrāddha offered by his relatives.

141. Then at the end of the year he goes to Śrotriya. He weeps while his tongue is cut out with the knife.

142. "Where that sweet feeling of *rasa* and where this cutting of my tongue with the knife."

143. Having partaken of the annual śrāddha there, he goes to Bahubhūti. He has assumed by this time a body composed of the essence of his merit accruing from the gift of rice-balls.

144. The sinner abuses his own self. He also abuses his wife and thus laments in the way.

145. Then he reaches the city of Yama nearby. It is forty yojanas in measurement.

146. There are fourteen door-keepers called Śravaṇas. They are pleased with the Śravaṇā karma performed by his relatives or else they get angry.

147-149. There very soon among Death, Time, etc he sees Yama with red eyes, looking fierce and dark like a heap of collyrium, with fierce jaws and frowning fiercely, chosen as their lord by many ugly, fierce-faced hundreds of diseases, possessing an iron-rod in his hand and also a noose. The creature goes either to good or to bad state as directed by him.

150. A sinner goes to bad state, as I have told you before.

151. Those who give umbrella, shoes and shelter see Yama as gentle-faced with ear-rings and a shining crest.

152. In the Śrāddha of the eleventh or twelfth month many brāhmaṇas should be feasted because then the deceased is very hungry.

153. He who does not perform the needful while alive being instructed by sons, wife and others suffers afterwards.

154. Thus I have told you how one goes to Yama's abode; what shall be done in his favour for one year by his relatives. Do you wish to ask anything more.

CHAPTER SIX

The glory of Vṛṣotsarga

Garuḍa said :

1. Even if he has the means and is fond of pilgrimage and offering gifts he cannot reach the splendid world if he does not perform a Vṛṣotsarga.

2-3. Hence, Vṛṣotsarga shall be performed, O Kṛṣṇa; this I have heard. Now tell me what type of bull shall be chosen. At what time shall the bull be released. What is the method? Please tell me everything.

4. O lord of birds, I shall tell you the past history which was told to king Viravāhana by Nārada, the son of Brahmā.

5. A king, Viravāhana by name, reigned in the Virādha city. He was pious, truthful, generous as well as heroic. He used to satiate the brāhmaṇas with sumptuous meals.

6. With a mind to satisfy his curiosity he went to Vasiṣṭha's hermitage.

7. He saw the sage surrounded by the munis, bowed to him putting his problems before him.

The King said :

8-9. O sage, I have performed religious duties to the best of my capacity. I am terribly afraid in my heart, O ocean of

mercy. Now tell me the way that I may not see Yama and his fierce-looking messengers.

Vasiṣṭha said :

10. O king, the sages who are well versed in scriptures have prescribed many religious rites. But due to their subtlety people attached to Karma-yoga do not know them.

11. Gifts, pilgrimage, penance, sacrifice, saṁnyāsa and pitṛyajña—all these come under religion, specially the Vṛṣotsarga.

12. A man should desire many sons, because even if one of them goes to Gayā, he may perform a horse sacrifice or release a bull.

13. All heinous sins like the Brāhmaṇa slaughter, done knowingly, or unknowingly, are purified by releasing a bull or by swimming in the ocean.

14. O king, if the bull is not released on the eleventh day, the ghosthood of the deceased person becomes eternal. Then what is the use of performing a śrāddha ?

15. Somehow or other, in the holy place or in the town, a Vṛṣa-yajña should be done, O bird.

16-17. A young Pañca-kalyāṇa bull, moving among the cows should be wedded to the four she-calves or two or even one, reciting the wedding *mantras* accompanied by the auspicious rites.

18. An offering should be made to God Fire reciting the six ṛks *Iha ratiḥ* etc. It is specially recommended on the full moon day of Kārttika, Māgha, Vaiśākha or on Saṅkrānti days or on Sampāta days, in the Pitṛ-tīrtha or on Akṣaya day¹.

19-21. A bull red in colour, white in the tail, yellow in hoofs and horns is called Nīla, that of white colour is Vipra, that of red colour is Kṣātra, that of yellow is Vaiśya, and that of black is Śūdra, just as the colours of four castes have been prescribed by the wise ones.

22-26. A bull of red colour is preferred. Father, grandfather, and great-grandfather hope that the son will perform a Vṛṣotsarga. "You are Dharma in the form of a bull, the

1. Perhaps the same as Akṣaya tṛtīyā, i.e., the third day of the bright half of Vaiśākha.

delighter of the whole world. You are *aṣṭa-mūrti*¹, hence, give me peace. Drink and eat grass in the *antarvedi* of Gaṅgā and Yamunā. O bull, you should speak about my good deeds, before Dharma rāja.” Thus praising and marking him with the sign of *Trisūla* in the right shoulder and with the sign of *Cakra* in the left thighs and worshipping the bull with incense, flowers, uncooked rice, etc., he should release the same along with the she-calf.

27. Hence, O king, perform *Vṛṣotsarga* as prescribed in the *Dharma-śāstras*. You possess all the virtues for undertaking the rite. There is no other way for you.

28-29. Long, long ago, in the *Tretāyuga*, there lived a *brāhmaṇa* *Dharma-vatsa* by name, in the city of *Vaideha*. He was learned, dutiful, lustrous and devoted to *Viṣṇu*. He remained satisfied with whatever he could get. When the *pitṛ-pakṣa* came he went to the forest for collecting the *Kuśa* grass.

30. When he was moving here and there, picking the sacred grass and leaves, four good-looking persons came all of a sudden.

31-33 They caught hold of him while he was perplexed. They carried him forcibly into the sky. Crossing fierce mountains and forests, rivers and rivulets, they reached a city of huge dimension, with *gopura* doors, adorned with palaces, cross-roads, markets and shops crowded with men and women, resounding with the noise of trumpets, lutes and drums.

34-36. There he saw persons—some poor, some rich, some hungry, some good, some bad some ill clad, some dressed in golden clothes like the deities. He thought within himself. Is this a dream or an illusion or a fancy.

37-38. They took the surprised *Brāhmaṇa* to the king. There he saw in a golden palace a divine throne fanned with *Cāmara* and *Chatra* and the king sitting there with a shining golden crest.

39-40. The king possessed great lustre and was praised by the singing bards. On seeing that *brāhmaṇa* come, the king

1. The eight-formed one. The eight forms being: the five elements (earth, water, fire, air, and ether), the sun and the moon, and the sacrificial priest.

stood up with folded hands, honoured him in the traditionally prescribed way with Madhuparka, seat, etc. Then with joy and delight he praised the Brāhmaṇa who was fully satisfied.

41. To-day, my birth has been successful and my family purified, O lord, as I see today a religious devotee of Viṣṇu.

42. Having bowed to the Brāhmaṇa and praised him in many ways, the king said: "you will be taken back to the place whence you have come here."

43-44. On hearing the king's words the Brāhmaṇa said: "What is this land? Who are the people? the noble, the middle, and the base ones? By what good deeds have you obtained the lordship of this region? What for was I brought here and why am I being carried away?"

45. "I see many things unseen before. To me everything seems to be a dream."

The king said :

46. "As you have been always devoted to religion and have been a devotee of Viṣṇu disinterested in any other thing I respect you. You have always been on the pilgrimage and have performed Vṛṣotsarga to the deserving.

47. As you always speak truth and give gifts, you are bowed to by the deities. O Parantapa, you have been brought for a glimpse of this land, as you are worthy of this honour.

48. Be pleased with me, O Lord, and excuse my rash act." Having said thus he presented his ministers by name by hint of brows.

49. "He will tell you everything. It is not proper for me to speak more." Thus he introduced Sāmanta who knew the Vedas, and understood their meaning, and asked him to speak. The Sāmanta spoke:

50. "This man was a Vaiśya, Viśvambhara by name, in his previous birth, in the city named Virādha, adored by Brāhmaṇas and deities.

51. He lived by the profession of his caste and maintained his family. He served the cows and worshipped the Brāhmaṇas.

52. He offered gifts to the deserving, welcomed the guests and poured oblations into the fire. He performed the duties of his profession together with this truthful wife.

53-54. By his righteous conduct he won his people; by his gifts of oblations he won the deities. Once, when after completing his pilgrimage together with his relatives, he was returning home, he saw Sage Lomaśa in the way. He bowed to him immediately, fell prostrate and then stood up with joined hands.

55-57. The pious sage who was the ocean of pity said to him :

The Sage said:

Gentleman, from where do you come together with your relatives and Brāhmaṇas. On seeing you, a religious person that you are, my heart has melted.

Viśvambhara said :

After seeing the decaying body and the death standing before, I went to pilgrimage together with my wife.

58-76. I am returning home when I happen to see you just now.

Lomaśa said :

There are many holy places in this sacred region. Tell me those which you have visited now.

Vaiśya said :

I have visited Gaṅgā, the daughter of the sun¹, holy Sarasvatī where Brahmā performed ten horse-sacrifices; Kāśī, the best of holy places where the kind Mahādeva recites *Tāraka* in the ears of dead creatures; the holy hermitage of Pulaha; Phalgutīrtha; Gaṇḍakī²; Cakratīrtha; Naimiṣa; Śivatīrtha; Gopratāraka; Nāgeśa; Ayodhyā where the lotus-eyed Rāma lived to confer *mukti* (salvation); Madhurā where Hari always stayed; Puṣkara; Satyatīrtha; Jvālā-tīrtha; Dineśvara; Indra-

1. The Yamunā.

2. Gaṇḍaka in Uttara Pradesh.

tīrtha; Kurukṣetra where flows the ancient Sarasvatī; Tāpī¹; Payoṣṇī²; Nirvindhya; Malaya; Kṛṣṇā-Veṇikā³; Godāvarī; Daṇḍaka; Tāmracūḍa; Sadodaka; Dyāvābhūmīśvara; Śrīśaila⁴, the best of mountains where many Liṅgatīrthas exist; Veṅkaṭa, a mountain where god Hari Śrīraṅga, lives, and also the goddess Veṅkaṭī, the slayer of Mahiṣa lives, Candratīrtha, Bhadravaṭa, Kāverī; Kulilācala; Avatodā; Tāmraparṇī, Trikūṭa; Kollaka mount; Vāsiṣṭha Brāhmatīrtha and Jñānatīrtha ocean;⁵ Hṛṣīkeśa; Virāja; the huge Nīla mountain; Bhīma Kūṭa; Śveta-giri; Rudra-tīrtha; Umāvana where Goddess Girijā obtained Śaṅkara by performing penance; Vāruṇa; Sūrya-tīrtha; Haṁsa tīrtha; Mahodaya⁶ where ravens become royal geese after having a dip and where the demons became deities after bathing; Viśvarūpa; Bandī-tīrtha; Ratneśa; Kuhakācala where one is released from crores of sins after seeing Nara-Nārāyaṇa; Sarasvatī; Dṛṣadvatī; Narmadā that grants happiness to kings; Nīlakaṇṭha; Mahākāla;⁷ holy Amarakaṇṭaka; Candrabhāgā; Vetravati⁸; Virabhadra; Gaṇeśvara; Gokaṇṭha, Vilvatīrtha; Satāraka⁹; Karmakuṇḍa where one is immediately released from the bondage of Karmas by taking a dip; and so many other holy places I have visited by your grace.

77. Whenever the saints take pity there dawn upon the visitor so many good thoughts. Hence, all sacred places are on the one side and the compassionate saints on the other.

78. These men of character are moved to pity all creatures. By knowledge and by age you are the instructor of all Varṇas.

79. Hence, I shall ask you the secret about the spiritual eternal. What shall I do and whom shall I approach? Tell me O sage, my mind is wavering.

1. Modern Tāpti.
2. Modern Pūrṇā in Central India.
3. The rivers Kṛṣṇā and Veṇṇā.
4. A mount near Karnool in South India.
5. The modern Tirupati in Andhra.
6. Modern Kannauj in Uttara Pradesh.
7. At Ujjayini.
8. Betwa in Central India.
9. Perhaps modern Satara in Maharashtra.

80. It has no desire for attaining Brahma. It is very much fond of worldly objects and it cannot stand their separation even for a moment, nor can it consider them to be illusory.

81. Infatuated by various bhāvas it thinks the field of Karmas to be the best. O Brāhmaṇa, now tell me how it may obtain peace.

82. How it may incline towards good thought and how it may become pure. Now enlighten me on this point, please.

The Sage said :

83. The mind is always very powerful and naturally inclined to error.

84-85. As the elephant keepers can bring under control even an uncontrollable elephant, similarly by association with the saints, by constant application of proper means, by adopting the path of devotion and virtue, the mind can be controlled. I shall now tell you an old history to make you believe it.

86-87. Now, hear what Nārada had told me about the history of his previous life.

Nārada said :

In my previous birth, I was the maid's son of a Brāhmaṇa. In my childhood, I was taught continuously and I remained in the company of pious people who stayed by good luck, in my house during the rainy season. Once, interested in their talk and wholesome precepts I was greatly delighted. I approached them with extreme politeness and due reverence and addressed them thus:

88. I said : O noble sages, be pleased to purify my thoughts so that my intellect may get pure and seek the good only, seeing everything full of Viṣṇu.

The Sages said :

89-92. O child, hear. We shall tell you something for your benefit, by understanding which you will achieve happiness here and hereafter. Different types of creatures of the world—deities, animals, men are tied with the noose of Karmas and experience different types of enjoyment. By *sattva* they attain deityhood; by *rajas* they attain manhood; by *tamas* they attain

animalhood. A creature is led by desires and is ignorant. He is born again and again out of the womb of his mother and dies again and again in different births.

93-94. They pass through several births as the result of their activities. Sometimes, they are born as men by virtue of their previous actions. It happens that they come in contact with the pious people and by their good will and blessing they come to realize the Supreme Self and achieve liberation.

95-96. This vast ocean of Existence abounds in crocodiles, overspread with the network of illusions. Any person who wishes to cross this ocean has no means other than the recitation of the name Rāma.

97-98. As we get butter by churning the curd, fire by rubbing the two pieces of wood, so by constant and concentrated meditation we can realize the Self and obtain peace. The Self is eternal, indeclinable, truth, omnipresent, all-supporting, great, non-comprehensible, self-refulgent, non-apprehensible even to the mind. In the form of Existence, Consciousness and Bliss, the self is stationed in the heart of all creatures. While all other things are mortal, the Self alone is immortal. The Self is present in all beings as the ether in fire and water.

99. The Supreme Self, like the fire, is not attached to any one. It is compassionate to the devotees and for their protection it assumes human form but the ignorant regard it as man.

100. If a person, possessed of differential knowledge meditates on him in the heart, the Unborn Self is pleased by his devotion and appears to him in his true form.

101. It makes the seeker ever gratified when all sorts of desires forsake him for ever.

102. Hence, leaving your ego and attachment for this mortal frame you should move all alone in this dream land without imbibing any sense of desire.

103. Where is stability in dream, truth in magic, eternity in the autumnal cloud and reality in the body.

104. Knowing that the world is born of ignorance, you should restrain your senses and control your mind, thereby you will obtain peace.

105. Having said thus the affectionate saints went away and I followed the path shown by them.

106. Then very soon, I saw within myself a wonderful ever-joyful *Ātman* pure like the autumnal moon.

107. Sprinkling me with happiness and making me more inclined, the dazzling light hid itself inside like lightning in the sky.

108. Realizing the same in my mind through devotion, I left my mortal coil in due course and went to the eternal abode of Hari.

109. Then by His desire, O Brāhmaṇa, I was born again through the grace of God. I had no attachment in the world.

110. Playing on my lute and singing I moved from place to place. Thus telling me his experience, the self-willed sage went away.

111-114. I was surprised and satisfied. Thus, indeed, in the company of virtuous men and by God's grace, a person becomes pure and calm in mind and attains perfect peace. O Knower of Virtue, even the sin inherited from previous births disappears immediately in the company of good men like the water of the autumnal clouds.

Vaiṣya said:

Drinking the nectar of your words, my soul has obtained peace. I have received the fruit of all pilgrimages at the very sight of yours. Having heard the words of the king the sage said unto him.

115. O mighty monarch, who desire the result of Trivarga¹, this is for your benefit. Whatever good you have done is, in my opinion, rendered fruitless because it is done without Vṛṣotsarga.

116. Hence, it is like a dew-drop. There is no other means of accomplishment in this world except the performance of Vṛṣotsarga.

117. Know that the two can easily obtain the status of pious persons—One who performs Vṛṣotsarga and the other who performs the horse-sacrifice.

1. The three objects of worldly existence, i.e., *dharma*, *artha* and *kāma*.

118. I have seen the two standing side by side near the Great God Indra. Hence, go to Puṣkara and perform a Vṛṣotsarga.

119. Then go home, O gentleman, and do the needful. For what is to be done should be done immediately.

Vipaścit said:

120. Then in the month of Kārttika come to the Puṣkara lake where god in the form of boar himself performs a sacrifice. Thus told he performed Vṛṣotsarga as prescribed by the best of the sages.

121-122. He visited holy places in the company of Lomaśa and his merit was increased by performing Vṛṣotsarga. After death he went to heaven, enjoyed heavenly pleasures, travelling in magnificent cars (and after the exhaustion of merit) was born in the royal family of Virasena.

123-130. He was known as Vīrapaṇḍana. When he performed Vṛṣotsarga that obtains for the performer the fruits of Trivarga he was assisted by a number of attendants. These were sprinkled over by the drops of water from the bull's tail and as a result got divine forms. These were the persons who looked strong, stout and beautiful. Then there were the persons who out of jealousy did not cherish the performance of Vṛṣotsarga. They were born lean, remained naked and dirty. This, in brief, is the record of the past life of the king. This strange story I have heard from Parāśara. Having heard this story you may go home immediately.

On hearing the words of Vipaścit the Brāhmaṇa was very much surprised. He went home escorted by the King's servants.

Vasiṣṭha said:

Therefore, O king, perform Vṛṣotsarga, the best of all pious acts, if you are afraid of Yama.

There is no other means better than Vṛṣotsarga, O King, I have told you the secret of Dharma to-day.

131-132. If a woman whose husband and son are alive dies in the presence of her husband, Vṛṣotsarga should not be performed and as an alternative a milch cow should be given to a Brāhmaṇa

The lord said :

133. On hearing the words of Vasiṣṭha, the king went to Madhupurī and performed Vṛṣotsarga and was gratified at heart. When in due course of time he passed away he was carried by Yama's messengers.

134-135. He passed by the city of Yama in the way. He asked the escorting messengers about the city of Śrāddhadeva where the sinners were let down by Yama's servants for the purgation of their soul, and where the lord who knows dharma and adharma resides.

136. Thereupon the messengers told him that they had passed by the city of Sinners which was not to be seen by persons like him. They then escorted him to the city of Dharmarāja and standing before Dharma-rāja informed Him about the history of the monarch.

137-140. The lord who stood along with the deities and gandharvas showed His divine form. The king bowed prostrate and then stood with hands joined in reverence. Delighted in mind, he praised the lord in many ways. Then Dharmarāja praised the king and asked the messengers to take him to Devaloka where many delights exist.

Viravāhana was surprised. He asked Dharmarāja to tell him what merit he had performed in life that he was brought to heaven by the messengers.

Dharmarāja said :

141. You have done several pious deeds, given gifts and performed sacrifices and accomplished Vṛṣotsarga in Mathurā at the instance of Vasiṣṭha.

142. O King, even a little *dharma* if done properly multiplies, due to the favour of brāhmaṇas and deities.

143. Having said thus, Yama disappeared at once. Virabāhu went to heaven and enjoyed there in the company of deities.

The lord said :

144. O bird, I have told you in detail all about Vṛṣotsarga. On hearing this, the people get released from sins which they incur as the result of their bad activities.

CHAPTER SEVEN

The story of five ghosts

Garuḍa said :

1. I have heard the story relating to the rite of Vṛṣotsarga. I wish to be enlightened further upon this topic, for your knowledge is very great.

The lord said :

2. Now I shall tell you a wonderful dialogue between Santapana and the ghosts on this very point.

3. There was a brāhmaṇa Santapana by name whose sins had been destroyed by penance. Knowing the futility of the world he left home and went to the forest.

4. Whenever Vaikhāṇasas, sages and Vratas saw him they bowed to him with respect. Once he went on a pilgrimage.

5. Though he controlled the outer senses and acted in the prescribed way, he was still dragged by the organs and he slipped in his path.

6-7. Once in the morn while he was taking bath, he opened his eyes and looked around. He saw a forest full of shrubs, creepers, trees, barks, branches, etc.

8-9. He saw tālas¹, tamālas², priyālas³, panasas⁴, śūparṇī⁵, sālas⁶, śākhoṭas⁷, syandanas⁸, tindukas⁹, sarjas¹⁰,

1. *Borassus Flabellifer.*
2. *Cinnamomum tamala.*
3. *Buchanania lanzan.*
4. *Artocarpus heterophyllus.*
5. *Gmelina arborea.*
6. *Shorea robusta.*
7. *Strobilus asper.*
8. *Ougcinia dalbergioides.*
9. *Diospyros tomentosa.*
10. *Vateria indica.*

arjunas¹, āmras², śleṣmātakas³, bibhītakas⁴, picumardas⁵, Cīñcīmas, Karkandhus⁶ and Karamkaras⁷.

10. All these and other trees were there among which the way could not be seen even by the birds, not to say of men.

11-12. There in that fierce forest, full of lions, tigers, hyenas, wild oxen, bears, buffaloes, elephants, deer, cobras, monkeys and other animals and also demons and goblins,

13. Santapana was terrified in his heart and could not decide where to go. Then thinking 'Come what may', he went further.

14. Hearing the singing of crickets and the hooting of owls, he moved forward about five steps.

15. There he saw a corpse tied to a banyan tree and five fierce ghosts eating the same.

16-17. They were rejoicing over their feast by relishing the head-bones, stomach attached to the back, fallen bones of the body, marrow, brain, etc.

18. Seeing the ghosts who were loudly cracking the bones with their fierce jaws, he was awe-struck in his heart and stopped at once.

19. When they saw that brāhmaṇa in that lonely forest, they ran towards him saying 'I first, I first'.

20. Two of them caught hold of his two arms, two caught hold of his legs and the fifth one caught hold of his head.

21. Speaking loudly in their own language, 'I shall eat first, I shall eat first', they got busy in dragging him.

1. *Terminalia arjuna*.
2. *Mangifera indica*.
3. *Cordia mixa*.
4. *Terminalia belerica*.
5. *Azadirachta indica*.
6. *Zizyphus nummularia*.
7. *Cassia fistula*.

22. Then, all of a sudden, they went up in the sky. From there they looked down how much flesh was left in the corpse.

23. They saw the corpse bitten by their jaws. Then they got down and caught hold of the corpse by legs.

24-26. Thus taking hold of the body cut by themselves, they went up again in the sky. Then seeing himself being borne in the heaven, the brāhmaṇa praised the lord in his mind. "I bow to lord Viṣṇu, the holder of discus who is supreme consciousness, who kept away the crocodile by throwing his discus and released the elephant from the noose of crocodile. May he release me from the noose of my actions.

27. When the kings were captured by Māgadha Bhīma, the lord got them released so that they might visit Bharga's sacrifice. May he release me from the noose of my activities."

28. He praised me in his mind and being praised I got up all of a sudden and I went to the place where he was being carried by the ghosts.

29. Seeing him thus carried away by the ghosts I was surprised and without speaking anything I followed them a while.

30. Simply by the dint of my presence, O bird, that Brāhmaṇa felt the pleasure of riding a palanquin.

31. Then in the way, I saw Maṇibhadra going to Meru and winking at him I took the king of Yakṣas by my side.

32. I said to the lord of Yakṣas to be active and destroy the ghosts and take away the corpse.

33. Being instructed thus he took the form of a ghost terrific even to those ghosts.

34. He stretched his arms besmeared with blood and appeared before the ghosts challenging them.

35. He struck two with arms, two with legs and one with head and beat the ghosts with severe blows.

36. They held that corpse bound by hands and legs and began to fight.

37. They attacked the Yakṣa lord with nails, feet and jaws.

38. But avoiding their attacks, the Yakṣa-lord snatched the corpse, as death takes away the breath.

39. When the corpse was snatched by Yakṣa they ran towards him.

40. As soon as they reached the Yakṣa moving in air, the Yakṣa vanished immediately. In utter dejection they went to the Brāhmaṇa.

41. As they were going to kill that Brāhmaṇa on the mountain they remembered their previous birth. It happened by the glory of my position and by the nobility of the brāhmaṇa.

42. Then they encircled the brāhmaṇa and spoke to him reverentially.

43. Please excuse us to day. They spoke like the echo of the mountain or the turmoil of the stormy sea.

44. Hearing their words he asked : 'Who are you ? Is it simply an illusion, a dream, or a fancy ?

The Chief ghost said :

45. Hear, O brāhmaṇa, we shall tell you what you have asked us, O Mahāyogin. We are absolved of our sins by seeing you. My name is Paryuṣita. He is Sūcīmukha.

46. The third one is Śighra and the fourth one is Rodha and the fifth one is Lekhaka.

The Brāhmaṇa said :

47-48. Why are these meaningless names borne out by you ? Can they be derived from actions performed by you ? O ghosts, now tell us the meanings of these names.

The lord said :

49. Being thus addressed by the brāhmaṇa, they replied separately.

Paryuṣita said :

50. Once, in a month, when Śrāddha is performed for the manes, I invited a brāhmaṇa to my house. He arrived after I had eaten the part of food out of hunger.

51-52. Then I gave stale food to that Brāhmaṇa when he came. On account of that sin, when I died I became a ghost and got the name Paryuṣita since I had given him the stale food.

Sūcīmukha said :

53. Once an aged woman of the Brāhmaṇa caste went to the holy place Bhadravata.

54-56. The old woman lived with her son aged five years. I being a kṣatriya pretender stopped her in wilderness, became a wayside robber and I took her viaticum with clothes along with the dress of her son. I wrapped them around my head and wanted to leave.

57. I saw the little boy drinking water from a jar. In that wilderness, only that much water was there. I frightened the boy from drinking water and being thirsty myself began to drink from the jar.

58. The boy died of thirst and the mother who was struck with grief died too, by throwing herself into a dry well.

59. O Brāhmaṇa, by that sin I became a ghost with mouth as small as the hole of a needle and body as huge as a mountain.

60. Although I get food I cannot eat. Although I burn with hunger my mouth is contracted.

61. Since in my mouth I have a hole equal to that of a needle I am known as Sūcīmukha.

Śighra said :

62. Formerly I was a rich Vaiśya and went to a distant country for business.

63. I was accompanied by a friend who was a partner in business. He was rich but greedy. Then due to bad luck we fared badly in business to the extent that even our capital was lost.

64. Then we started from there, travelling in a boat. Just as the sun reddened, we began to cross the river.

65. My friend was tired due to labour, slept in my lap. Then a cruel thought entered into my mind.

66. I threw my friend sleeping in my lap into the river. Nobody in the boat knew anything about my act.

67. I got hold of his belongings, jewels, rubies, gold, etc. and returned home.

68. I kept that all in my house and told my wife: "My

brother has been taken away by robbers in the way and robbed of his wealth.

69-71. I ran away and escaped. Do not weep " She was overwhelmed with grief and burnt herself into the fire. Then seeing my path was without obstruction I returned home gladly. I enjoyed my friend's wealth to my heart's content. Since throwing my friend into the river I returned home quickly, I am called Śighraga.

Rodhaka said :

72-73. O Brāhmaṇa, formerly I was a Śūdra. By the king's favour I owned a hundred villages. I had old parents and a young brother.

74. Very soon my brother was estranged from me by a greedy person. I stopped giving him food and clothes. He suffered too much at my hands.

75-79. My parents gave him something secretly. Whatever they gave him I learnt from my close confidants. Then I bound my parents with iron chains in a deserted temple. Being miserable they ended their life by drinking poison. The boy who was left all alone wandered here and there and expired ultimately. By this sin, O Brāhmaṇa I have become ghost. Since I chained my parents I was called Rodhaka.

Lekhaka said:

80. Formerly I was a brāhmaṇa in Avanti. I was authorised to worship the deities of Bhadra king. There were many images with different names.

81. On their bodies they wore gold and jewels. While worshipping them an evil thought entered me

82. Piercing their bodies with an iron-rod I took out jewels from their eyes.

83. When the king saw the images in that state and their eyes without jewels, he became inflamed like fire.

84. Then he vowed, O Brāhmaṇa and said : "Who-soever has stolen gold and jewels from these images, if known will be killed".

85-86. Knowing all that, one night, with a sword in hand, I entered the king's palace and struck him dead. I then took jewels and gold and went away at midnight.

87-88. Then in' the deep forest, a tiger put on me his nails. Since I had incised the images with iron-rod I was known as Lekhaka.

The Brāhmaṇa said :

89. You have told us facts about your names; now let us know about your way of life as ghosts as well as your food.

The Ghosts said:

90-91. We stay where people do not follow the Vedas, where there is no feeling of shame for falsehood, no faith in religion, no sense of discipline, no inclination for forgiveness, no patience and no knowledge.

92-95. We trouble the person who does not perform Śrāddha or Tarpaṇa.

We eat his flesh and suck his blood. Now hear about our food which is most despicable in the world. Something of this you have already seen. We shall now tell you something unknown to you. Vomiting, waste, cough, urine, and tears—these we eat and drink. Do not ask us further, O Brāhmaṇa, we are ashamed to tell you about our food. We are ignorant, in dark, fools and puzzled. Suddenly have we remembered about our previous births.

96. We are neither humble, nor wild and we know nothing.

The lord said :

97. When the ghosts were speaking thus and the Brāhmaṇa was hearing.

98-99. I showed my form, O Tārkhya. When that Brāhmaṇa saw before him the Puruṣa of his heart, he praised me with hymns and fell prostrate before me. Those ghosts too trembled with eyes wide open in surprise.

100. Their voice muttered with affection, still they could not speak. "Bow to you who release the cruel from *rajas* and the stupid from *tamas*." This being uttered by the

brāhmaṇa that mountain was adorned with six shining aerial cars moving at my will and attended by celestial beings.

101. By that Vimāna the Brāhmaṇa went to my abode along with the five ghosts. The ghosts went to heaven by virtue of their association with the Brāhmaṇa.

102. Living in heaven along with the ghosts that Brāhmaṇa Santapana became my famous gaṇa called Viṣvaksena. Thus I have told you everything, O bird. Whoever tells or hears this narrative, O bird, does not become a ghost.

CHAPTER EIGHT

Person authorised to perform obsequies

Garuḍa said :

1. O Lord, now tell me who are authorised to perform obsequies and what are the methods of performance prescribed in the Śāstras.

The lord said :

2. Son, grandson, great-grand-son, his brother and brother's progeny, so also sapinḍa-progeny—all these are authorized to perform the obsequies. In their absence, samānodaka-progeny of all these can perform the rite.

3-4. If both the families are maleless, the women should perform the obsequies. Or the king may perform all the rites—the preliminary, the middling and the final. O bird, the Ekoddiṣṭa śrāddha should be performed every year.

5-6. Now hear about the fruit accruing from the performance of this sacrifice.

7. When Brahmā, Indra, Rudra, Nāsatyās, Sūrya, Agni, Vasu, Maruts, Viśvedevas, manes, birds, men, animals, serpents, the Mother deities and other divine beings are given Śrāddha with faith, there is rejoicing in the whole world.

8. When they are satisfied they satisfy the performer with sons, wife and wealth. Thus I have told you, in brief, about the rites and the persons authorized to perform them.

Garuḍa said :

9. O Lord, now tell me when no authorized person is alive, who should conduct the obsequious rites.

The Lord said :

10. If no authorized person is alive to conduct the obsequious rites after death, one should perform the rites in his life time.

11. After fasting and bathing he should along with his wife worship Viṣṇu, the lord of all, the Creator as well as the Enjoyer.

12. With Svadhā he should offer *Jaladhenuṣ* to the manes along with Dakṣiṇā and gingelly seeds.

13. Reciting the mantra *Agnaye Kavyavāhanāya svadhā, namaḥ, Somāya tvā pitṛmate svadhā namaḥ.*

14. With right hand he should donate the third one with dakṣiṇā reciting *Yamāyāṅgirase cātha svadhā namaḥ.*

15-16. In between he should invite the brāhmaṇas and feast them. The first should be stationed in north and the second one in the south, the third one in the middle. Before he invokes the other deities, he should worship the Viśvedevas.

17. He should then tell the Brāhmaṇa. "O Brāhmaṇa, I am feeding you for the propitiation of Vasus, Rudras and Sūryas." He should thus tell all the Brāhmaṇas.

18. He should then perform *āvāhana* (invocation), etc, as it is performed in the case of manes. He should give Saumyā cow to the Brāhmaṇa for the propitiation of Vasus.

19. He should give Agneyā cow for the propitiation of Rudra and Yāmyā cow for the propitiation of Sūrya. He should give a vessel full of gingelly seeds for the propitiation of Viśvedevas.

20. Then uttering *svasti* and giving sacred water (as that of the Ganges) he should dismiss the Brāhmaṇas (i.e. ask them to go away as they liked), while he himself should set his heart on the eight-syllabled Viṣṇu.

21. Then he should think of Kāma, Kuleśānī, Śiva and Nārāyaṇa. He should go to the nearest river on Caturdaśī.

22. Muttering the mantra *Vastrāṇi lohakhaṇḍāni jitam te* he should light fire facing the south.

23. Then making a Brāhmī image with fifty Kuśas he should burn the same in fire. He should perform the sacrifice usually done in the crematorium and offer the final oblation (Pūrṇāhuti).

24. Or he should not kindle fire but simply propitiate Earth, Yama and Rudra. He should invoke each one of them separately and give offering at the appropriate place.

25. He should sacrifice caru mixed with mudga into the fire. He should offer sacred thread, rice and gingelly seeds to a Brāhmaṇa.

26. He should say; 'Om homage to Earth', Om homage to Yama.

27. Om homage to Rudra, lord of cemetery. Then in the fire lit on the earth

28-29. He should give handful of water to Yama, one to each of the seven names of Yama, viz, Yama, Dharma-rāja, Mr̥tyu, Antaka, Vaivasvata, Kāla, Sarva-prāṇahara, muttering *svadhā, namaḥ* and *Om* seven times, i.e. with each of the seven names of Yama.

30-31. O you of such and such gotra, this water with gingelly seeds is for you. Ten piṇḍas (rice-balls) should be given along with argha, flowers, incense, lamp, bali and gandha. He should then say: Let everyone be prosperous. After giving the ten piṇḍas he should remember the gentle face of Viṣṇu.

32-33. He should perform this rite spread over for a month. He should do *sapiṇḍikaraṇa* for himself or others at the end of āśauca within a month but not later than that knowing fully well the transitoriness of vitality, health, wealth and age. Thus I have told you all about Jivat-śrāddha, O bird.

CHAPTER NINE

The king authorized to perform rites

Garuḍa said :

1. O sinless one, you have just said that a king may also perform the aforesaid rites. Did any king in the past perform such rites for any one?

The Lord said :

2. Hear, O bird, I shall tell you how a king performed such rites (for an issueless deceased). In the Kṛtayuga, there was a king Babhruvāhana by name, in the country of Aṅgas.¹

3. O King of birds, He protected the earth on all sides. Following the laws of the land, he enjoyed the earth, having four divisions.²

4-6. During his reign, there was no sinner. Fear of thieves or evil-doers did not exist. During his reign there was no fear of any epidemic : He followed the path of religion for the welfare of his people. In lustre he resembled the sun, the earth in stability and the mountain in forbearance. Once, he of long arms, with his ample army and armaments went to a great forest.

7. He was surrounded by hundreds of horses, roars of warriors, sounding of conches and beating of drums.

8. As the king proceeded on journey he was praised by the brāhmaṇas and other learned people on the way.

9. He went to the forest with great pleasure for hunting. He was delighted to see the forest which resembled the *Nandana*³ garden of Indra.

10. It was full of Bilva, Khadira, and Kapithadhvaja. It was surrounded by the mountains on all sides.

1. *Aṅgas*—a country and the people inhabiting it, identifiable with the region about the modern Bhagalpur in Bengal.

2. *four divisions*—comprising elephants, chariots, cavalry and infantry. These make a complete army capable of subjugating the entire world : चतुरङ्गबलौ राजा जगतीं वसमानयेत् ।

3. *Nandana*—A divine park in the world of gods.

11. It was devoid of water, devoid of human beings. It spread over many yojanas and abounded in deer, lion, and other fierce wild animals.

12. Accompanied by his attendants and surrounded by his army he walked into the interior of the forest, killing different animals.

13. Leisurely, he struck a deer in the stomach with his arrow. The deer ran helter-skelter with pain, followed by the monarch.

14. While his army was left behind, he wandered all alone, hungry and thirsty and entered another forest.

15. Then suffering from thirst and seeking for water here and there, he got the indication of a lake from the noise of geese and cranes.

16-17. At last he found a lake where he immersed for bath together with his horse. Mixed with the filament of the lotuses, the water was fragrant, clear and cool. As he was tired of travelling a long way he rested beneath a fig tree on the bank of the lake.

18. He fastened his horse to the branches of the tree, spread the coverlet and used the clubs as pillows.

19-20. He slept there for a moment being fanned by air. Even as he slept for a moment a certain kingly ghost came there along with hundreds of attendant ghosts. It was a remnant of bones, skin and sinews.

21. He was moving here and there, in search of food and drink. He did not rest even for a while. On seeing such a terrible ghost, the king put an arrow on his bow.

22-24. The ghost looked at the king for a long time and stood before him like a branchless post. The king got curious at the sight of the ghost and put the question to him thus : Who are you ? How did you get this deformity ? The ghost replied : I have just left my ghosthood and attained a different form, just at the sight of you, O long-armed one. None is more fortunate than myself.

Babhravāhana said :

25-26. In this fierce forest, shaken with wind and cyclone, full of flies and mosquitoes, trunks and head, fish, tortoise,

lizards, scorpions, bees, serpents are seen with their mouth bent downwards and their feet raised upwards.

27. Dry winds are blowing ; lightning is flashing ; grass is scattered here and there.

28. I see many creatures — Nāgas and Śalabhas. I hear many sounds at some places and at some places I have no sounds at all. At the sight of all this deformity my heart trembles overwhelmingly.

The ghost said :

29-32. Those for whom the rites of cremation, funeral offering, such as the offering of rice-ball, gingelly-water are not performed nor the rites of daśa-piṇḍas, daśagātras nor sapīṇḍīkaraṇa, who during their life were ungrateful, drunkards gold-stealers, who died by accident, who were envious, without atonement, attached to women of ill repute, take the form of ghost and suffer for their bad actions through want of food and water.

33. O king, please perform their funeral rites since they do not have mother, father, sons and relations.

34-35. O king, you perform this good deed for their welfare, so that they may be released from misery and may cross the ocean of distress. Of what avail are the brothers and sons ? One should not rely on women for they are expert in selfishness.

36. A person reaps what he sows. All objects or belongings remain at home. The relatives turn back from the cemetery.

37. Body is consumed by fire; good and evil deeds alone accompany the deceased.

38. Therefore, for your welfare, you perform immediately the funeral rites of the kinless deceased, as you are mortal yourself.

The king said :

39. With your emaciated form and fierce look, you seem to be a ghost. O king of ghosts, now tell me all about yourself in order to relieve my anxiety.

Thus asked, the king of ghosts began to tell all about himself.

The Ghost said:

40. O best of kings, I shall tell you all about myself from the very start. After hearing the causes that obtained ghosthood for me, you will have sympathy for me.

41. There is a city Vidiśā¹ by name, full of pleasure and prosperity. It has many *janapadas* and abounds in abundant treasure.

42. It has forests of flowers where dwell the holy sages. I too lived there, O king, engaged in the worship of gods.

43. I belong to the Vaiśya caste, and my name is Sudeva. I propitiated the deities with oblations and the manes with śrāddhas.

44. I presented gifts to the Brāhmaṇas and donated food.

45. I gave money and precious articles to the poor and the needy. But by bad luck all that went in vain.

46. I had no progeny, no friends, no kins and no friends who could perform my funeral rites.

47-49. For that reason, my ghosthood became perpetual. Now hear, O king, there are sixteen principal Śrāddhas — the eleventh day, monthly, half-quarterly, six-monthly, etc. The dead who do not receive these Śrāddhas turn into ghosts perpetually even though hundreds of other Śrāddhas are performed for them. Knowing this, O king, you perform Śrāddhas and release me from ghosthood.

50. For, a king is the relative of all castes. Therefore, I request you to release me from ghosthood. I give you the best of jewels in my custody.

51. Taking pity on me, O king, you act in such a way that I may be released from ghosthood.

52-53. (Moreover, I may tell you why I became a ghost). My kins being disinterested in me did not perform Vṛṣotsarga² in my favour. Hence, I was transformed into ghost. I feel con-

1. *Vidiśā*—the capital of the district called Daśārṇa in Mālava : Cp. Meghadūta 1. 24 :

2. *Vṛṣotsarga*—setting free a bull on the occasion of a funeral rite or a religious act generally.

stantly hungry and thirsty, for want of food and drink. Hence, this deformity and leanness without food.

54. I suffer pain due to hunger and thirst, for this ghosthood is malevolent.

55. I, therefore, pray you, O king, for, you are the ocean of pity.

The king said :

56. Tell me, O ghost, how one is released from ghosthood.

The ghost said :

The people can infer about the present of a ghost at home by signs and tormentations.

57. I shall now tell you about tormentations given by the ghost to the people on earth. When the menses of the women go in vain and the family does not multiply.

58-62. When men die young it is tormentation by ghost. Sudden loss in profession and insult among the people, sudden setting of house on fire, permanent quarrelling at home, false praise, suffering from consumption and foul diseases are due to tormentation by ghost. When the money invested in the customary way bears no fruit but is destroyed, it is due to tormentation by ghost. When crops are ruined even after proper rains, when commerce is unsuccessful, when wife creates tension, it is due to tormentation by ghosts. By these tormentations, O king, people can know about the presence of ghost at home.

63. If Vṛṣotsarga is done properly, one is released from ghosthood. Hence, O king, I pray you to perform Vṛṣotsarga in my favour.

64 I authorize you to perform this rite for me. Once, I killed a certain prince and as a result thereof I became ghost.

65. O king please take this precious-gem from me and with the money received through it, perform Vṛṣotsarga for me on the fullmoon day in the month of Kārttika or Āśvayuj or on the day conjunct with Revatī¹. For performing Vṛṣotsarga you invite the learned brāhmaṇas and set up fire as prescribed in the Śāstras.

1. *Revatī*—One of the 27 constellations which contains 32 stars.

66-67. Then perform sacrifice, reciting the prescribed mantras. You shall feast the brāhmaṇas, spending the money obtained by the sale of this jewel. When this is done, I shall be released from ghosthood, O king.

The lord said :

68. The king took the jewel, saying, 'be it so'.

69-71. He had no alternative but to perform the rite, for he had taken the gem from the ghost. When the ghost and the king were talking together, there was heard a resounding noise of bells and trumpets. At the indication that the king's caturaṅga army was close by, the ghost disappeared. The king too left the forest for the capital.

72. Then on the Kārttikī Pūrṇimā with the money realized from the sale of the jewel, the king performed Vṛṣotsarga for the ghost.

73. The ghost obtained a new body as splendid as gold, at the end of the rite. He approached the king in the new splendid body and eulogized him. Attributing his release from ghosthood to the pious deed of the king he was grateful to him for the obsequies he had made in his favour.

74. Thus, I have told you how the ghost was released. What else do you desire to hear ?

CHAPTER TEN

The Gratifying Nature of Śrāddha

Garuḍa said :

1. After sapīṇḍikaraṇa¹ has been done and the annual rites performed, the deceased may obtain godhood, manhood or birdhood as the case may be.

1. *Sapīṇḍikaraṇa*—A rite of establishing kinship by offering libations of water, rice-ball etc. to the manes. This relationship extends from the seventh or the eleventh to the thirteenth or the fourteenth degree. Cf. M.S. 5.60. According to certain smṛtikāras it is performed at the end of a year after the death of a relative but now usually performed on the twelfth day as part of the funeral obsequies.

2. But they eat different types of food. How can *śrāddha* satiate them ? The *śrāddha* food is eaten by the brāhmaṇas or given as oblation into the fire.

3. The *piṇḍa* is given by the good as well as the bad relative. How can the ghost discriminate ? Why should the *śrāddha* be performed on a particular day ?

The Lord said :

4. O bird, hear, *śrāddha* is gratifying to ghosts. There is no restriction on a person if he becomes a deity or a man or an animal according to the actions of his previous life.

5-7. If he becomes a deity, the *śrāddha* food turns into nectar ; an article of enjoyment if he becomes a gandharva ; a grass if he becomes an animal ; an air if he becomes a nāga ; fruit in case of a bird ; meat in case of a demon ; blood in case of a ghost ; grain in case of a man and an article of enjoyment in case of a child.

Garuḍa said :

8. How *kavya*¹ and *havya*² given by men reach *pitṛloka* and *devaloka* and who takes them there ?

9. How can a *śrāddha* gratify the dead ? Can oil in a blown-out lamp light the wick ?

10. Tell me, O Lord ! How does the deceased enjoy the fruits of the deeds such as rites of obsequy performed by his son.

The lord said :

11. The validity of tradition, O lord, is more powerful than the validity of direct perception. The Śruti declares that the food served to the brāhmaṇas in the *Śrāddha* turns into nectar, etc. for the departed souls.

12. By their names and gotras the manes receive the offerings made by the relatives. The mantras carry the same when they are recited with devotion and faith.

13. How the articles reach the manes should not be doubted, O bird. I tell you how the articles of gift can reach the manes.

1. *Kavya*—an oblation of food to deceased ancestors.

2. *Havya*—an offering to the gods or oblation in general.

14-15. The Agniṣvāta pitṛs (the manes who are cremated in fire) remain in charge of the departed. When food is offered to the departed souls in the appropriate manner, at the appropriate time and place, as prescribed in the Śāstras, they carry the same to the manes in their path.

16. Even though they assume different species and reach different worlds, with different names and gotras, they receive the offering made in their favour by their kins.

17. The three piṇḍas given on Darbha or spread over the earth, by the nearest relative of the deceased, with his sacred thread worn over the left shoulder, gratify the manes even in their ghosthood.

18-19. Those who have been pious on the earth in all ways do not go to the torture-place. These as well as others who have assumed multifarious forms and those who are born in low species obtain whatever food they eat in those species.

20. Just as when the cow is lost in the herd of cattle, the calf searches for her and ultimately finds her, so the śrāddha food searches the deceased person, though he is set on journey (or has, assumed a different form).

21-22. The manes consume the śrāddha victuals in the company of Vaiśvedevas, Vasus, Rudras, Ādityas, ancestors, Śrāddha devas. When gratified they gratify the deceased person.

23. Just as a pregnant woman gratifies herself and her foetus by satiating her desire, so also the deities gratify themselves and the manes by partaking the śrāddhas.

24. They feel elated at the approach of śrāddha time. Thus thinking in their mind they reach the śrāddha-place with the spread of imagination.

25. Staying in the horizon they eat with the brāhmaṇas. In their aerial form they eat with pleasure.

26. Whosoever be the brāhmaṇa invited for the feast, they enter his body, eat and return to their abode.

27-30. If the performer of Śrāddha (such as the son of the deceased) has invited a single brāhmaṇa for śrāddha, the father stays in his stomach, the grandfather on his left side, the greatgrandfather on the right and the consumer of piṇḍa at the back. During the period of śrāddha Yama releases even the ghosts and the manes staying in hell who being hungry run

to the world of mortals to receive the offering made by their relatives. They repent for their misdeeds while they desire to be served with the milk-rice mixed with honey by their sons and grandsons. Therefore, the descendent should gratify them with the milk-rice.

Garuḍa said :

31. O Lord, now tell me, has any one seen the manes descending from the other world and partaking śrāddha on this earth ?

The lord said :

32. Hear, O Garuḍa, I shall tell you how once Sītā saw in the body of a brāhmaṇa the manes, the father-in-law, grand-father-in-law and the great-grand-father-in-law.

33-34. At the behest of his father, Rāma went to the forest. When he reached Puṣkara, the holy centre, together with his consort Sītā he performed śrāddha with the ripe fruits Sītā collected from the trees.

35-36. When the sun reached the middle of the sky the sages who had been invited by Rāma presented themselves. When Sītā saw the sages she was extremely delighted.

37. By the instructions of Rāma she served them with food. Then, all of a sudden, she got away from among the brāhmaṇas.

38-40. Covering herself behind the bushes she hid herself. Then having learnt that Sītā had gone all alone, Rāma was anxious and lost in thought. He wondered why she had gone away so soon without feasting the brāhmaṇas. He thought to himself. May be she felt shy. I shall search for her. Thinking this way or that he himself feasted the brāhmaṇas.

41. When the brāhmaṇas went away Sītā returned. Then Rāma spoke to her : "Why did you leave when the sages came here to the forest. Let me know the reason of your abrupt departure.

42. Then addressed by the lord, Sītā stood with her face cast down. With tears flowing down from her eyes she spoke thus to her lord.

Sitā said :

43-44. O lord, hear, I saw a wonder here. I saw your father in front of the brāhmaṇas, dressed in royal costume. I saw two elderly folk doning the similar garb.

45-46. On seeing your father I moved away from his presence. Attired in bark and hide, how could I serve him with food ?

47. How could I offer him food in a vessel of grass in which even slaves would not eat ?

48. How could I, full of perspiration and dirt, go before him knowing that he had never seen me before in that miserable state. I felt shy and moved away from his presence, O Rāma.

49. On hearing these words of his beloved, Rāma was surprised at heart, thinking that it was a miracle never witnessed before.

50-51. Thus I have told you how Sitā saw the manes. Now, here in short is another account of Śrāddha. On the day of Amāvāsyā, the airy manes stand at the threshold of their decendants in order to receive śrāddha.

52-53. They remain there till Sun-set. When they do not receive śrāddha they fall in despair and out of suffering heave long sighs and go back cursing the descendents.

54-55. Therefore, one should carefully perform śrāddha on the amāvāsyā day. If sons or relatives perform śrāddha at Gayā, they uplift their ancestors from lower regions and themselves enjoy brahmaloka together with the manes. They never suffer from thirst and hunger.

56-58. Therefore, the wise should perform śrāddha imperatively. If no other article of food is available even vegetable if offered with devotion would suffice. If śrāddha is done in time the family would never perish. Age, sons, fame, heaven, glory, health, strength, splendour, cattle, happiness, wealth and grain — all these can be procured by worshipping the manes. The rites performed in favour of the manes are more beneficial than the rites performed for the deities.

59-65. Gratification of the manes in proportion to that of the deities is more beneficial. Those who worship manes, deities, brāhmaṇas and fire, in fact, worship me who am the

soul of all beings. By performing śrāddha according to the means and method, the man pleases the universe as far above as brahmaloka. Whatever food is spread over the earth by the performer, the same gratifies them, though they have become ghosts. Whatever water falls on the ground dripping from the bathing clothes of the performer the same gratifies them, though they may have become trees. Whatever scents fall on the ground the same gratifies them though they may have obtained deityhood. Those who are outside the caste groups, unfit for rites or averse to rites, consume water scattered after washing.

66. Whatever water is revised in the day by the brāhmaṇas and others, the same gratifies those who have become piśāca, worms and germs.

67. Whatever piṇḍas are left on the earth the same gratify those who have become men.

68-69. Thus when all this is being done by the twice-born, whatever water and food is left, good or bad, the same gratifies those who have opted for another caste, in case the śrāddha is done properly.

70. When men perform śrāddha with ill-gotten wealth, the same gratifies caṇḍālas and others of low species.

71. Thus, O bird, whatever is given to the manes, by their relatives while doing śrāddha, they receive the same and remain gratified with food, water and vegetable.

72-73. Thus, I have told you all what you had asked me for. Now that you have queried me whether the soul obtains body immediately or after some time I shall tell you about the same in short. Body is obtained both immediately and late.

74. How the soul gets a new body, hear from me. The soul without body is like a flame without fire. It is about a thumb in size¹.

75-77. After leaving the earthly body, the soul obtains an airy body. Like a caterpillar who lifts up the back feet only when the position of the front feet becomes firm, the soul leaves the previous body only when the airy body is available to enjoy.

78. In that actionless body he moves in air only. Whatever body he has obtained, the same he himself leaves.

1. *Puruṣa*—According to Vedic Tradition, *Puruṣa* (the personal soul) is of the size of thumb : *anḡuṣṭhamātraḥ Puruṣaḥ*—Ta. 10.38.1.

79. He leaves the body just as the child leaves the womb. He may come out, stay and enjoy.

80. The fools do not see him, only those who possess the vision of knowledge can see him in that state.

81. O bird, this type of body the deceased can have out of the piṇḍa (rice-ball) offered to him.

82. Whatever piṇḍa the sons or kins give him during the ten days, the same unites the Vāyuja body with the piṇḍaja body.

83. If the piṇḍaja body be not there, the Vāyuja body suffers. Just as in his body a man has childhood, youth and old age, so also he obtains another body¹, this you already know, O king of birds.

84. Just as men wear new clothes casting off old ones, so also the soul obtains another body leaving the old one.²

85. Neither the weapons cut it nor the fire burns it nor the water wets it nor the wind dries it.³

86. Just now, I have told you that it obtains the airy body immediately. Now, hear about the body it obtains belatedly.

87. After sometime, the Jīva when he reaches Yamaloka. obtains the piṇḍaja body.

88-89. As directed by Citragupta, he suffers in hell. Having suffered tortures there, he is born in the low species as an animal, a bird, etc. There too, very full of attachment, he suffers from the result of good and bad actions, O king of birds.

Garuḍa said :

90. O Treasure of pity, please tell me how even though full of sins, a Jīva may obtain you, after crossing the ocean of worldly existence.

91. Please also tell me, O lord, how a man can avoid suffering ?

The lord said :

92. Man obtains success being busy in the performance of assigned acts. Now, hear how he can get success while he is engaged in doing acts.

1. *Bh. Gītā* II. 13.

2. *Ibid.*, II. 22.

3. *Ibid.*, II. 23.

93-96. By taking shelter in Vāsudeva, possessing pure intellect, controlling the self with fortitude, discarding the objects of enjoyment and leaving attachment and envy, serving without expecting reward, controlling speech, body and mind, practising meditation and Yoga, taking recourse to detachment, leaving pride, force, desire, anger, thus calm and serene he attains brahma. After this, he has to do nothing, O son of Kaśyapa.

CHAPTER ELEVEN

Doors for Departure :

Guruḍa said :

1. How does a person obtain manhood and how does he attain death ? O best of deities, when he dies where does his body go ?

2. Where do the organs of sense repair ? How does the body become untouchable ? How and where does he suffer the fruits of his actions ?

3. Be pleased, for you alone can remove my ignorance. O best of deities, I am Garuḍa, son of Kaśyapa from Vinatā. Please tell me how do men go to Yamaloka or Viṣṇuloka.

The Lord said :

4-5. By kidnapping another man's wife and stealing the property of a brāhmaṇa, one becomes brahmarākṣasa in wilderness. The thief of jewels is born in a low caste.

6. Whatsoever one desires one is born, having the symbol of the same. The weapons do not cut his soul nor fire can burn it.

7-8. Nor water wets it nor wind dries it.¹ Mouth, eyes, nose, ears, anus and penis—these are the holes in all animals born of egg, etc. There are eight upper holes from navel up to the head.

9-10. If men have done good deeds, they depart from the upper holes, O bird. Whatever rites are prescribed for the deceased from the day of his death to the end of the year (of his death) shall be performed even by the poor. As for the

1. *Bh. Gītā* II. 23.

place of enjoyment in whatever body the jīva has entered he reaps the fruits of his actions therein, no matter whether the actions be good or bad.

11. In this way, O king of birds, a person suffers from the faults of body, mind and speech. After his death, he obtains happiness when he has suffered the results of his actions. He is released from the noose of Māyā and he is not likely to be born again to indulge in evil acts.

CHAPTER TWELVE

Importance of Dharma

The lord said :

1. O Garuḍa I have thus explained to you the various proclivities of life for the benefit of men and to ward off the stalemate in which the dead may find themselves.

2. There are eight million four hundred thousand species of creatures divided into four main classes. They are (1) *aṇḍajas* (born of egg), (2) *svedajas* (sweat-born like bugs, etc. (3) *udbhijjas* (born of seeds), (4) *jarāyujjas* (the viviparous.)

3-4. The *aṇḍajas* are of two million one hundred thousand varieties. Similarly, the *Svedajas*, *Udbhijjas* and the *Jarāyujjas* in the last of which are included human beings are also enumerated. It is very difficult for the lower animals to get manhood.

5. The receptacle of the set of five sense-organs can be acquired through great merits. Mankind is divided into four varṇas—Brahmins, Kṣatriyas, Vaiśyas, Śūdras and also Antyajjas (the lowest class).

6. The Antyajjas are divided into seven groups Viz, — Washermen, Cobblers, Actors, *Varuḍas*, *Kaivartas*, *Bhedas* and *Bhillas*.

7. Adding the Mlecchas and *Dumbas* there are thirteen groups of people. The species of lower strata of animals are thousands.

8. Taking food, indulging in sexual intercourse, sleeping, fearing and becoming angry—these are found in all living beings. Here the distinction is impossible.

9. Bodies are of ten varieties in view of the divisions such as single-footed, etc. Where the deer *Kṛṣṇasāra*¹ is found in plenty that region is called *Dharmadeśa* (the land of virtue)

10. O Bird, the deities *Brahmā* and others, the sages and the Pitṛs, virtue, truthfulness and learning are always present in that land of virtue.

11. Among living beings, the animals are the best ; among the animals, the intelligent are the best; among the intelligent, men are the best and among men, the brahmins are the best.

12. Among the brahmins the scholars, among the scholars those who cultivate Vedic studies, among them those who act according to the injunction and among them the *Brahmavādins*² are the best.

13. One is guilty of self-deception who does not strive to gain either heaven or salvation after being born as a man whereby he could gain either.

14. A man who has hundred (silver pieces) craves for a thousand; a man who has a thousand, yearns for a lac; a person who has a lac, wishes to rule over a kingdom; a man who rules over a kingdom pines away to become an emperor.

15. An emperor wishes to become a *deva* (god) and on getting godhood he wishes to be the lord of gods. The lord of gods wishes to go still further and still his thirst for power does not recede.

16. A person afflicted by covetous thirst falls into hell. Those who are freed of undue thirst secure a residence in heaven.

17. A man depending upon his own self is sure to be happy. The qualities of sound, touch, colour, taste and smell make one dependent on the objects of sense and hence one is sure to be unhappy.

18. The deer, the elephant, the moth, the honey bee and

1. *Kṛṣṇasāra*—a spotted antelope. The idea is found in M.S. II. 23.

2. *Brahmavādins*—those who discuss and deliberate on Vedic topics.

the fish — these five are destroyed due to addiction to their five sense-organs¹.

19. In infancy one is extremely obsessed with one's parents ; in youth, one is obsessed with one's wife ; later in life one becomes obsessed with one's sons and grandsons. Never is one obsessed with the *Ātman*.

20. It is easy for one bound with iron fetters to wooden pegs to get oneself released. But one bound with the nooses of children and wives is never released.

21. It is impossible to escape death whether one is a fool or a scholar, a child or an old man, young (or old and infirm), extremely happy or excessively dejected. He comes and goes. (He dies and is born again.)

22. Man is born alone; man dies alone; he enjoys his merits by himself; he reaps the bitter fruits of his sins by himself.

23-25. Even as every one is watching, one leaves off everything and dies. Casting off the dead body along with logs of wood or clods of earth the kinsmen turn away (from the cremation or burial ground) but the dead man's virtue or evil definitely follows him. His riches recede from him in the house itself and his kinsmen turn away at the cremation grounds with friends.

26-27. The fire consumes the body but the merit and demerit accompany him. The body is burnt by fire but the actions perpetrated by him keep his company.

28-33. Auspicious or otherwise, a man has to experience the fruits of his action. If before sunset wealth is not distributed among the suppliants, I do not know to whom it will go in the morning that follows. If some wealth is not handed over to

1. The following table will elucidate the point very clearly.

Victim	Sense-Organ	Object
Deer	Ear	Listens to sweet music and gets caught by the hunter.
Elephant	Sense of touch	It is caught through the elephants.
Moth	Eyes	It is attracted by the colour of the flame and is burnt.
Honey bee	Nose	Attracted by the fragrance of lotus it gets caught within.
Fish	Sense of taste	It nibbles at the bait and gets caught.

Even one of the sense-organs is destructive. How is it possible that man who uses all the five will escape destruction ?

brahmins and friends or spent in holy rites or pilgrimages, the wealth begins to cry 'who shall be my lord ?' Whether plentiful or scanty whatever wealth one has, is due to one's previous merits. Realizing this, one has to spend it away in virtuous rites. It is by wealth that virtue is sustained if the mind is sanctified by faith. A sacred rite devoid of faith is neither fruitful here nor there. It does not flourish. Virtue is the cause of wealth, love and salvation. Hence, one shall be virtuous. It is by faith that virtue is sustained and not by heaps of riches. Indigent sages endowed with faith have attained heaven. *Homas*, gifts, penances and actions without faith are base, O bird, and they are not found fruitful, here or in the life after death.

CHAPTER THIRTEEN

Obsequial Rites

Garuḍa said :

1. O Lord of gods, please tell me by means of what rite can one prevent a stalemate after death. (What are the rites that men should do in the world to forestall the state of being a ghost for ever ?)

The lord said :

2. Please listen, I shall explain briefly the obsequious rites. If one desires to attain salvation, one has to perform them oneself.

3-4. Even in regard to women, and children above the age of five, this is specially insisted on. The rites of *Vṛṣotsarga* (gifting away a bull calf) are for forestalling the continuance of ghosthood. There is no other rite in the world except *Vṛṣotsarga* (for that purpose). While during his life or after death if *Vṛṣotsarga* is performed he will never continue for long as a ghost. There is no necessity for other gifts or sacrifices.

Garuḍa said :

5-6. If *Vṛṣotsarga* is to be performed during life or after death, at what time has it to be performed, O foremost among gods, *Madhusūdana*, please tell me. If the sixteen types of *Śrāddha* are performed what are their effects on the dead man ?

The lord said :

7. If *Pinḍas* are offered without performing *Vṛṣotsarga* no benefit accrues. Every thing given unto the dead is fruitless.

8. If *Vṛṣotsarga* is not carried out on the eleventh day after death, the ghosthood of the dead becomes eternal even if hundreds of *Śrāddhas* are performed in his favour.

Garuḍa said :

9-10. If a person dies of snake-bite, no funeral rite, such as cremation takes place. Similarly, if he dies by drowning or being struck by a horned animal or through weapons or an accident for how many days do the relatives remain impure ? O lord, please remove my doubts on this point.

The lord said :

11. If he is a Brahmin, impurity lasts for six months; if a Kṣatriya, two months and a half; if a Vaiśya, one month and a half, and if a Śūdra it lasts for a month.

12. If a person has gifted some precious articles of different sorts to a worthy receiver and has lived a celibate life when alive, he does not go to a wretched state (even if he dies an unnatural death).

13. If a person has performed the rite of *Vṛṣotsarga* and has lived a celibate life, he goes to *Brahmaloka*, even if he dies an unnatural death.

14. If a person has lived an unrighteous life devoid of good conduct, but has performed *Vṛṣotsarga*, he does not go to the world of Yama after death.

15. When a person dies, his son, brother, grandson, relative, caste-man or the successor should perform *Vṛṣotsarga*.

16. If there be no son, the wife can perform *Vṛṣotsarga*; if no wife, the daughter's son or the daughter herself can do the same. But, in case, he has sons, none else should perform *Vṛṣotsarga*.

Garuḍa said :

17. If one has no kinsmen such as sons, mother, relatives, wife or husband, how are the obsequial rites to be performed ? By what rite are men and women to attain salvation warding off miseries. O lord, please dispel this doubt of mine entirely.

The lord said :

18. There is no salvation for a man without a son. He can never hope to attain heaven. Hence, somehow a man must strive to get a son.

19. Whatever gifts are made by one during the life time, become beneficial later.

20. Different sorts of delicacies and foodstuff given by one's hand stand in good stead after death.

21. Cows, plots of land, gold, clothes, foodstuffs, good posts (positions), etc, offered to the needy succour a man wherever he is.

22. One shall perform sacred rites as long as the body is hale and hearty. Falling sick, one may not feel enthusiastic to do anything even if prompted by others.

23. Until the rites of obsequies are performed the dead man, ever hungry, roams about day and night in the form of airy matter.

24. He is likely to be born again, a worm or an insect or a locust or in the womb of an evil-minded base woman. He may die immediately after rebirth.

25. As long as the body is healthy, free from sickness, as long as old age has not set in, as long as the power of sense-organs is not impaired, as long as there is no risk to life, an intelligent man should endeavour for the welfare of the soul. It is foolishness to begin to dig a well when the house has caught fire.

CHAPTER FOURTEEN

Merits of gifts

Garuḍa said :

1. O lord, please tell me what is the effect if one offers things oneself or through others, if one offers things when one is hale and hearty or when one is sick ; or if things are offered when one is unconscious or without reference to the injunctions in the sacred texts ?

The lord said :

2-3. One cow, offered when one's mind is at rest and peaceful, is on a par with hundred cows offered when it is not, or a thousand cows given at the time of his death when it is doubtful whether he is conscious of it at all, or a hundred thousand cows after his death. If it is given without reference to the injunctions in the sacred texts it is fruitless. Even a single cow offered to a deserving person at a holy centre is on a par with a gift of a hundred thousand cows elsewhere in yielding merit.

4-5. O foremost among birds, anything given to a deserving person flourishes day by day. A gift wipes off the sin of the giver and the acceptance of the same by a person of good wisdom does not affect him. The mantra quells person and the fire chillness. Are they affected by the same ?

6. Every day something must be given to deserving persons, particularly so on special occasions. If one wishes for one's own weal, one shall be sane enough not to give anything to the undeserving.

7. A cow gifted to an undeserving causes the downfall of the giver into hell. The receiver too falls into hell along with the members of his family for twenty one generations. If on being born again he performs some meritorious deeds, the effect there-of is also wiped off.

8. O lord of birds, I affirm that just as seeds and other valuable things invested or sown in the ground offer fruitful

results so also things offered by one's own hands yield fruitful results.

9. Particularly, a man having no son shall perform the funeral rites in his life-time and the same is true with those who crave for salvation and even indigent persons.

10. Any sacred rite performed by ourselves even with very little wealth accords undying results, just like drops of clarified butter offered into the fire with sacred *mantras*.

11. A gift of a single bed, a virgin, and a cow, if sold or shared burns the members of the family till the seventh generation.

12. Therefore, life being unsteady it is incumbent on everyone to do every thing beforehand. With the food for the journey in the form of gifts offered to the deserving, one is able to travel with comfort in the Great Highway in the journey after death.

13. Otherwise, the wretch undergoes great hardships without the food to subsist on, on the way. O foremost among birds, after realising this, one shall perform *Vṛṣayajña*.

14. Even a man having sons, dying without the performance of these rites, does not attain salvation. A man without sons by doing these rites beforehand shall have a happy journey on the Great Highway.

15. The goal that is reached by *Vṛṣotsarga* cannot be attained by the performance of sacrifices like *Agnihotra*, etc. or by various kinds of gifts.

16. Among all sacrifices the *Vṛṣayajña* is the best. Hence, it must be performed with redoubled efforts.

Garuḍa said :

17. Please tell me the details of *Vṛṣayajña* when, on what *Tithi*, by what rites shall it be performed ?

18. What is the fruit that he reaps after performing the same ? Now please tell me this.

The lord said :

19-21. When the sun is in *uttarāyaṇa* (northern Transit i.e. proceeding away from the tropic of capricorn) in the months

of *Kārttika*, etc., on the twelfth day of either the bright or dark lunar fortnight, on an auspicious hour, in a clean place, he shall perform the rites of *Japa* and *Homa* after inviting a pious brahmin conversant with the rites.

22. On a holy day in conjunction with an auspicious star he shall worship the planets and deities. He shall perform *Homa* according to his capacity with various auspicious *mantras*.

23. He shall fix the planets mystically and worship, O lord of birds. He shall then perform the worship of the Mothers and *Vasudhārā* (offerings of gold or other coins in a stream).

24. After kindling the fire he shall perform the *Pūrṇa Homa*. Then he shall instal *Śālagrāma* and perform *Vaiṣṇava Śrāddha*.

25. The *Vṛṣa* (bull calf) must be bedecked with good clothes and ornaments. Four heifers must be kept in front.

26. At the end of the *Homa* the householder shall circumambulate the bull and let it loose reciting the following mantra and facing the north.

27. "O Bull, thou art *Dharma* (virtue) created by *Brahmā* in the form of a bull. Please raise one up from the ocean of worldly existence by means of the power of this setting free."

28. With this *mantra* and along with the holy water from *Rudrakumbha* (the water pot sanctified by Rudra mantras) poured over its head, the *Visarga*¹ rite is performed. The water pot is then placed on *Darbha* grass.

29-30. After duly pouring the water with due recital of mantras in accordance with the injunctions in the sacred texts, he recites the mantra *Tena Krida* etc and finally releases the bull. He shall then perform *Ātmaśrāddha* and feed a pious brahmin and offer water unto him.

31. What he liked most in his life-time must be made over as a gift in accordance with one's capacity. Then after death he shall be able to go along the rugged path (to the city of Yama) without any difficulty.

1. The rite of setting the bull at liberty. Usually, it is called *visarjana*.

32. If the *Śrāddha* is not performed on the eleventh day, neither what is offered by himself here nor what is offered by others reaches him in the other world.

33. He shall then make over *Padadānas* thirteen, seven, five or three with great faith.

34. Three, five or seven pots of gingelly seeds shall be gifted away and brahmins must be fed. He shall then offer a cow as a gift.

35-36. If a bull calf is gifted a *Cakra* shall be placed on its left side, a trident on its right and a garland round its neck.

37. The eleventh day rites are to be performed like the *Ekoddiṣṭa* rite and the twelfth day rites are performed with *Svāhākāra*.

38. Before the *Sapiṇḍikaraṇa*, sixteen *Śrāddhas* have to be performed. After feeding the brahmins *Padadāna* must be made.

39. A cloth is spread on the ground and a copper vessel is kept over it. The idol of *Acyuta* is kept in it and covered with a cloth. This is given along with *Arghya* and good fruits as gifts.

40. A boat is to be made with sugar cane stems and covered with a cloth. Clarified butter is kept in a bell metal vessel. This is the symbolic offering to enable him to cross the *Vaitaraṇi* river.

41. The boat is offered for crossing. *Garuḍadhvaja*¹ is then worshipped. In accordance with one's own wealth many such gifts can be given.

42. *Janārdana* is the god who saves people who are sunk in the ocean of worldly existence, who are dejected due to its waves of sorrow and distress and who are devoid of the boat of *Dharma* (virtue).

43. Gingelly seeds, metallic substances, gold, cloth, salt, seven grains, plots of land and cows—any of these can be given as *Dāna*. It is holy.

44. Vessels full of gingelly seeds or beds can be gifted. According to one's capacity, *Dakṣiṇā* can be given to poor people, orphans or noble and pious persons.

1. A flag staff, bearing the portrait of Garuḍa painted on it.

45. O *Tārksya* he who performs thus, whether he has a son or no son, obtains great *siddhis* (achievements) like one who has realised *Brahma*.

46. As long as one lives, one shall perform *Nitya* and *Naimittika* rites. Whatever one does righteously shall yield him good results.

47-49. In the rites concerning pilgrimages to holy centres, in the annual *śrāddha*, etc, and in those of gods, preceptors, mother or father, gifts made thus are holy. He who makes gifts in this *yajña*, O bird, flourishes every day.

50-51. It yields undying results as the rites performed in altars. Just as *Brahmacārins* are worthy of worship those who give gifts are also worshipped. I grant boon unto them. Similarly, the fourfaced god *Brahmā* and *Śiva* too grant boons.

52. Wherever in the tank, the offered bull drinks water or digs the earth with horns, there enough food and water for the manes exist.

53-54. This is my affirmed truth that they go to great regions. On full moon days or in conjunction with *Revati* star a blue calf is to be set free. In setting free a blue bull calf, the merit accrued is the same as in performing thousands of *Samkrānti* rites or hundreds of rites of solar eclipse.

55. Heifer must be given to a brahmin. *Padas*, vessels of gingelly seeds, etc. must be given to the brahmin devotees of *Śiva*.

56-57. After worshipping *Umā* and *Maheśvara*, *Acyuta*, dark as the *Atasi* flower and robed in yellow garments, must be worshipped. Those who do so need not be afraid of anyone. Those who desire to escape ghosthood shall perform their respective rites.

58-59. I have thus mentioned everything connected with the rites of obsequies. On hearing this, one freed from sins goes to *Viṣṇu's* region. On hearing this glory of performing rites and the merits of gifts expounded by the lord, *Garuḍa* was delighted. He bowed his head down and asked the lord again.

CHAPTER FIFTEEN

Observances immediate after death

Garuḍa said

1. O lord, please give me a decisive description of *Yama's* region, its dimension, extent and greatness.

The lord said :

2. O *Tārksya*, listen. I shall describe the region of *Yama*. All the sixteen worlds are very extensive.

3. The distance between the Earth and *Yama's* region is more than a million and thirtytwo thousand kilometers.

4. O bird, after enjoying the fruits of his merits and demerits in the world, a man falls sick due to the effect of some previous action.

5. This sickness is due to a chance cause. Death occurs to a man in accordance with his actions taking their own definite course.

6. The individual casts off his body and dies due to the effects of his actions. His dead body must be kept on the ground after purifying it with cowdung.

7. Gingelly seeds and *Kuśa* grass must be scattered. A piece of gold is placed in the mouth of the dead man. *Tulasī* leaves and the *Śālagrāma* rock are placed near it.

8. *Sāmasūktas* are recited near him. This is conducive to his salvation. Rods or pieces of gold are to be placed for the benefit of the dead man in his vital opertures.

9. One piece in the mouth, one in each of the nostrils, eyes and ears are to be placed in this order of enumeration.

10. One piece in the operture of the genitals and one piece in the rectum. *Tulasī* leaves are placed in both the hands and the neck.

11. The dead body is to be covered with two clothes. Saffron and raw rice grains are strewn. It is then decorated with flower garlands. The body is to be taken out through the back doorway.

12-13. The son with his relatives and the Brāhmaṇas of the town should carry the corpse on the shoulder to the cremation ground. The corpse should be placed on the pyre with the face of the dead to the North, while the son should sit on the ground with his face turned to the east. The pyre should be made on the ground on which no other dead body has been cremated presently.

14-15. The pyre should be made of woods of sandal, Tulasī, and Palāśa. When the organs lose their functioning power, consciousness is benumbed and the messengers of Yama are near at hand, the breath leaves the body. The departed soul attains divine vision and can see the universe at a glance.

16-17. He observes the dreadful form of Yama even when he is on the verge of death. He sees Yama's servants beating the wicked with the cane. He sees the attendants of Viṣṇu cheering the good.

18-19. The path of Yamaloka is hard to pass. The sinners traverse the path in discomfort. Yama assumes a form of body with four arms, holding conch, discus, bow and mace. He treats the pious with amity and accord and chastises the sinful with the rod of iron.

20-24. He thunders like clouds¹ at the time of dissolution. He looks as dreadful and dark as a mount of collyrium. He is seated on a buffalo². He can be easily propitiated or appeased by the devotee. His body shines as the lustre of lightning. It is as long as the three Yojanas in dimension. He is terrible to look at, wields an iron-rod and noose in his hands. His bodily appearance and eyes are dreadful to the sinners.

1. The cloud Saṁvarta or Saṁvartaka or the rest are extremely dark as they are thick with water at the dissolution of the universe.

2. A popular mantra whereby Yama is invoked in a rite has reference to Mahiṣa (buffalo) as his vehicle.

Mahiṣastha Yamāgaccha
daṇḍahasta mahābala /
rakṣa tvam dakṣiṇa-dvāraṁ
Vaiśvata namostu te //

Mahiṣa-Vāhana is an oft-occurring epithet of Yama.

The soul in human body is of the size of a thumb.¹ When it is dragged out of the body by the messengers of Yama, it cries painfully looking wistfully at his erstwhile home. The disgusting body without life and breath becomes untouchable suddenly, smells foul and is disliked by all.

The body suffers in three ways : Either it is eaten by worms or transformed to feces or reduced to ashes.

25-29. O Garuḍa, Body is liable to destruction in an instant. How can a man boast of it ?

The purpose of wealth is charity, that of speech is truth, that of life is fame and spirituality, that of body is benevolence. In this way, one can gain something substantial out of the things unsubstantial.

When the departed soul is being carried away, the messengers chastise him in the way. They describe the dreadful fate that awaits him in hell.

They tell him thus : “O wicked soul, walk quickly. You are being taken to hell. We carry you to *Kumbhīpāka*² and kindred hells. Make haste and do not delay.”

Thus hearing the words of messengers and the lamentations of his relatives he cries aloud and is carried by Yama's messengers.

30-31. The son should perform Śrāddha at the appropriate place. He should offer six piṇḍas, on the day of death in the serial order : (1) at the place where the person breathes his last (2) at the door-way, (3) at the courtyard, (4) at the resting place, (5) by the pyre and (6) at the collection of bones.

O Garuḍa, I shall now tell you the purpose why the six piṇḍas are offered to the dead.

32-33. The piṇḍa that is offered to the dead at the place of death pleases the household deities. This piṇḍa satiates

1. *Anguṣṭhamātraḥ puruṣaḥ* This śruti citation recurs in treatises on philosophy and is corroborated by the statement of the *Mahābhārata* when Yama is said to have forcibly dragged the thumb-sized soul out of the body of Satyavān.

Anguṣṭhamātram puruṣaṁ niścakarṣa balād Yamaḥ ||

2. *Kumbhīpāka*—a hell. The cruel folk who kill animals and birds for food are roasted in Kumbhī fire. For details see *Devī Bhāgavata, Skandha 8*

both—the earth and the presiding deity. The doorway piṇḍa should be given addressing the departed soul as pāntha (passenger).

34. The gift of this piṇḍa pleases the household deities that abide at the door. In the courtyard lives the Khecara. A piṇḍa should be given in his name.

35. At the resting place, he should offer a piṇḍa to the Bhūta categorized as Deva. This piṇḍa is, therefore, called *bhūta*. The gift of this piṇḍa to the Bhūta makes him genial to the dead.

36. Piśācas, Rākṣasas, Yakṣas and the rest preserve the sanctity of the body which is sacrificed in the fire.

37. When the Piṇḍa is offered by the side of the pyre, the dead is designated as preta. But, O Garuḍa, instead of calling him preta, some call him Sādhaka.

38. But, generally, he is called preta. Henceforth, the offerings are made to him in the name of preta.

39. By gifting away the five piṇḍas, the body achieves sanctity and fitness to be sacrificed in the fire. Otherwise, the presiding deities, as stated above, cause large-scale destruction.

40. Three piṇḍas are necessary : (1) one at the time of death, (2) another in the half-way from the place of death to the cremation ground and still another by the side of the pyre.

41. The piṇḍas are associated in their serial order with their presiding deities, viz., Brahmā, Viṣṇu, and the messengers of Yama.

42. When the third piṇḍa is offered, the dead body is relieved of impurity. The son or the nearest relative should set fire to the pyre.

43. He should cleanse, besmear, dig up, extract the place of altar and after sprinkling the same with water, he should arrange sticks in the prescribed way and light the fire.

44-45. After worshipping the deity Kravyāda¹ with flowers and rice he should recite the following formula : “O Kravyāda, the originator of beings, the source of the universe,

1 *Kravyāda*—a messenger of Yama, so called because he eats raw flesh.

thou art the originator, saviour and the destroyer of the people. Take this dead person to heaven." Thus worshipping the deity Kravyāda, he should sacrifice the dead body.

46. When the body is half-burnt he should pour ghee into the pyre reciting the formula : *Lomabhyaḥ svāhā*.

47. Putting dead body on the pyre he should pour ghee over the pyre with the formula : *Yamāya Antakāya Svāhā*.

48. A single offering should be made to each of the deities—Mṛtyu, Brahmā, Jātavedas (fire) as well as in the mouth of the *preta*. Then he should light the fire from the eastern direction.

49. He should recite the mantra (addressed to the dead); thou art born of this fire; (addressed to the fire) : May he be born of you again. May thou take him to the world of heaven, please.

50. Reciting this mantra he should pour ghee mixed with gingelly seeds. Thus, he should cremate the body as dictated by the funeral code (*antyeṣṭi paddhati*).

51. He should weep aloud at this juncture. For this would assuredly give pleasure to the deceased. The rite of cremation is followed by the rite of collecting bones.

52. The *preta-piṇḍa* forestalls the pain due to cremation. The *Bhūtas* (who share the *piṇḍa* with the deceased) allow the *preta* to wait till he receives the *piṇḍa* from his relatives.

53. After the corpse is cremated, the sons or the descendants should bathe in dress. They should offer libations of water mixed with gingelly seeds by his personal name or by the appellation of his lineage.

54. The people of the town who have assembled for morning should applaud the dead by reciting the formula *Viṣṇu, Viṣṇu*. They should accompany the relatives back to the house (as a token of sympathy for the relatives).

55-56. At the southern part of the house he should put cow-dung and the white mustard. He should set up an icon of Varuṇa in the house, eat the leaves of the Nimba¹ and partake of the ghee.

1. *Nimba*—a tree with bitter fruits.

57. O lord of birds, some sprinkle milk over the pyre. He should not shed tears but offer libations of water to the dead.

58. They should not weep. If they weep and spit phlegm the soul of the dead person is compelled to eat that.

59. The son should perform the obsequial rites as his means can afford. O Garuḍa, he should pour milk or water by the earthen jar, in favour of the deceased, over the sloping roof or the courtyard.

60. The soul of the deceased held fast by his previous actions and terribly bewildered, desires for another body. While he is being taken to the abode of Yama by his messengers he casts a mournful look at the cemetery and the courtyard of his house.

61-62. For ten days, without intermittence, the son should offer piṇḍa in the pit and pour handful of water in favour of the deceased. If he has no son, his wife should perform the obsequial rites.

63. If he has no wife, his disciple should perform the same. If no disciple, his brother should do that. The libations of piṇḍa and water should be given either at the cremation ground or at the place of pilgrimage.

64. Whatever the descendent offers—boiled rice, barley-meal, vegetables, fruits, etc.—on the day of death, he should partake of the same on successive days.

65. The son or the descendent offers Piṇḍa for ten days consecutively. The piṇḍa is divided every day into four parts, O lord of birds.

66. Two parts of the piṇḍa go to the building of new body. The third part goes to the messengers of Yama. The fourth he partakes of himself.

67. Within three days and nights the soul assumes a new body. On the tenth day the embodied soul longs for food.

68. No procedure, no mantra and no rites are prescribed. He should offer gifts to the deceased just by his personal name or by the appellation of his lineage.

69-71. O bird, when the dead body is cremated, the soul that has gone out of the body takes a new body.¹ With

1. A popular idea contained in the Bhagavad gītā, II. 22

the piṇḍa of the first day his head comes into being; with the piṇḍa of the second day his neck and shoulders; with that on the third day his heart; with that on the fourth day his back; with that on the fifth day his navel; with those on the sixth and seventh days his waist and private parts; with that on the eighth his thighs; with that on the ninth his palate and feet; with that on the tenth a feeling of hunger comes into being.

72. Having assumed a new body tormented by hunger he stands at the threshold of his house. The tenth day piṇḍa should be accompanied with the offering of flesh.

73. The soul of the deceased when he had assumed a new body feels extremely hungry. His hunger is not appeased if an offering without flesh is made to him.

74-75. On the eleventh day and the twelfth, the soul of the dead eats to his fill. While offering gifts of lamp, food, water etc. to the male or the female deceased one should mutter the name *preta*. Whatever is offered to the deceased, should be done by the name *preta*, for, doing so gives delight to the deceased.

76. On the thirteenth day, the soul of the dead is taken to the High Way. Now, he assumes a body born of the piṇḍa and feels hungry by day and night.

77. The sinners travel by the path of extreme cold and heat—the path which is beset with nails, infested with demons and spread over with fire. Hunger and thirst await the sinner but the good escape torments.

78. In the path beset with trees, with their leaves as sharp as swords, such tortures are usual. He suffers from hunger and thirst, tortured by the messengers of Yama.

79. The departed soul traverses two hundred and forty-seven Yojanas in twentyfour hours.

80. He is bound by the noose of Yama. He weeps as he leaves the house for the city of Yama.

81. The departed soul goes to the city of Yama which the pious souls find comfortable and where the sinners feel distressed.

82-83. In his upward journey he passes over the best of cities viz, Yāmya, Sauripura, Nagendrabhavana, Gandharva,

Śailāgama, Kraunca, Krūrapura, Vicitrabhavana, Bahvāpada, Duḥkhada, Nānākrandapura, Sutaptabhavana, Raudra, Payovarṣaṇa, Śītāḍhya and Bahubhīti. Yama's city heads the list.

84. On the thirteenth day seized by the servants of Yama, and all alone, the departed soul traverses the path like a monkey led by the juggler.

85-86. As he goes along the path, he cries aloud repeating: "O my son, O my son, I am undone, alas, I am undone. I did not act well." He laments, crying over and over again : Human body is rare to get. I got it by my accumulated merit.

87-88. I earned sufficient wealth but gave nothing to the poor. Alas ! that wealth has gone to others (in spite of hoarding it). Thus he speaks in the choked voice. He is severely tortured by the servants of Yama while he remembers his past.

89. None gives him pleasure or pain. This is wrong to presume that pleasures or pains are caused by others. The soul suffers for all that he performs in his life. O soul, now suffer the consequences of your past activities.

90. [He laments :] I neither gave gifts to the needy nor poured oblations into the fire. I neither practised penance in the caves of the Himālayas nor bathed in the Ganges. O soul, now suffer the consequences of your activities.

91. I neither gave regular gifts nor made any pastures nor offered sacred books : the Vedas and the Dharmaśāstras to the learned Brahmins in charity nor heard the Purāṇas. Now, O soul, suffer for your activities.

92. I did not construct a tank for satiating thirsty people, beasts or birds. I did not make a pasture for the cattle to graze. Now, O soul, suffer for your activities.

93. I neither enjoyed the pleasures of my husband's company, nor did I enter the pyre of my husband. Nor did I observe the vow of charity after his death. O soul, now suffer for your activities.

94. I did not reduce my body by keeping monthly fasts or Cāndrāyaṇa vow or observances of like nature. I derived

womanhood—the cause of multiple sorrows, from unholy activities of my former life.

95. O bird, you think attentively on what I have said about the lamentations of men and women for their acts of omission and commission done in their previous life.

CHAPTER SIXTEEN

Life after Death

The lord said

1-2. O lord of birds, when the departed soul laments thus, he cries being struck by Yama's servants who drag him for seventeen days in the firmament. On the eighteenth day he reaches the city of Yama.

3. In that beautiful city there abides a group of departed souls. The river *Puṣpabhadra* flows there and a big fig tree grows up there.

4-6. There in that city, the servants of Yama bid him take rest. In utter distress he remembers pleasures he enjoyed in the company of his wife and sons. Thirsty and distressed he weeps bitterly and laments over the erstwhile comforts of his wealth, wife, house, sons, servants, friends and comforts of life. He is extremely distressed with hunger. As he laments the servants of Yama speak to him.

The servants of Yama said :

7. Where is your wealth ? Where are your sons ? Where is your wife ? Where are you in this wretched state ? Now suffer for your past evil actions and go by this ancient path.

8. O traveller in this foreign world, do you not know the power of Yama who is the lord of us all—his messengers. Assuredly, you have to travel over that path where there is no provision for barter in virtue or vice.

9. O bird, hear attentively what the messengers of Yama speak to the departed soul. They strike him with the rod of iron.

10. Here, on the earth, whatever is given by his sons every month, rice-ball, etc., due to affection or kindness, he eats the same and then he goes to Sauripura.

11. King Jaṅgama rules in that city who can assume any shape at will. He is frightened by his looks. He feels the urge of taking rest.

12-13. Whatever is offered to him in the three fortnights together with the oblations of water he eats and drinks. He passes over that city and reaches the beautiful town Nagendra by name. He has to travel day and night for two months for reaching that city. He passes over dreadful forests in the way and cries aloud.

14-15. He is beaten by the cruel and merciless messengers of Yama and weeps over and over again. Having eaten the rice-balls and drunk the libation of water offered by the relatives in the second month, he moves further. He is tied with the noose and dragged by the messengers of Yama.

16. He reaches Gandharva nagara (or Gandha-mādana) in the third month. Here, he eats the quarterly rice-ball offered by the relations. Then he moves further.

17. He reaches the city Śailāgama in the fourth month. The stones rain upon him continuously, O lord.

18. There he eats the fourth monthly oblation and feels satisfied.

19. In the fifth month, he goes to Krūrapura. There he eats the rice ball offered by his relatives. In the sixth month he reaches the Krauñcapura.

20. There he feeds upon the rice-ball offered by his relatives in the sixth month. He takes rest for a while but all the time he remains frightened and distressed.

21. He passes over that town being struck and dragged by the messengers of Yama. He reaches Citranagara where rules King Vicitra.

22-23. He is the younger brother of Yama. There he eats the sixth monthly rice-ball but is not satiated fully. Then he moves further; he suffers again and again for want of food.

24. "Do my sons, brothers, parents or relatives exist who may take me out of the ocean of distress wherein I have fallen."

25-28. He laments in the way and is warned by the messengers of Yama. He then, reaches the Vaitaraṇī¹ that flows over hundred Yojanas. It is full of pus and blood, abounds in fish and vultures. Here the fishermen approach him saying, "O traveller, give us liberal fee; we shall row you across the river."

If he has gifted the Vaitaraṇī cow he is rowed across the river. The gift of a cow at the time of death is called Vaitaraṇī which gives relief to the departed soul.

29. The gift of Vaitaraṇī cow destroys his sins and takes him to the region of Viṣṇu. O best of birds, if the Vaitaraṇī cow is not gifted, the departed soul is drowned in that stream.

30. When a person is in good health he should gift a cow to a learned person.

31-32. While drowning he reproaches himself : 'I gave no food to a brahmin traveller nor poured oblations in the fire nor performed *Japa* nor undertook bath nor prayed to the gods. Now, let me suffer for the acts I did in my life.

33. The messengers of Yama strike him again. He repeats those words but in silence this time.

34. He eats the sixth monthly offering made by the relatives and proceeds further. O Garuḍa, the gift of food to the pious brahmins gives relief to the donor in distress.

35. O bird, the departed soul covers two hundred and forty seven Yojanas every day. Thereafter he is completely exhausted.

36. In the seventh month he reaches the city Bahvāpada. He eats the rice-ball offered by his relatives.

37. In the eighth month he reaches Nānākṛandapura. There he sees people crying bitterly aloud.

38. Himself in utter distress, he cries in pain. He eats the eighth-monthly rice-ball and feels comfortable.

39. He, then, leaves for Taptapura. Having reached Taptapura in the ninth month he eats the rice-ball and the *Śrāddha* which his son or relatives have gifted in his favour.

40. In the tenth month he reaches Raudrapura. He eats whatever his son or relatives give in his favour.

1. *Vaitaraṇī* : Name of a river in hell.

41. After eating the tenth monthly rice-ball in Raudrapura he goes to Payovarṣaṇa where the clouds rain heavily and cause distress to the departed.

42. Then suffering from heat and thirst he partakes of the eleventh-monthly meal gifted by his relatives.

43. A little before a year has passed or at the end of eleven and a half month he reaches a Śītapura—city of extreme cold and distress.

44. Tormented by cold and hunger he looks in all directions and speaks : “I wish I had a relative who would have removed my distress.”

45. The attendants of Yama speak to him thus : “Where is thy holy merit that it may give relief to thee.” On hearing their words he cries : ‘O my fate.’

46. Fate is nothing but a result of accumulated merit or sin. ‘I did no good acts, hence this trouble’—pondering over the matter thus, he takes up courage for the time being.

47. At the distance of forty four Yojanas from Śītapura, there is a beautiful city of Dharmarāja (Yama) where live the celestial musicians and the heavenly nymphs.

48. There live eightyfour lacs of people in human and divine forms. The guards are put at the thirteen gates of the city.

49-52. There abide honourable and respectable Śravaṇas, the sons of Brahmā who know and report to Citragupta whatever good or bad actions are performed by the mortals.

The Śravaṇas are eight in number. They move about in heaven, hell and on earth. They can see and hear from afar. Their women are known as Śravaṇīs who are identifiable by their individual names. They are the presiding deities of mortals and have full knowledge of their activities.

53. A mortal should worship them with vows, gifts and prayers. They become cordial to him and cause death in an easy manner.

CHAPTER SEVENTEEN

Glory of Śravaṇas

Garuḍa said :

1-2. O lord, I want to know about the parentage of Śravaṇas. How are they stationed in the city of Yama ? How do they know about the activities of mortals ? How do they hear what the people talk about among themselves ? From what source is that knowledge derived by them ?

3. O lord, where do they eat ? Favour me with your answers to my queries. On hearing the words of the king of birds, the lord spoke.

The lord said :

4. Now hear, what I am going to speak about Śravaṇas is both truthful and pleasant. I shall tell you about the activities of Śravaṇas.

5. When the entire world of moveables and immoveables became one uniform whole and I, the lord of beings, was reposing in sleep in the milky ocean.

6-7. The self-born Brahmā seated in my navel-lotus practised penance for many years. The universe consisting of fourfold creation was reduced to a single entity—the universe which is created by Brahmā, preserved by Viṣṇu and annihilated by Rudra.

8. Brahmā created the all-pervading wind. He created the refulgent sun. He created Yama along with Citragupta.

9. He created the universe afterwards, and practised penance for many years, sitting in the navel-lotus of Viṣṇu.

10-11. He created the universe and assigned duties. The gods were anxious to know what time the creator created the universe, how Rudra, Viṣṇu and Dharma ruled over the earth.

12. Thus lost in anxiety, the gods pondered over the problem. They discussed the matter with Brahmā.

13-14. Brahmā who was urged by the gods created twelve sons¹ by the chemical process out of flowers and leaves.

They possess lustrous, wide eyes. At the behest of Brahmā, they carry all tidings of Man's activities whether good or bad to the ears of Brahmā.

15. They can hear from afar and see far-off things. O bird, they are, therefore, called Śravaṇas.

16. They roam about in the firmament and watch the activities of the people which they reveal to Yama at the time of their death.

17. They also declare on the fitness of the departed soul for a particular goal, due to his activities.

18. There are four paths in man's life, viz, paths of Dharma, Artha, Kāma and Mokṣa. O son of Vinatā,¹ a man can go by any one of these paths, superior or inferior.

19. One who bestows riches goes by a celestial car. One who fulfils wishes rides the horse. One who desires liberation travels by swan-vehicles.

20. A sinful person walks bare-footed on rows of sword-edged leaves. He is struck with stones, pierced with thorns and bound by nooses.

21-22. He who in the world of mortals propitiates Śravaṇas, offering them water from a jar and food cooked in a vessel, worships Śravaṇas and me.

O lord of birds, I shall grant him that position which is inaccessible even to the immortals.

23. With devotion he should feed eleven Brāhmaṇas who are pious and virtuous and the twelfth together with his wife, just for my propitiation.

24. Men should worship Śravaṇas together with the gods. By doing so, they who seek for pleasure can get to heaven. By worshipping Śravaṇas they propitiate me, Citra-gupta and Yama.

1. Another tradition ascribes 12 sons to Kaśyapa and his wife Aditi who are known as the twelve Ādityas.

2. Vinatā—wife of Kaśyapa and daughter of Dakṣa. Two sons Aruṇa and Garuḍa and a daughter Sumati were born to her. For details see Purāṇic Encyclopaedia, under Garuḍa.

25-26. With Śravaṇas pleased, the pious people go to Viṣṇuloka. O best of birds, whosoever hears about the glory of Śravaṇas, their origin and pious activities is not covered up by sins. He enjoys pleasures of this world and attains glory hereafter.

CHAPTER EIGHTEEN

Life after Death

The lord said :

1-2. On hearing the words of Śravaṇas and thinking about the problem for a while, Citragupta informs about all those actions pious or impious performed by the people. He repeats them also to the person concerned.

3. Whatever action a person undertakes, by word of mouth, body or mind, whether good or bad, he reaps the fruits thereof.

4. O lord, thus I have told you about the path which the departed soul has to traverse. I have also told you about the places of rest for the departed soul.

5. If food is gifted in his favour he travels in comfort on the High Way. To illuminate the path, an earthen lamp should be kindled, put in the appropriate place and kept burning by day and night.

6. The path, though dark, dreadful, dog-infested and void of resting-place, becomes luminous and pleasant for those who have gifted an earthen lamp.

7. If an earthen jar is gifted on the fourteenth day or the month of Kārttika, it gives comfort to the deceased. Now, I shall tell you in brief about the path of Yama for the departed soul.

8. He goes to the world of manes as a result of the merit accruing from the performance of Vṛṣotsarga. By the rice-ball offered on the eleventh, he attains physical purity.

9. The servants of Yama are satiated by the gift of water-jar.

10. By gifting bed, the deceased goes to heaven by the aerial car. The gift of bed can be made on any day or on the twelfth day from death.

11. On the 13th day he should give precious articles of different varieties in favour of the deceased or the person himself, when alive, should gift these articles for himself.

12-13. O Garuḍa, by the merit accruing from these gifts he goes comfortably on that path. O lord of birds, there prevails a uniform law for all : the higher, lower and the middling classes. O bird, you should know that a person reaps the fruits, sour or sweet, in proportion to the nature and extent of actions done by him.

14. Whatever gifts he or his relatives make in his favour stand in good stead while he is on journey to the world of Yama.

Garuḍa said :

15. O lord, why should they give *padas* and of what nature. Who shall receive the gifts ? O god of gods, let me know the facts.

The lord said :

16. An umbrella, shoes, clothes, a ring, a water-jar, a chair or stool and a vessel—these seven are called *padas*.

17. There is a terrible heat in the way which scorches the departed soul. By the gift of umbrella, the deceased receives shelter of shade and feels comfortable.

18. By the gift of shoes the deceased passes over the sword-edged forest, mounted on the horse.

19. By the gift of a seat (*āsana*) to a Brahmin, the deceased obtains tasty meals in the interval of time while he walks over the path at his leisure.

20. By the gift of a water-jar, he gets enough water on the way which is full of heat, devoid of air and water.

21. A person, gifting a water-jar made of copper, receives, assuredly, the merit of constructing a thousand wells.

22. The messengers of Yama are dreadful to look at, dark and yellow is appearance. They are courteous too, if propitiated by the gift of clothes and ornaments. When satisfied they do not torment the deceased.

23. They wield terrible weapons, run here and there. By the gift of a ring they vanish from the presence of the deceased.

24. The *pada* is completed by the gift of a vessel, a seat, raw food, clarified butter and a sacred thread.

25. Tired and thirsty, the traveller feels comfortable if he has gifted the buffalo's milk in his life-time.

Garuḍa said :

26. O lord, things are gifted by the relatives at home in favour of the deceased. How do they reach the deceased and who receives them ?

The lord said :

27. God Varuṇa receives those gifts and hands them over to me. I give them to god Bhāskara (the sun), from Bhāskara the deceased person obtains them.

28. As a result of sinful activities when no descendant is left on the earth, the deceased person goes to hell until his sin is exhausted.

29-33. After his term has expired, the pious soul is allowed by Yama, the lord of eightyfour lacs of hells, to have a look at hells and hear the cries of pretas (the departed souls). In the midst of hells, there are 21 notorious hells, viz. Tāmisra, Lohaśaṅku, Mahāraurava, Śālmali, Raurava, Kudvala, Kālasūt-raka, Pūtimṛttikā, Saugatā, Lohatoda, Saviṣa, Pretāpana, Mahā-naraka, Kālola, Sajīvana, Mahāpatha, Avīci, Andhatāmisra, Kumbhīpāka, Asipatravana and Patana.

34. Those who have passed several years in the dreadful hell and have no descendants (to offer gifts) in their favour become messengers of Yama.

35. Yama sends them on errand and they share with the dead the food and drink which their relatives offer them from time to time.

36-37. Being extremely hungry they seize the dead man's gifts on the way and eat them. A rice-ball gifted as food to the dead at the end of a month satiates them for a year.

38. By such deeds of merit, gradually he reaches Sauripura. Then by the end of a year, he reaches the vicinity of dreadful Yamaloka.

39. Here, he gives up his dreadful body, of the measure of arm, which he derived within ten days from the ten piṇḍas gifted to him by his descendants. His spirits droop at the sight of Yama as the spirit of Paraśurāma at the sight of Rāma (Dāśarathi).

40. He gives up his previous body for the one derived from his actions. He receives an airy body of the size of a thumb and reaches the sword-edged hell.

41. Here, he walks on single foot bound helplessly by his actions as a caterpillar by reeds.

42. Just as a person casts off his old dress and puts on a new one, so the soul gives up his old body and assumes a new one.¹

CHAPTER NINETEEN

Life after Death

The lord said :

1. Assuming an airy form derived from his previous actions and suffering from hunger he moves along with Yama.

2. There is a town of Citragupta covering twenty yojanas. There the embodied beings observe their virtue and sin all around.

3. If he had made substantial gifts in his life-time he derives pleasure therefrom. From here Vaivasvata town of Yama is situated at the distance of twentyfour Yojanas.

4. The residents of Vaivasvatapura are satiated by the gifts of iron, salt, cotton and a vessel of gingelly seeds, offered by the relatives of the deceased.

1. A popular theme occurring in the *Bhagavad gītā*, II. 22.

5. The dead repair to Vaivasvata town and inform Dharmadhvaja, the keeper at Yama's gate (about the gifts). Dharmadhvaja is always present at the gate of Yama.

6. Dharmadhvaja is pleased with the gift of seven grains. Propitiated by that, he tells the dead about their virtues and sins.

7. Holy and pious people see Dharmarāja as a god of noble countenance, while the sinful and the wicked see him as a god of dreadful and terrible aspect.

8. The deceased person is terribly afraid at his sight and laments bitterly. Those who have offered gifts in their life-time should entertain no fear.

9. Yama moves from his seat as soon as he sees a holy man. He thinks that he will supersede him in status and reach Brahmaloaka.

10. Virtue can easily be procured by offering gifts. The path to Yama's region can easily be traversed by acts of Charity. This High Way cannot be easily covered otherwise. O dear, none can reach the city of Yama without doing charitable acts.

11. That dreadful path is full of terror-striking servants of Yama. Each of the cities is guarded by a thousand of these servants.

12. The messengers of Yama torture the sinner in (hot) waters and take off his skin till he becomes a skeleton.

13. The deceased for whom no obsequial rites have been made traverse the path with great difficulty. They are led like animals bound with ropes.

14-15. The person may become a god, a mare, a man of low species, or as Yama ordains he may attain salvation or be born as a human being as a son to his father.

16. He obtains birth according to his activities. He passes through a series of births in this world.

17. Knowing that even the highest happiness is non eternal, he should perform acts of righteousness when he has received a human body.

18. Human body is either reduced to worms, ashes, or feces. Though he carries a lantern in hand, he may fall in a dreadful hell full of darkness.

19. He can acquire human body as a result of his pious

acts. He who performs holy deeds in human body acquires supreme position.

20. If he neglects Dharma, he comes to grief.

21. The soul obtains human body after passing through series of births. O bird, in human body too, his birth as a Brāhmaṇa is a rare event. He who observes vows natural to his caste becomes immortal after death by the blessing of God.

CHAPTER TWENTY

Functions of the Departed Soul

Garuḍa said :

1. Having obtained a new body where does a preta shelter ? Released from pretahood, where does he go to live in?

2-3. Passing through torments in hells which number eighty four lacs and guarded by Yama and his thousand attendants how do the pretas get release and how do they roam about in this mortal world ?

The lord said :

4. O king of birds, hear. I shall tell you about the region where the pretas live. Men attain pretahood by stealing other man's riches, by indulging in sexual intercourse with other man's wife or by doing acts of treachery.

5. Having incurred sins, they seek for redemption in their progeny. Being bodiless as well as suffering from hunger and thirst they roam about here and there.

6. Even the captives released from prison are frightened at their sight. They seek for means to kill their kith and kin.

7. They bolt doors on their ancestors, put obstacles in the way of manes. Like thieves, they snatch the manes' food in the way before it reaches them.

8. They return home, stay on the roof and watch the activities of their kins. They cause disease and grief to their relatives.

9-11. Having assumed the form of tertian and such-like fevers they cause diseases due to cold or wind like head-ache or cholera. They stay at the place of leavings or refuse, in the company of other ghosts and partake of food and drink left over by their relatives.

12. In this way, the sinning pretas move about freely.

Garuḍa said :

13-14. How do the pretas behave and in what form ? How is it possible to know their attitude, since the pretas do not speak to us ? If you are pleased to do me a favour, you clear off my doubts. O lord, I hear that in the Kali Age many people become ghosts.

Garuḍa said :

15. The ghost torments his family people through the enemy. While he was in human body he was affectionate to his people, now that he is dead he becomes hostile to them.

16. He who is devoted to Rudra, follows the path of righteousness, propitiates gods, satiates guests, speaks truth and pleasant words, is not tormented by the pretas.

17. He who does not observe rites, has no faith in the sanctity of the Vedas, hates righteous acts and indulges in falsehood, is tormented by the pretas. By doing unrighteous acts, O Garuḍa, he becomes a preta in this Kali age.

18. From the beginning of Satya yuga to the end of Dvāpara, nobody became a preta and nobody suffered from preta.

19-20. It is observed that of the many children born of one and the same mother, one is happy, one is addicted to bad habits, one is blessed with progeny, one is tormented by pretas, one abounds in wealth, one gets sons who die young, one is burdened with the offspring of daughters, one is at daggers-drawn with his relatives. This all is due to the bad intentions of the preta, O Garuḍa.

21. A woman becomes barren in life or if she gives birth to children they die at an early age. There is a loss of wealth and cattle. These sufferings are caused by preta.

22. If there is a sudden change in his nature or an enmity with his relatives or an unexpected calamity, the suffering is due to preta.

23. If a person loses faith in religion or if he loses the means of his livelihood or if he feels greedy in excess or if there is a regular quarrel at home, that suffering is due to preta.

24-25. If he slays his parents or reproaches gods and Brahmins and is found guilty of murder that suffering is due to preta.

26. When crops do not grow up, though the rains are abundant; when the expenditure goes up and income is reduced; when quarrels rise in gravity, that suffering is due to preta.

27. When, on travel to a foreign land, he is distressed by the onrush of wind, O lord of birds, that suffering is due to preta.

28. When he associates with the people of low caste or when he performs disreputable acts or when he is interested in acts of unrighteousness, that suffering is due to preta.

29. When the hoarded wealth is destroyed by misfortune or when the work in operation bears no fruit or when there is loss of wealth due to undue taxation or due to fire or theft, that suffering is due to preta.

30. When an incurable disease sets in, or when children suffer from pain or when wife suffers immensely, that suffering is due to preta.

31. When one loses faith in the Vedas, Smṛtis, Purāṇas, and Dharmaśāstras, that suffering is due to preta.

32. When one abuses gods, gurus and Brahmins in their presence or absence, that aberration of nature is due to preta.

33. This is due to preta and to no other course when a person suffers from loss of livelihood or break in social position or break in the continuity of lineage.

34. When women suffer from abortion or do not conceive or when children die at an early age that suffering is due to preta.

35. When he does not perform the annual śrāddha in sincerity and has no inclination either—that suffering is due to preta.

36. When on pilgrimage he indulges in sexual intercourse or neglects his duties or when he fails to prosper though

he has done acts of piety—that suffering is due to preta.

37. When both husband and wife quarrel at meals, when there is a strong inclination to harm others that suffering is due to preta.

38. When trade does not prosper though he has gone abroad where he lives in separation from wife, that suffering is due to preta.

39. When he lives in foreign lands or when he loses position at home, that suffering is due to preta.

40. When he is inimical to his people, regards his son as his enemy, when he has no interest in home and feels uncomfortable there, that suffering is due to preta.

41. When he refuses to obey his parents and has no love for his wife, is of cruel nature, is lost in his own affairs, that suffering is due to preta.

42. If the funeral rites are not performed in the prescribed way, the soul of the deceased (in rebirth) deviates from the righteous path and falls in the company of the wicked. Then Vṛṣotsarga is the only rite to redeem him.

43. O Garuḍa, a person becomes a ghost and undergoes sufferings if he dies an accidental death or if his body is not cremated properly.

44. O best of birds, when the descendent knows all this, he should conduct those rites which may release the deceased from ghosthood. If he does not perform rites for the ghost he himself turns a ghost after death.

45. The person whose house is haunted by a ghost does not feel happy or comfortable. He loses faith, pleasure, devotion, discrimination as well as wealth.

46. His lineage breaks either at the third or at the fifth generation. In each and every birth he lives a wretched, poor and sinful life.

47. There are people who have fierce, dreadful, disfigured and ghostly appearance, who have no regard or honour for their caste, progeny, parents, or womanfolk, who put on fashions, go an unpleasant way and talk loosely. Alas, it is painful to see them suffer, under the force of fate, from the recollection of their past sinful deeds.

THE GARUDA-PURĀNA

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CHAPTER TWENTYONE

Ghosts and their Release

Garuḍa said :

1. O lord, I am desirous of asking you how the ghosts ultimately get free and when men are no longer afflicted by them.
2. How do the symptoms of ghostly affliction decisively vanish ? How can ghosthood be warded off lest it should recur again ?
3. What is the time-limit, if any, of ghosthood ? In how many years does a long-standing ghosthood disappear utterly ?

The lord said :

4. I shall tell you how the ghosts become free and also how the person knows that he is tormented by a ghost.

5-7. He (the ghost-afflicted man) shall explain the signs and symptoms to the astrologer. If he dreams of a holy plant like a Campaka or of a mango tree laden with fruits or if he dreams of a Brahmin or of a bull or of himself in a place of pilgrimage or of the death of a kinsman and if in dream he takes this as truth, this is all due to *pretadoṣa*¹. Mysterious events do often occur if the ghost has bad intentions.

8. If a person desires to visit a holy place and his heart is set upon it, but somehow there is a break in carrying out his desire, that is due to the bad intention of a ghost.

9-10. The evil intentions of the ghost come in the way of holy man whose pious activities are disturbed at each step or take an evil course or if a person falls a victim of eradication and turns cruel, O lord of birds, that is due to the bad intentions of a ghost.

1. *Preta-doṣa*—bad intention of the ghost. The dead have to pass through the state of *preta* before they attain to the status of *pitṛ*. For their release from pretahood, the observance of obsequial rites is necessary. If the descendent abstains from performing the obsequy, the ghost turns malevolent and proves harmful to him.

11. If a person performs holy rites for the redemption of a ghost, he will find his actions fruitful. The ghost shall be satiated permanently.

12-13. O Tārksya¹, take this as truth that he who performs such rites becomes contented. He will make his soul permanently wedded to weal; the ghost will have a long-standing satiety. When the ghost is satisfied he will wish his kinsmen well for ever.

14. There are certain sinful, wicked ghosts who harass their descendants. But, they too, when propitiated, cease to harass them.

15. O lord of birds, they too, when their time comes, become free due to their sons' rites and they bless their kinsmen with opulence and flourishing wealth.

16. The wretch of deluded soul who in spite of seeing, hearing and feeling the depredations of the ghost does not succour, is tarnished with the curse of the ghost.

17-18. In every birth he takes he will become extremely indigent, sick, devoid of progeny and cattle and he may not get proper livelihood either. The ghosts perpetrate all these things. Then they go back to Yama's abode. From that place, when their evil actions wear off, and the appointed time arrives, they get release.

Garuḍa said :

19-20. Sometimes astrologers say that there is an affliction of ghosts but no specific indication is there as to the name of the ghost, his clan, etc; neither bad dream nor harassing activity is observed. O lord of deities, what should be done then? Please tell me precisely.

The lord said :

21-22. Brahmins say only what is true. They never tell lies. Fully believing in what the Brahmins say the person (advised and warned of ghosts) shall devoutly pray to the manes, perform *puraścaraṇa*² rite and offer oblations to Viṣṇu.

1. *Tārksya*--an epithet of Garuḍa.

2. *Puraścaraṇa*--a rite preparatory to another rite, e.g. the Nāndi-mukha rite is preparatory to the rite of marriage.

23. By means of *jaṇas*, *homas* and *dānas* he should sanctify his body. O lord of birds, if this is performed, all obstacles and hindrances are dispelled.

24. He is never afflicted by *Bhūtas* and *Pisācas*¹ or other sorts of ghosts. By performing rites of oblations to Nārāyaṇa with the ancestors in view he shall be freed of all sorts of affliction. This is my sworn statement.

25-27. If there is an affliction of ghosts, the victim is never relieved by any other activity. Hence, one shall with due endeavour devoutly pray to the manes. He who repeats *Gāyatri mantra*² with the manes in view, either in the ninth or tenth year, ten thousand times and performs *homas* a thousand times, after having previously performed *Nārāyaṇa Bali*³, *Vṛṣotsarga*⁴ and other rites shall be free from all sorts of tortures. He will attain all sorts of pleasure and the best of worlds. He shall be honoured by his cousins and kinsmen.

28. There is no godhead on par with either one's father or mother. Therefore, one should always worship the manes with hearty devotion.

29-31. One's father is the instructor in wholesome things and he is a visible deity. Other deities may be the lords of bodies (but not the progenitors). Verily, this physical body can yield either hell or heaven or salvation. Who is more worthy of respect and honour than he (i.e. father) due to whose favour one is born in bodily form ?

After pondering over this, if one gives anything to the *pitṛs*, O bird, that returns to him which he enjoys. This is what those who know the Vedas say.

1. *Bhūtas* and *Pisācas*—malevolent beings, instigators of evils.

2. *Gāyatri mantra*—The holiest of all the mantras chanted by thousands of devotees at their morning, midday and evening ablution or ritual. It is so called because it is composed in the *Gāyatri* metre. It runs thus

Tat savitur vareṇyam
bhargo devasya dhimahi
dhiyo yo naḥ pracodayāt

3. *Nārāyaṇa bali*—A day-long rite performed by the descendent of the deceased who died without the rite of *dīpa-dāna* etc. at the time of death.

4. *Vṛṣotsarga*—a rite of releasing the bull in favour of the deceased.

32. He who saves his father from the hell named *put* is called *putra* here and hereafter.¹

33. If one's father or mother dies either due to accident or due to a foul play, one shall have to adjourn religious rites, pilgrimages, nuptial rites and the annual *Śrāddha*.

34. He who reads this chapter entitled *Svapnādhyāya* or hears it, wherein the various dream symbols of ghosts have been indicated, will never see the same himself. [He will not be afflicted by ghosts].

CHAPTER TWENTYTWO

On attaining ghosthood

Garuḍa said :

1-2. How do these ghosts come into being ? How are they redeemed from pretahood ? What are their features. What is their diet, O lord ? How are the ghosts propitiated ? O lord of deities, where do they stay ? Please favour me, O lord, with an answer to these queries.

The lord said :

3. It is the men of sinful actions actuated by their previous misdeeds who become ghosts after death. Please listen to me, I shall tell you in detail.

4-5. He who desecrates wells, tanks, lakes, parks, temples, water sheds, groves of trees, almshouses etc., and misdirects any one in religious rites for monetary gain is a sinner. After death he becomes a ghost and remains as such till the final deluge.

1. *Putra*—so called because he protects his father against falling into the hell named *pum*: Manu IX. 138.

पुन्नाम्नो नरकाद् यस्मात् त्रायते पितरं सुतः ।

तस्मात्पुत्र इति प्रोक्तः स्वयमेव स्वयम्भुवा ॥

6. Out of greed if people upset the boundaries of villages and destroy pasture lands, tanks, parks, underground drainage, etc., they become ghosts.

7. Sinful persons meet with death at the hands of Cāṇḍālas, infuriated brahmins, serpents, animals with curved teeth or in watery graves or struck by lightning.

8-13. Those who meet with foul death such as committing suicide by hanging from a tree, by poison or weapon, those who die of cholera, those who are burnt to death alive, those who die of foul and loath-some diseases or at the hands of robbers, those who are not cremated duly after death, those who do not follow sacred rites and conduct, those who do not perform Vṛṣotsarga and monthly *Piṇḍa* rites¹, those who allow Śūdras to bring sacrificial grass, twigs and other articles of homa, those who fall from mountains and die, those who die when walls collapse, those who are defiled by women in their menses, those who die in the firmament and those who are forgetful of Viṣṇu, those who continue to associate with persons defiled due to births or death, those who die of dog-biting or meet with death in a foul manner, become ghosts and roam over the earth.

14. One who discards one's mother, sister, wife, daughter or daughter-in-law without seeing any fault in them, obtains ghosthood surely.

15. One who deceives his own brother, kills a brāhmaṇa or a cow, drinks liquor, defiles the preceptor's bed, steals gold and silk-garments, becomes a ghost, O bird.

16. One who usurps a deposit, deceives a friend, enjoys other man's wife, kills other's faith, is cruel, definitely becomes a ghost.

17. One who discards the family-customs, takes to other customs, is without knowledge and good character, definitely becomes a ghost.

18. To illustrate this there is an anecdote narrated by

1. *Piṇḍa rite*—the rite of offering a rice-ball to the manes at the obsequial ceremonies or Śrāddhas.

Bhīṣma¹ to Yudhiṣṭhira.² O you of good rites, I shall narrate the same to you, on hearing which you may feel pleasure,

Yudhiṣṭhira said :

19. O grandfather, please tell me what those evil deeds are as a result of which one becomes a ghost and what are the means of redemption from the same on hearing which I shall not be deluded thus further.

Bhīṣma said :

20. I shall tell you entirely what those causes are whereby one turns a ghost and how he is set free after falling into a dismal hell impassable even to gods.

21. I shall tell all those things, on hearing which a person is set free from ghosthood.

22. O dear, there was a brahmin of rigorous sacred rites named Santaptaka. For practising penance, he went to a forest.

23. He was a man of kind, compassionate nature. He used to perform *homas* and yogic practices as well as great sacrifices. He used to spend time usefully engaged.

24. He strictly observed celibacy. He observed penances. He was soft-hearted, truthful and pure. He was afraid of the other world.

25. He strictly followed the instructions of his preceptor. He was delighted in serving guests. He observed yogic practices. He was free from *Dvandvas* (like happiness and misery, heat and cold and such opposite pairs).

1. *Bhīṣma*—the son of Śantanu, king of the lunar dynasty. His birth name was Devavrata. He was named *Bhīṣma*, a person of terrible vow, when he declared not to marry or assert his claim to the throne which passed on consequently to his step-brother Vicitravīrya. For details see *Puranic Encyclopaedia* under *Bhīṣma*.

2. *Yudhiṣṭhira*—‘firm in battle’. Name of the eldest Pāṇḍava prince, also named ‘Dharma, Dharmarāja, Ajātaśatru’. Son of Kuntī and Pāṇḍu and the grandson of Vicitravīrya, he became the emperor of Hastinapur at the conclusion of the Great Bhārata war after eighteen days’ severe fighting.

26. Practising *yoga* incessantly to conquer mundane existence, he subjugated the sense organs. Following the path of good conduct he eagerly desired salvation.

27. He spent years in the secluded forest. Then the idea of visiting holy centres entered his mind.

28. He thought within himself "I shall keep immersed my body in the waters of a holy river till I die." Accordingly he hastened to a holy centre where he took bath at sunrise. He performed the rites of *Japa* and *Namaskāra* (obeisance) and started on journey.

29-31. One day, this brahmin of great penance lost his way and reached a forest full of thorny shrubs, secluded and devoid of big trees. While he was hurrying up, he saw five terrible ghosts.

On seeing these five awful ghosts of deformed features he was terrified and he closed his eyes in sheer fright. Then, he cast off his fear and became bold enough to ask in sweet words "O sires, how is it that you are so deformed?"

32. What was the sin committed by you? Wherefore have you attained this deformity? Where are you proceeding in company?

The lord of the ghosts said :

33. O excellent brahmin, our ghosthood is the outcome of our own misdeeds. We had been engaged in harassing others. Hence, we became victims of foul death.

34. In this state of our ghosthood we are oppressed with hunger and thirst. We are unable to speak. We have lost our mental equilibrium. We have lost consciousness too.

35. We are *Piśācas* born of our own misdeeds. We do not know the difference between one quarter and another. We are extremely distressed. We do not know where we go.

36. We have neither fathers nor mothers. This ghosthood is due to our own misdeeds. We are extremely dejected and sorrowful because the attack is all too sudden.

37. O Brahmin, we are delighted on seeing you. We feel refreshed. Please wait a little. I shall narrate everything from the very beginning.

38. My name is *Paryuṣita*. This ghost is known as *Sūcimukha*. The other one is *Śighraga* and the others are *Rohita* and *Lekhaka*. These are our names and we are ghosts.

The brahmin said :

39. How can ghosts, the outcome of evil actions, have names ? You may have some purpose in view in having these names. Please tell me.

The Pretarāja (King of ghosts) said :

40. O excellent brahmin, While I myself took all sweet things I left stale things for brahmins to eat.

41. While I was on earth as a man, I showed the hungry brahmins the exit door. Hence, my name is *paryuṣita*.

42. O excellent brahmin, whenever a brahmin begged him for food, out of hunger, this ghost used to run away, hence, he is called *Śighraga*.

43. This other one irritated many brahmins with sharp tongue when they came to him for food, hence he is called *Sūcimukha*.

44. In his life on earth, this ghost ate sumptuously, in isolation, the food-stuffs offered to gods and manes in the absence of brahmins. Hence, he is known as *Rohaka*.

45. Whenever a needy person requested him for something, this ghost pretended to be silent and went on scratching on the ground. As a result of this he is known as *Lekhaka*.

46-47. Thus acquiring our ghosthood and names from our misdeeds we have got ourselves deformed too.

This *Lekhaka* is goat-mouthed; *Rohaka* is mountain-faced; *Śighraga* is cow-faced; *Sūcimukha* is needle-mouthed; I, *Paryuṣita*, am crane-necked.

48-49. Taking this illusory form, we wander over this wide region. We suffer from terrible distress. O Brahmin, you can judge from our deformed faces with protruding lips and twisted shape. Our teeth are long, our bodies huge, our faces crooked, due to our misdeeds. Thus I have told you how we turned ghosts.

50. We have become somewhat wise on seeing you. If

you wish to hear more, you can ask us further whatever you like to know.

The brahmin said :

51. The creatures on this earth subsist on food, I wish to know precisely what you all eat for your subsistence.

The ghost said :

52. If you are inclined to hear what we eat, O noble sir, listen attentively.

The brahmin said :

53. O king of ghosts, please tell me what you eat.

Thus requested the ghosts began to explain their diet respectively.

The ghosts said :

54. O brahmin, our diet is extremely loathsome, despised by all living beings. On hearing it from us you are sure to hate us. It is so despicable.

55. Mucous, secretions, faeces and urine together with other exudations, filth as well as leavings of food constitute our diet.

56. We eat, drink and revel in the house where people do not pay attention to cleanliness and where they scatter litter carelessly. We haunt unclean beings as well.

57. We reside and enjoy in the house where there is no purity and where people do not observe truthfulness and restraint and where outcastes, robbers, etc. join together and take meals.

58. We take delight in haunting the house where no mantras are recited, where no oblation is offered, where no *homa* is performed and where people do not read the *Vedas*¹ regularly nor perform religious rites.²

1. *Vedas*—Originally there were only three Vedas : Ṛg, Yajus and Sāman, collectively called 'Trayi' : 'the sacred triad' but, a fourth, the Atharvaveda, was subsequently added to them. Each of the Vedas has two parts—the Mantra and the Brāhmaṇa. According to the orthodox faith of the Hindus, the Vedas are not human composition, being directly revealed by the supreme Being Brahman. They are called Śruti, 'what is heard or revealed' as distinguished from Smṛti, 'what is remembered' or 'is the work of human origin'.

2. *Religious rites*—as the worship of deities, observance of Vratas.

59. We hover round the house where gods are not honoured, where the householder is a vile wretch, without shame and decency and where the poor husband is controlled by his sturdy wife.

60. We enjoy gaiety in the house where covetousness, fury, somnolence, sorrow, fear, haughtiness, lethargy, quarrels and deception reign supreme.

61. We lick up the urine mixed with semen from the vaginal passage of the widow having illicit intercourse with her paramour.

62. Dear friend, I am ashamed to tell you about the food we take. O pious brahmin, we lick up the menstrual blood from the generative organ of a woman.

63. O noble brahmin, preferring penance to riches, and engaged in performing the sacred rites¹, I ask you, out of frustration. Please tell me the means of warding off ghosthood. It is better to die a hundred times than turn a ghost.

The brahmin said :

64. A person who is assiduously engaged in fasts such as Kṛcchra², Cāndrāyaṇa³ is never born as a ghost.

65. He who observes fast, keeps awake at night and is purified by meritorious deeds is never born as a ghost.

66. He who performs *Aśvamedha* and other sacrifices, makes liberal gifts and builds monasteries, parks, drinking water-sheds and cowpens is never born as a ghost.

1. *Sacred rites*—as the sacraments (*Saṃskāras*) described in the *Gṛhya sūtras*.

2. *Kṛcchra*—As expiatory rites, various kinds of Kṛcchras (mortifications of the body) are enumerated by Manu (11. 211-216). They are *Kṛcchra-sāntapana*, *Atikṛcchra*, *Taptakṛcchra* and *Parākakṛcchra*.

3. *Cāndrāyaṇa*—A religious observance or an expiatory rite regulated by the moon's age (the period of its waxing and waning) in which the daily quantity of food consisting of fifteen mouthfuls at the full moon is diminished by one mouthful everyday during the dark fortnight till it is reduced to zero at the new moon and is increased in like manner during the bright fortnight. *Yājñavalkya smṛti* 3. 324 *et seq.* and *Ms* 11.216 :

एकैकं ह्रासयेत्पिण्डं शुक्ले पक्षे च वर्धयेत् ।

उपस्पृशंस्त्रिपवणमेतच्चान्द्रायणं व्रतम् ॥

67. He who helps brahmins to give their virgin daughters in marriage, according to his capacity, he who enables students to study, and he who accords shelter and refuge to the needy is never born as a ghost.

68. If a man takes food offered by a fallen man and dies with that food undigested in his stomach, he is supposed to have courted a foul death and hence, he becomes a ghost.

69. If a priest officiates at the sacrifice of an unworthy person and neglects that of a worthy sacrificer, if a man lives in the company of despicable people he becomes a ghost.

70. He who associates with drunkards or indulges in intercourse with a woman addicted to wine or eats meat unconsciously becomes a ghost.

71. He who misappropriates a brahmin's wealth, or the property of the temple or that of his preceptor and he who takes money from his son-in-law before giving his daughter in marriage becomes a ghost.

72. He who forsakes his innocent and guiltless mother, sister, wife, daughter or daughter-in-law becomes a ghost.

73. All these are sure to be born as ghosts—a man misappropriating a trust property, a man treacherous to his friend, a man fond of another man's wife, a faithless man and a deceptive wretch.

74. A man hating his brother, a murderer of a brahmin, a slayer of a cow, a wine-addict, a defiler of the preceptor's bed, one who casts off customary rites, or one who is fond of telling lies, a stealer of gold or one who takes possession of plots of land illegally—all these are born as ghosts.

Bhishma said :

75. When the brahmin spoke thus, the beating of drums was heard in the sky. The gods showered flowers over the brahmin.

76. Five celestial chariots arrived there and took the ghosts away, the ghosts having taken leave of the saintly brahmin.

77. The ghosts were relieved of their sins after the pious speech of that brahmin. They all achieved the highest region (*Vaikuṇṭha*).

78. On hearing this anecdote, the lord of birds quaked like the Aśvattha tree. He asked the lord again, for the benefit of human beings.

CHAPTER TWENTYTHREE

On Ghosthood

Garuḍa said :

1. What do the ghosts do in their ghosthood ? When do they speak sometime ? Please tell me, O lord of gods !

The lord said :

2. I shall tell about their form, signs and dreams. Being oppressed by hunger and thirst they enter their former home.

3. Though possessed of airy forms, they give signs to their sleeping descendents, O bird.

4. They visit the place where their sons, wives and relatives sleep.

5. If a person dreams of a horse, an elephant, a bull, or a man with deformed face, if a person awakened from sleep sees himself in the opposite side of the bed, this is all due to the working of a ghost.

6. If a man is fastened with chains in dream, if his dead ancestors demand food in dream,

7. If one snatches the food from him while he is eating in dream, if thirsty, one drinks water,

8. If in dream one rides a bull or moves with bulls or if one springs up in the sky or goes to a holy place hungry,

9-10. If one speaks aloud among cows, bulls, brāhmaṇas horses, elephants, deities, ghosts and demons—this is due to the working of a ghost. Many are the signs of ghosts in dream, O bird. It is due to a ghost if one sees his wife, relative, son or husband as dead.

11. He who begs in dream oppressed by hunger or thirst should give piṇḍas to the manes to ward off coming distress.

12. If one sees in dream his son, cattle, father, brother, wife, getting out of house, it is due to the working of a ghost.

13. These signs, O bird, call for atonement. One should bathe at home or at a holy place, give water oblation to a deity at the root of a fig tree.

14. Or give black corn, perform worship, offer gifts to a Vedic scholar and do homa as far as his means can allow.

15. If, in faith, one reads or hears this discourse, the ghosts disappear immediately from his vicinity.

CHAPTER TWENTYFOUR

Sins of Omission and Commission; Premature death of Children; Gifts

Garuḍa said :

1. As the Śāstras¹ declare none dies a premature death. But, how is it that a brahmin scholar of the Vedas or a mighty monarch sometimes meet with death prematurely. Hence, what is stated in the Śāstras¹ by Brahmā appears to be untrue.

2. What is stated in the Vedas, viz, A man lives for a hundred years² is not actually experienced in the *Kali age*.³

3-7. People, belonging to different classes,—brāhmaṇa, Kṣatriya, Vaiśya and Śūdra including Mlecchas who live in Bhārata do not live upto hundred years.

1. Śāstras—Sacred Books whose authority is considered to be valid in all times.

2. A full span of human life is one hundred years. Rv. 7.66.16; 10.161

3. *Kali Age*. For a detailed account of the concept of four ages, see Pargiter's *Ancient Indian Historical Tradition*. Ch. XV., pp. 175-176.

The Kali Age is said to have started after the conclusion of Bhārata war or after Lord Kṛṣṇa ascended heaven. The latter view is more probable, for Lord Kṛṣṇa could not have lived in Kali Age.

A person can meet with untimely death, no matter if he is a child, old or young, rich or poor, handsome or ugly, learned or fool, of high or low birth, an ascetic or a yogi, intelligent, pious and all-knowing brahmin or a mighty monarch. Please tell me how this is so.

The lord said :

8. O wise bird, well said. You are my staunch devotee. Please listen to my important words that dispel all sorts of sins.

9. O lord of birds, the brilliant son of Kaśyapa,¹ I shall tell you how god of death induced by Brahmā takes away the life quickly.

10. It is true that a man lives for a hundred years as stated in the Vedas. But due to the influence of his misdeeds he dies a premature death.

11-12. Now, people do not make a regular study of the Vedas; they do not follow the traditional conduct; they commit sins and due to idleness forsake their duties. They take food from any house they visit. They are fond of other men's wives. All these reduce their longevity.

13. Evil deeds take men quickly to Yama's abode, if they do not possess faith, if they are impure, if they do not practice Vedic rites, if they have cast off auspicious things or if they indulge in falsehood or if they practise deception.

14-15. Evil deeds bring about premature death even of a king if he does not protect his people, if he is devoid of virtue if he is cruel, if he indulges in vice, if he is a fool, if he stays out of Vedic discussion, if he harasses his people.

16. If a man forsakes his duties or resorts to forbidden activities or those which are enjoined on others he dies quickly.

17. If a Śūdra does something other than service to the twice-born he is wasted in any of the hells—bad, worse or worst or as the case may be.

18. If one neglects both, *Dāna*, *japa*, *homa*, study of the Vedas or worship of gods on a certain day that is a day wasted in the life of that man.

1. *Kaśyapa*—son of Marici and grandson of Brahmā, had a son Garuḍa born of Vinatā.

19. I affirm that the attributes of body evolved out of the morsels of food and lymph are not permanent or steady or rooted in firm grounds.

20. The food cooked in the morning becomes stale in the evening. How can one expect permanence in the body sustained by such a food ?

21. O lord of birds, realising that the body bound with its activities is already lost, people should strive for burning away their sins.

22. Body belongs to one who nourishes it with food or to one who generates, father, mother or both. It is reduced to ashes or devoured by dogs or eaten up by worms. What sanctity can there be in regard to it ?

23. A person should make an earnest effort for the destruction of sins. The sin which he commits in various births is threefold.

24. When he takes birth as a human being the sins visit him. When he remembers his past sinful life he becomes sorrowful.

25. When he resides in human womb after sojourning in the various beings such as birds, etc., the full velocity of his past actions forces an impact on him. Only after residing in the womb does he realise it.

26. He begins to realize the tortures of life, such as anxiety, sickness, distress, old age, deformity and the rest.

27. But the moment he comes out of the womb, ignorance envelops him. As an infant he realizes nothing.

28. In youth too, he does not realize, blinded as he is by sexual urge. But he who realizes it from the very beginning attains salvation.

29. From the time of conception itself, death awaits the person whether he be infant or an old man or a youth, whether he be rich or poor handsome or ugly.

30. Even if one is illiterate or a scholar, a brahmin or another caste, surely he must die. A man of great wisdom devoted to penance or practice of yoga, of liberal gifts and virtuous life cannot expect to derive pleasure without a physical body.

31. When the actions of previous births ripen, man succumbs to death. From the time of conception to the fifth year even a slight sin may cause death.

32-33. It is due to major sins that man dies after the fifth year. Usually, he completes the allotted span of life, dies and is born again. It is as a result of the influence of sacred rites and gifts that he is able to complete his life's term.

Garuḍa said :

34. How should the rites of *piṇḍa* be performed if a person dies in infancy ? What should be done when death occurs in the womb itself ? What should be done when the death occurs before the tonsure ceremony ?

35. What are the rules of obsequy if death occurs after the tonsure ceremony ?

The lord said :

36. If there is still birth or abortion, the impurity is for as many days as the number of months of conception.

37. Nothing else need be done, if one desires to maintain confirmity with the rules conducive to the welfare of the soul. If the child dies after birth but before the tonsure ceremony the dead body is merely buried.

38. Milk should be distributed according to one's capacity among the children in the neighbourhood in order to please them. After the tonsure and upto five years, if the child dies, cremation should be performed duly.

39. Milk should be distributed to children and they may be fed also. The rites of children upto five, on being dead, should be in accordance with the tradition of the family.

40. Udakumbha rites¹ should be performed. Milk puddings should be given. O foremost among birds, the child is a link in paying off debt to ancestors.²

41-43. It is but certain that whoever is born shall die

1. *Udakumbha rite*—a rite of propitiating the manes by offering water from an earthen jar.

2. The son is absolved of debt to his parents by performing obsequial rites or *śrāddhas* after their death.

and whoever dies shall be born again.¹ When a child dies at a tender age without enjoying the pleasures of life he is sure to be born again. Hence, gifts are given, O foremost among birds. The rites are performed to ward off rebirth. This is what I feel. If nothing is made over as a gift, he will be born in an indigent house. Such anecdotes are many in the Purāṇas.

44-45. Sumptuous food should also be given. Inclination to give is rarely found in the world.

It is the fruit of penance of no mean measure that one gets good food and the power to digest it, good sexual virility and handsome women, good wealth and inclination to give it.

By making gifts, one can enjoy later; by resorting to holy centres one can attain pleasure and by speaking sweet words one can become a scholar or a religious saint.

46. By not making gifts one becomes indigent; due to poverty one commits sins, due to sins one falls into hell. He is born again as indigent; again he commits sins and again he falls into hell.

CHAPTER TWENTYFIVE

On sons and grandsons

The lord said :

1-2. Hereafter, I shall explain precisely certain factors concerning men and women. A child after the age of five is established as such. He is able to know the various sense organs and differentiate colours.

3. Death or bondage of living beings is a result of their previous actions. It is the sin that causes death.

4. If there is miscarriage, there is no obsequial rite. Milk is distributed when infants die. Due to mishaps to

1. Death after birth and birth after death—thus moves the cycle in circle, till the soul is released from the bondage of action. Compare *Bhagavadgītā*

जातस्य हि ध्रुवो मृत्युध्रुव जन्म मृतम्य च । II. 27.

children, if death occurs, water-pots, milk puddings etc. are made over as gifts.

5. The rites in the event of the death of a child are the same as for the older people except that the rites of *Vṛsotsarga* and *Mahādāna* are performed for the older people on the eleventh and twelfth days.

6. Infants and older children of the neighbourhood are fed and clothed. Water-pots are gifted whether the deceased is a boy, young man or old.

7. Till the second year, the dead body is merely buried. Thereafter, O foremost among birds, the body is cremated.

8. A child is called infant till the teeth are cut; till the tonsure¹ ceremony he is called a child; a boy till the kuśa girdle is put. This is in accordance with all sacred texts.²

9-10. From the time of conception till he is sixteen months old he is called infant; from sixteen months to twentyseven he is called a boy; from twentyseven months to five years he is called Kumāra; from five to nine years he is called Pagaṇḍa.³ He is known as Kiśora till the sixteenth year. After the sixteenth year he attains maturity.

11. A boy's death occurring at the fifth year whether normally or due to accident, all rites as mentioned above, should be carried out including the ten *pīṇḍas*.

12. Since the rites are not many, since contact with the worldly objects is of short duration and since body too is of small stature, the obsequies also are not elaborate.

1. *Tonsure ceremony*—wherein the boy's head is shaved and only a single lock on the crown of the head is left. The ceremony is performed either in the first or in the third year. Cf. *Mānu* 2.35.

चूडाकर्म द्विजातीनां सर्वेषामेव धर्मतः ।

प्रथमेऽब्दे तृतीये वा कर्तव्यं श्रुतिचोदनात् ॥

2. *Mauñji*—The girdle of a brāhmaṇa made of a triple string of Muñja grass. Cf. *Ms.* 2. 42

मौञ्जी त्रिवृत्समाश्लक्षणा कार्या विप्रस्य मेखला ।

मुञ्जालाभे तु कर्तव्याः कुशाश्मन्तकबल्वजैः ।

त्रिवृता ग्रन्थिनैकेन त्रिभिः पञ्चभिरेव वा ॥

3. *Pagaṇḍa*— According to SSFD the boy from the fifth to the sixteenth year is called pagaṇḍa.

13. If a child dies before the fifth year, the articles of diet and daily necessities to which it is accustomed can be made over as gifts.

14-15. Sons evolved out of the semen of brahmins are favourites of Divine sages. In the same way, whether they are in the age group of children, young men or old men, both Yama and his emissaries too certainly consider. The all-pervasive soul experiences both pleasure and pain.

16-17. Forsaking the body like the serpent casting off its slough, the subtle soul of the size of the thumb¹ roams about in its aerial form oppressed by hunger.

18. Therefore, certainly, gifts should be made. From the birth to the fifth year, uncooked things should be gifted to the Brāhmaṇa.

19. If there is accidental death after the fifth year, *Vṛṣotsarga* and other rites are performed but the rite of *sapīṇḍikaraṇa* is not necessary.

20. It is on the eleventh day that sons usually perform the sixteen *śrāddhas* and make the *Udakumbha* and other similar gifts.

21. In the case of all persons beyond the age of five at death brahmins should be fed and major gifts offered according to capacity. The gift of earthen lamp should also be made.

22. O foremost among birds, ghosts should be propitiated by due performance of rites. If the person does not perform the rite he himself will become a ghost.

23-24. Therefore, before other rites are accomplished, he should perform *ekoddiṣṭa*² for the man for appeasing his hunger, put the rice-ball over darbhas while wearing the sacred thread over the right shoulder. When this is done, the obsequial rites are completed.

1. The personal soul is of the size of a thumb. Cf. *Mahābhārata*, *Satyavati ākhyāna* where Yama is stated to have forcibly dragged the thumb-sized soul out of the body of Satvavān: अङ्गुष्ठमात्रं पुरुषं निश्चकर्ष बलादयमः

2. *Ekoddiṣṭa*—a *Śrāddha* or funeral rite performed for one definite individual deceased not including other ancestors. Cp. *Mitākṣarā* on the *Yājñavalkya Smṛiti* : एकोद्दिष्टं परित्यज्य पार्वणं न समाचरेत् ॥

25. Thereby a son yields all pleasure to his parents. If dead early he is born again in the family.

26-28. Just as the same single sky, moon or sun are reflected in different water-pots, so also the Ātman is reflected in different sons (and daughters) and roams about.

The mentality of the progenitor at the time of sexual intercourse when the semen and the menstrual blood mingle is reflected in the child born of that union. Hence, we can say that the boy takes after the father.

29-30. It is possible that the child may differ in qualities but not in features. We have never seen a blind man procreating a blind child, a mute procreating a mute child, a deaf procreating a deaf child or an idiot procreating an idiot.

Garuḍa said :

31-32. There are ten kinds of sons¹ : *Aurasa* (legitimate) *Kṣetraja* (procreated in one's wife by another man) and others. There is a son *Sanṅghitṛ* (adopted) or *Dāsiputra* (son of a slave girl). How do these sons perform rites for their fathers. What is the goal they attain ? If any one has only daughters and no son or grandson, who should perform śrāddha rites for him ? What are the rules regarding the same ?

The lord said :

33. A man is released from his debt to the manes on seeing his son's face.²

34. A man is released from three types of debts on seeing his grandson³ On seeing his son, grandson, and great grandson he attains eternal or celestial worlds.

35. The *Kṣetraja* and other sons contribute to his worldly welfare. The *Aurasa* (legitimate) son performs *Pārvana* duly.

1. Manu, however enumerates twelve kinds of sons grouped into two divisions, viz. six gotriyas and six agotriyas. To the former belong *Aurasa*, *Kṣetraja*, *Dattaka*, *Kṛtrima* *Gūḍhotpanna* and *Apaviddha*. To the latter belong *Kānina*, *Sahodha*, *Kṛita*, *Paunarbhava*, *Śvayāmdatta* and *Śaudra*—Ms. IX, 158-160.

2. Vide footnote 2, p 844

3. Every one who is born has three debts to pay off : to sages, gods and manes. He who learns the Vedas, offers sacrifices to gods and begets a son becomes free from the three debts.

36. The other nine¹ types of son perform *Ekoddiṣṭa śrāddha*, not *Pārvaṇa*². The brahmin son takes one upward but the adopted son causes his down-fall. If the latter were to perform the annual *śrāddha* it will result only in his falling into hell.

37. O bird, the *Saṅgrhītr* son may very well make gifts excluding cooked food-stuff. He shall perform only *Ekoddiṣṭa* and not *Pārvaṇa*.

38-41. If he proceeds, in this manner, every year, there is no harm. If he forsakes *Ekoddiṣṭa* and performs *Pārvaṇa* he makes himself and the manes victims of Yama's wrath. The *Saṅgrhītr*, *Dāsīputra* and other sons should perform *śrāddha* with uncooked foodstuff in holy centres. If the *Saṅgrhītr* son performs *śrāddha* with cooked rice his *śrāddha* becomes fruitless like the food offered by a Śūdra to a brahmin. The grandfather and the other manes do not accept anything offered by him. O foremost among birds, knowing all these things, one shall avoid procreating sons in lower caste women.³

42-43. *Apravrajita*⁴ and a Śūdra procreating sons even in brahmin women procreate only Cāṇḍālas. O lord of birds, one shall marry legitimately a woman of his own caste and procreate sons.

44. If they are of good nature he will be happy. If they are of bad nature he will go to hell. Even sons of lower caste people, if good-natured, cause happiness.

45. A single son, free from the sins of Kali is honoured by the *siddhas* and fanned by celestial damsels with divine chowries. He will be able to lift hundreds of manes, kinsmen, sons, grandsons and great-grandsons fallen into the abysmal depths of Inferno.

1. nine types of sons. Footnote 1, p. 818.

2. *Pārvaṇa*— the general ceremony of offering oblations to the Manes on the fourteenth day of each half month and the days of the full and new moon.

3. lower caste women—Women of Śūdra caste.

4. *apravrajita*—One who has not renounced the world.

CHAPTER TWENTYSIX

*Sapinḍikarāṇa*¹

Garuḍa said :

1. O foremost among deities, take pity on me and tell me truly when the *sapinḍa* rite has to be performed for the dead.

2. How do they attain their goal when *sapinḍa* rite is performed ? What happens when it is not performed ? How can you say that *sapinḍa* is performed both for man and woman.

3. How can both husband and wife derive the benefit of *sapinḍa* ? If the husband is alive how can one perform *sapinḍa* for a woman ?

4. O lord of deities, how in the heaven does she attain the region of her husband ? When the sacred fire is lit how is *śrāddha* performed along with *Vṛṣotsarga* on the same day ?

5. O lord, how could the water-jar be gifted, if the *sapinḍa* rite is performed already ? Please tell me, out of grace, since the welfare of the world is involved.

The lord said :

6. I shall tell you the truth how *sapinḍa* should be performed. O foremost among birds, the dead man is on the *Great Highway* for the period of a year (after death).

7. Thereafter, he sojourns in the *Pitṛloka*² together with the manes. Hence, the *sapinḍa* should be performed by the son to his father.

8. When a year is complete, the son should perform *pinḍa-praveśa* duly on the anniversary of death.

9. O Excellent bird, when the *sapinḍa* is performed on the anniversary of death the dead man attains his cherished goal.

1. *sapinḍikarāṇa*—the rite of uniting the dead, with his deceased ancestors. See Vol., II. p. 787. f.n.1.

2. *Pitṛloka*—The world of the manes where the spirits of the Dead abide for sometime before they enter the heaven or descend to the world of mortals. The spirit of the deceased person is entitled to the designation of *pitr*, and an abode in *pitrloka* after passing through the state of *preta* as a result of *sapinḍikarāṇa* rite which absolves him of *pretahood*.

10. After *sapīṇḍikaraṇa*, he abandons his identity and becomes one with the manes. The assimilation with grandfather is made within six months from the period the rite is completed.

11. No joyous ceremony such as marriage, etc. can be performed if the householder dies and the *sapīṇḍa* has not been performed. Even a mendicant will not take alms from that house unless the *sapīṇḍa* is performed duly.

12. As long as the *piṇḍas* are not merged, one remains impure. O lord of birds, the dead man gets a new appellation after this merge.

13. The obligations of a family are many. Man's life is being wasted every moment. Human body is not permanent. In view of this, the twelfth day after death is thought to be appropriate for the *sapīṇḍa* rite.

14-15. Whether one has maintained the sacrificial fire or not, one should perform the *sapīṇḍa* on the twelfth day. If that is not possible, after three fortnights or after six months or on the anniversary day.

The *sapīṇḍa* rite is made obligatory by the sages who know the truth.

16. After *sapīṇḍa* rite *ekoddiṣṭa* shall not be performed. If it is performed it shall be done for the three, avoiding *kṛpaya* days.

17-18. *Ekoddiṣṭa*, if not performed for the three -father, grandfather, great grandfather--tantamounts to a slaughter of pitṛs. If one is unable to perform the three separate *śrāddhas*, one shall perform all the three on the same day which is not the *śrāddha* day of the grandfather.

If the day or month of death is not known, *pārvaṇa* and not *ekoddiṣṭa śrāddha* is recommended.

19. If the body has not yet been evolved no *śrāddha* is enjoined for him together with the other manes. If the sixteen *śrāddhas* are performed he is released from pretahood, acquires the status of pitṛs and rejoices in their company.

20. If there be no son, *sapīṇḍikaraṇa* is not possible. There is no *sapīṇḍikaraṇa* for a low caste woman either, so long as she lives with her husband well and good, but there is no *sapīṇḍikaraṇa* for her after her death.

21. The woman whose marriage has taken place according to the practice observed in the marriages, such as *Brāhma*, etc, is entitled to rice-ball and water libation which should be offered by the dynastic title of her husband.

22. The woman who is married according to the custom followed in the marriages such as *āśura*, etc. is also entitled to piṇḍa and water which should be offered by the dynastic title of her father.

23-24. The sapinḍikaraṇa for the deceased is always performed by the son alone. If the deceased has no son, it should be performed by his wife; if no wife, by his elder brother; if no elder brother, by his younger brother, or by his younger brother's son; if no younger brother or his son, by a close relative or by a disciple. After sapinḍikaraṇa, he should perform *Nāṇḍimukha*.¹

25. O lord, if a dead man is issueless, his younger brother or his wife can perform the sapinḍa.

26. According to Manu, if among many brothers in a family only one has a son that son is common to all brothers.

27. The sapinḍa of persons devoid of sons should be performed by the wife or ṛtviks or the family priest.

28. A son whose tonsure ceremony has been held is entitled to perform his father's śrāddha but he shall not recite the vedic mantras. He can very well say *svadhā*.

29. A woman's sapinḍa can be performed by three persons, beginning with her husband (i.e. husband, son or husband's brother).

30. Either before a year, or after a year or on the anniversary day, the sapinḍa rite can be performed. After that, all individual rites are forbidden.

31. After sapinḍa, all individual śrāddhas are avoided. He who gives separate piṇḍa virtually kills the Pitṛs.

32. When sapinḍikaraṇa is performed a separate *śrāddha* for each man is not enjoined. If a separate śrāddha is performed, the sapinḍa rite should be performed again.

1. *Nāṇḍimukha Śrāddha*—The ceremony performed in memory of the manes, preliminary to any festive occasion such as marriage, etc.

33. If after performing *sapiṇḍa* any one performs *ekoddīṣṭa*, he makes himself and the dead man victim of Yama's wrath. Upto a year the rite for redemption from ghosthood should be performed under the specific name and *gotra* by the householder.

34. The water-jar offering, feeding, gifts of lights, etc. after the *sapiṇḍa* rite is over, should be made in a single unit.

35. O bird, the brahmin officiating in the first annual *śrāddha* should be given the cost of water-pots and other articles (if water-pots and other articles are not given) after being fed.

36. After the *piṇḍa* offering has been made, he should gift as much of food-stuff to a brahmin as would last for a year. A person for whom all due rites are performed shall obtain a divine body and will proceed in the divine aerial car fully contented, to the realm of Yama.

37. If father is alive, no *sapiṇḍa* rite is performed to the dead son. No *sapiṇḍa* is performed to the woman whose husband is alive.

38. If the chaste wife ascends the pyre on the fourth day, the *Vṛotsaṅga* and other rites for her should be performed on the day when the same are due for her husband.

39. An adopted daughter shall subscribe to her husband's *gotra* till the birth of a son. After the birth of her son she reverts to the *gotra* of her father.

40. If the wife ascends the funeral pyre there is always the identity of rites for her husband and wife. The separate *Śrāddha* (*ekoddīṣṭa*) shall be performed by the son on the anniversary of his father's death.

41. If both husband and wife die on one and the same day, without a child and are cremated in the same pyre, the kinsman should perform separate *Śrāddha* for each. The *sapiṇḍa* is along with her husband.

42. This is my sworn statement that if any one offers separate *piṇḍas* to the deceased couple—husband and wife—he is not affected by major sins at all.

43. If both husband and wife die and are cremated in the same pyre, food is cooked for *piṇḍa* at the same time but *piṇḍas* are offered separately.

44. This separate offering is enjoined only for a year. Vṛṣotsarga, Nava śrāddha (the first annual offering on the day of death) and the sixteen separate śrāddhas, the pada-dāna,¹ major gifts are offered separately for a year. The dead person will be satiated for ever.

45. If two persons, men or women, of the same gotra die on the same day, the altar for the ritual is common for both, but the offering of gifts is separate.

46. The Śrāddha performed on the eleventh day should consist of the same kind of cooked food in the case of husband and wife but not in the case of others.

47. If Śrāddhas are performed in holy centres, in the dark fortnight or during the period of solar or lunar eclipse, the same cooked food can be used for many Śrāddhas.

48. If a woman is burnt along with the corpse of the husband, the fire burns out the body. It cannot burn the soul.

49. Just as the impurities of metals are removed when metals are melted in fire, so the woman shall remove her impurities in the fire that is on a par with nectar.

50-51. Assuming a divine body in heaven both of them attain purity. Just as the oil in a metallic vessel can be heated but not burnt to ashes by fire, so also cremated along with her husband she cannot be reduced to nothing. Her soul remains immortal though it is merged into the soul of her husband.

52. If she is separated from her husband and dies elsewhere she cannot attain the region of her husband till the day of final deluge.²

53. Leaving off her mother, father and sons she will attain an everlasting happiness by following her dead husband.

54. Calculating by the celestial calander she shall stay in heaven for thirty five million years with the stars.

55. At the end of that period she is born in a noble family, where she will be highly delighted in the company of her husband since she has remained chaste throughout.

56-57. If a woman who is married duly according to religious rites does not associate herself with her husband she

1. *pada-dāna*—the gift of padas. See Vol. II, p. 821, Verse 16.

2. *The day of final deluge*—The day of *pralaya* when the whole universe, at the end of a kalpa, is destroyed.

will remain miserable for seven births subsequent to this. She will be evil-conducted and repulsive in speech. The woman of such a despicable character who goes after another man, leaving her own husband shall be born as a lizard or an alligator or a leech.

58. Hence, a woman shall endeavour to serve her husband in thought, word and action and follow him in life and death.

59. A woman who commits sins against her husband alive or dead shall never get a husband in her re-birth. She will be the most unfortunate creature among women.

60. By not thinking of any one else and by serving her husband with devoted attention, a woman shall derive half the merit her husband achieves by the worship of God, propitiation of the manes and hospitality to guests.

61. By doing her duty like this she will attain the region of her husband after death and shine like a celestial damsel in heaven as long as the sun and the moon shine in the firmament.

62. If reborn they will be born in a flourishing family and will live together for a long time. A chaste lady will never suffer from the pangs of separation from her husband.

63. O lord of birds, I have told you all. Now, I shall tell you some special things which yield happiness to the dead.

64. The *sapiṇḍa* rite is performed on the twelfth day or thereafter, in any case within a year. The *Udakumbha* and feeding rites are performed every month.

65. A rite already done need not be repeated except the rites for the dead. If any one does it again the previous rite becomes fruitless.

66. The rites for the dead, of course, can be repeated. O lord of birds, if any auspicious ceremonies (such as marriage etc) are to be celebrated, the *sapiṇḍa* rite should be completed before that.

67. A son who performs *sapiṇḍa* rite according to the rules shall offer monthly *piṇḍas* as well together with feeding and *Udakumbha* rites.

CHAPTER TWENTYSEVEN

Episode of King Babhruvāhana

Garuḍa said :

1-2. How do the ghosts originate ? What are their features ? O lord, of what misdeeds are the great ghosts and *piśācas* the outcome ? O lord, the slayer of Madhu demon, for the benefit of every one, please shed light on these vital points. What are the meritorious rites and charities whereby the ghost is redeemed ? O lord, if you wish me well, please tell me everything ?

The lord said :

3. O Garuḍa, you have put a pertinent question. For the benefit of human beings please listen to the narrative of a ghost that I am going to tell.

4. This is the secret of secrets which is not to be divulged to any one and everyone. O mighty one, you are my devotee. I tell you, therefore.

5. O bird, formerly in Tretāyuga there was a king Babhruvāhana by name, in the prosperous city *Mahodaya*. He was beautiful and righteous too.

6. He used to make gifts and perform sacrifices. He was rich, revered by saintly men, devoted to brahmins, endowed with good manners as well as sympathetic and chivalrous qualities.

7. Powerful that he was he protected his subjects like his own sons. One day, he started on a hunting expedition.

8. He entered a thick wild forest overgrown with variegated trees, infested by hundred of tigers and resonant with the chirping sound of different kinds of birds.

9. In the middle of the forest, he saw a deer at a great distance and hit it with an arrow.

10-11. With the arrow sticking to its body the deer vanished behind the trees. The king followed the blood-stained track. In the pursuit of the wounded deer he reached another forest.

12-13. His throat became parched with hunger and thirst. He was utterly exhausted. He saw a pond and plunged into the water together with the horse. He drank the cool water rendered fragrant with the contact of lotuses.

14-15. He came out of the lake and sat under the cool shade of a beautiful fig tree resonant with the chirping sound of hovering birds. The tree appeared to be the foremost leader of all the trees there.

16-17. While he rested at the root of that tree, he saw a ghost who was excessively hungry and thirsty.

The ghost was of awfully terrific appearance, dirty, rough and skinny, with dishevelled hair and running here and there. His feet were mere bones and sinews. There were many other ghosts surrounding him.

18-19. On seeing this hideous ghost, Babhruvāhana was struck with wonder. The ghost too seemed to be delighted on seeing the king who had come to that dreadful, dense forest. He approached the king. O Garuḍa, the king of ghosts then addressed the king thus.

20. Verily, my ghosthood has come to an end. I have attained the great goal. O mighty king, thanks to your contact, none else is happier than I.

The king said :

21. O black and hideous being, you appear to be a ghost. Please tell me the exact state of facts of your life willingly.

22. Thus being asked by the king, the ghost revealed everything.

The ghost said :

23. O foremost of kings, I shall tell you everything of my life from the very beginning. On hearing the cause of my ghost-hood it behoves you to take pity on me.

24. Vaidiśā is a city endowed with many riches. It abounds in gems of all variety. It is surrounded by villages and countries of all sorts. People are busy in performing holy deeds. The city abounds in fruit-bearing trees.

25. It was here that I stayed, engaged in the worship of

gods. Please know that I am born of Vaiśya parents and my name is Sudeva.

26. I propitiated gods by sacrificial offerings and the manes by oblations. The brahmins were propitiated by me with various kinds of gifts.

27. They were provided with foodstuffs and means of recreation by me. Both to the virtuous and the indigent, helpless people, I had made many gifts.

28. But, unfortunately, all those gifts became utterly useless in my case.

29. I have no son, no friend, no kinsman and no acquaintance to perform my obsequial rites.

30. O excellent king, my ghosthood appears to be permanent. The śrāddhas, like the eleventh day śrāddha, the three fortnightly śrāddhas, the half-yearly, the anniversary, the monthly ones are sixteen.

31. Preta-śrāddhas not being given, they say, ghosthood becomes permanent even though hundreds of other śrāddhas are performed.

32. O king, realizing this, save me from ghosthood.

33. A king is supposed to be one who befriends people of all castes. Hence, O king, save me, I shall give you a precious gem.

34. O foremost among excellent kings, of powerful valour, if you have pity for me, please carry out the rites of obsequies for me so that I may attain an auspicious state. It is also advisable that you perform such rites as would ward off your future disaster.

The king said :

35. How do ghosts originate even after the rites of obsequies are performed for them. By what evil deeds do pi'ācas originate, please tell me.

The king of ghosts said :

36. O excellent king, those who steal or misappropriate a brahmin's wealth, temple property, woman's wealth or children's money are turned into ghosts.

37. Those who indulge in sexual intercourse with saintly women, or women of their own gotra or forbidden women or those who steal conch shells become major ghosts.

38-40. Those who steal corals and diamonds, those who steal garments, those who steal gold, those who do not face enemies but turn away from battlefield and are killed, those who are ungrateful, those who are atheists, harsh, roguish and foolhardy, those who are devoid of five major sacrifices—become ghosts, O great king.

The king said :

41. How are ghosts freed from that state. Please tell me. How am I to perform rites to prevent my own future disaster? What are the rules regarding the performance of those rites. Please tell me all.

The ghost said :

42-45. O lord of kings, please listen to a brief description of the *Nārāyaṇa* rite. Hearing of sacred śāstras, worship of Viṣṇu, society of the good destroy ghosthood. I, therefore, tell you about the worship of Viṣṇu.

Take two gold pieces and with the same make an idol of god Nārāyaṇa. The idol should be decorated with ornaments. Two yellow pieces of cloth shall be used to clothe it. Smear the same with sandal paste and sprinkle Aguru over it. It should be bathed in holy water collected from various centres and fumigated with fragrant incense.

46-47. Lord Śrīdhara should be worshipped in the east; Madhusūdana in the south, Vāmadeva in the west and Gadādhara in the North. Brahmā and Śiva should be worshipped in the centre.

48. Then, O king, the deities should be propitiated after circumambulation and offerings of ghī, curd and milk into the fire.

49-50. Then the devotee should take bath and humbly perform *jāpas* with concentration. He must then start the Aurdhvadehika rites, humbly, without anger and covetousness. He should perform all śrāddhas and Vṛṣotsarga.

51-52. To thirteen brahmins he should gift umbrellas, sandals, rings, gems, vessels, seats and foodstuffs. Water-jars filled with water should be given for the benefit of ghosts. Then giving a bed as gift the utensils should be offered to the ghost.

53. Then the *Samputa* rite should be performed with one's own name, repeating *Nārāyaṇa*. If any one does this duly he shall secure welfare.

The king said :

54. O Ghost, how should the utensil be made and how should the same be donated. Kindly state.

The ghost said :

55. You have asked well. I shall tell you about the gift by offering which one shall not get ghosthood.

56. This gift is called *pretaghata*¹ which removes all evils. It is rare in the world and it destroys the evil state.

57. Get a jar of heated gold manufactured by the smith. Fill it with milk or butter. With full devotion to Brahmā, Viṣṇu, Śiva and the guardians of quarters, give the same to a Brāhmaṇa. What avails hundreds of other gifts as compared to this.

58-59. Brahmā, Viṣṇu in the middle, pacifying Śaṅkara in the east and the guardians of the quarters in their serial order should be worshipped, O king, with incense, flowers and sandal. The golden vessel should be gifted together with milk and ghī.

60. This gift is the best of all. It removes even the

1. *preta-ghata* — an earthen jar symbolical of the body which is mortal as the jar itself.

The rites of *preta-ghata* are many and start with the death of a person. Half way from the place of death to the cemetery there is a public shed in every village where the bearers of the corpse take rest and where the son of the deceased breaks the earthen jar, offers a rice-ball and cries aloud.

Pretaghata is also a jar whereby the water is poured at the root of a sacred tree for the propitiation of a departed soul. Obsequial sections in the Purāṇas refer to this rite falling on the tenth, eleventh, thirteenth or seventeenth day according to the family custom.

major sins. It should be made in good faith, O king, to ward off ghosthood.

61. Even as the ghost was saying this, O son of Vinatā, the royal army consisting of elephants, horses and chariots arrived there.

62-64. When the army arrived, the ghost disappeared but not before it had given a ruby to the monarch. Thereupon, the king left the forest for his capital. After reaching the city he performed the *aurdhvadehika*¹ rites duly in accordance with the statement of the ghost.

65. With due śrāddha performed by the king, the ghost attained a nice state. Then, what wonder is there if the father achieves the same with the śrāddha performed by the son ?

66. Whosoever hears or tells this holy narrative will not obtain ghosthood, even though he may have committed many

CHAPTER TWENTYEIGHT

Gifts for the Ghost

Garuḍa said :

1. O lord, for the benefit of everyone, please tell me, how, whether by making gifts or performing holy rites, can the ghosts be pleased.

The lord said :

2. O bird, please listen. I shall tell you about the gift which dispels all inauspicious obstacles.

Make a jar of molten gold. Fill it up with ghee or milk. Worship Brahmā, Śiva, Viṣṇu and the guardians of the quarters in the serial order. Then, offer the jar to a worthy brahmin. Of what avail are the hundreds of other gifts made by you ?

1. *aurdhvadehika*—funeral rites, obsequial ceremonies.

Garuḍa said :

3. O lord, what is said by you may kindly be explained in detail. Please tell me, O lord, what are the rites they should perform for the dead since the moment he breathes his last.

4. What are the rites to be performed in his favour which can debar him from turning into a ghost ?

5-6. O best of gods, do also tell me what activities, good or bad, lead one to become a dreadful or fierce-looking preta or piśāca. Tell me, O lord of gods, I wish to know all this.

7. Why are the five gems put unto the mouth of the dead ? Why are gingelly seeds strewn on the ground ? Why are the Darbha blades scattered beneath ?

8. Why are the feet kept southward ? Why is the ground besmeared with cow-dung ? Why is Viṣṇu meditated upon and his hymn recited ?

9. Why do the sons and grandsons walk ahead ? Why do they offer the gift of a lamp ? Why do they adore Viṣṇu ?

10. Why do they, when ill, make a gift to a brahmin ? Why do kinsmen, friends and enemies forgive them faults ?

11. Why do they gift gingelly seeds, iron, gold, cotton, salt, seven types of grains, land or cow ?

12. How does a man die ? What is his course after death. How does he take shelter in the body being carried (to the cremation ground) ? I request you, O lord, to explain all this for the benefit of the world.

13. Why does the son carry the corpse on his shoulders and the grandson light the fire ? Why is the anointment done with the butter ?

14. Why is the *Yama Sūkta*¹ recited ? Why is the water carried to the North ? Why is the sun looked through a cloth ?

15. Why are barley, mustard-seed, dūrvā, stone and leaves of morgosa enjoined in the rite ? Why do men and women wear a lower and an upper garment ?

16. Why should the meals be taken along with other persons on returning home ? Why do the sons give nine piṇḍas ?

17. Why is the milk in the eastern pot placed on the cross-road ? Why are the three wooden sticks tied and put on the cross-road in the night ?

18. Why is an earthen lamp put every night for one year ? Why should the water be offered in the name of the dead by the relatives and other people ?

19. Why should the nine piṇḍas be offered ? How is the gift to be given to the gods and manes. Why is the call made for the bearers of the corpse ? O lord, why is the rite of piṇḍa repeated ?

20. What should be given next after the gift of piṇḍa is made ? Why are the bones collected ? Why is a bed given to a brahmin in favour of the deceased ?

21. Why is a bath prescribed for the householder on the second day ? Why on the fourth day ? Why on the tenth day along with the mourners ?

22. Why should they anoint their bodies with oil. Why should the corpse-bearers be taken home on return from the cremation ground ? Why should the corpse-bearers anoint their bodies with oil on the bank of a stream or a stagnant reservoir ?

23. The piṇḍa given on the tenth day is accompanied by meat, why ? Why is the piṇḍa on the eleventh day given after releasing the bull ?

24. Why the sixteen śrāddhas ? Why are the food, water etc. given everyday for three hundred and sixty days of the year ?

25. Why is the food put in a vessel for satiating the dead? O lord, does the mortal man die at the appointed time?¹

26-27. I do not see an outlet, then from where does the soul go away ? From where do the elements—earth, water, fire, air and sky pass away ? tell me O lord !

28. From where do the five thieves of the body—greed, affection, desire, love and pride go away, O lord !

29. Whatever little action has been done, whether good or bad, whatever gifts have been tendered which procure merit, where do these go away after the body has decayed ?

1. नाकाले म्रियते जन्तुः Ordinarily no creature dies a premature death.

30. Why is the rite of sapinḍana done within the year of death ? With whom is the union of the deceased sought for and how ?

31. What does in the end happen to the people who pass away burnt or unburnt or who have fallen off their caste or who have committed sins or behaved badly or changed faith¹ or committed suicide or murdered a brahmin or turned thieves or deceivers ?

32. What happens to that Śūdra who drinks the milk of a brown cow, reads scriptures, wears the sacred thread or possesses a brahmin wife ? O lord of the world, I am terribly afraid of that sinner. Please answer my queries, for the welfare of the world.

CHAPTER TWENTYNINE

Rites after death

The lord said :

1. O noble being, you have put pertinent questions to me. Listen to my explanation of all obsequial rites for the benefit of the people.

2. I shall explain the same on the authorities of the Vedas and Smṛti texts. This has not been revealed even to gods and yogins who are devoted to meditation on the self.

3. Dear, it is a guarded secret, not disclosed to anyone hitherto. Since you are my devotee I shall keep nothing hidden from you.

4. There is no salvation for a man without a son². He can never attain heaven without a son. He must obtain a son, somehow.

1. *Mughals* -- If the word *Maugalya* refers to the Mughals who invaded Bhārata from the north-western side, the verse must be a later interpolation.

2. अपुत्रस्य गतिर्नास्ति—

पुत्रेण लोकाञ्जयति पौत्रेणानन्त्यमश्नुते । Ms. 9. 137

5. Even if ultimate salvation is not possible, a son will necessarily save him from hell. The cremation rites should be performed by the son. A grandson can lit the funeral pyre.

6. By strewing gingelly seeds and Darbha grass on the ground the attention of the mind is diverted to Vaikuṇṭha. If the five gems are put into the mouth, life flourishes (in the next birth).

7. The ground should be smeared with cow-dung. Gingelly seeds and Darbha grass should be strewn. The sick man put thereon will be able to burn off his sins.

8. The Darbha bed helps the sick man ascend the heaven. In the midst of the pack of Darbha grass gingelly seeds should be strewn.

9. If the ground is not smeared with cow-dung, there is no purity. If smeared already, it should be re-smeared. Then alone it becomes pure and holy.

10. Evil spirits, demons, ghosts and terrible giants of low strata attack the sick man lying on the ground which is not smeared with cowdung by the people.

11. If the daily *homa*, *śrāddha* or washing the feet of the holy brahmin guests are performed on the bare ground without the mystic diagram drawn they are no better than left undone.

12. Without the mystic diagram it is not possible to secure the recovery of the sick. The gods Brahmā, Viṣṇu, Rudra, the goddess Śrī and the sacrificial fire preside over the mystic diagram. Hence, the mystic diagram should be drawn invariably.

13-14. Otherwise, the dead man whether child, youth, or old cannot transmigrate. He will be playing about with the wind. In the aerial form, the dead has no Śrāddha rite nor water libation.

15. Gingelly seeds originate from my sweat, O Garuḍa and hence are holy. Asuras, Dānavas and Daityas flee from the place where gingelly seeds are kept.

16. Gingelly seeds, white, black or brown destroy sins committed by the body.

17. One gingelly seed offered in the holy rite is on a par with the gift of a *droṇa* measure of golden gingelly seeds.

Gingelly seeds offered in *tarpaṇa* and *homa* have an everlasting benefit.

18-19. Darbha grass is born of my hair and the gingelly seeds originate from my sweat. Not otherwise. The holy sacred thread is an essential item in all religious rites. The whole universe rests on it. Brahmā and other deities are propitiated when the sacred thread is worn in the normal way. When it is worn over the right shoulder and under the left arm, the manes are propitiated.

20. Brahmā is stationed at the root of Darbha grass. Keśava is stationed in the middle. Know that Śaṅkara is stationed at the tip of the Darbha grass. Thus, the three deities are stationed in the *darbha* grass.

21. Brahmins, mantras, kuśa grass, fire and Tulasī plant, O lord of birds, never become impure, though utilized frequently.

22. Kuśas become impure, when used with *piṇḍas*. Brahmins become impure when they partake of preta food. Mantras become futile when practised by Śūdras. The fire in the funeral pyre is not so holy.

23. O bird, there are five types of boats to succour saintly men who may otherwise get drowned in the ocean of worldly existence—*Tulasi*, Brahmins, Cows, Viṣṇu and the Ekādaśī day.

24. In the worthless but impassable ocean of worldly existence there are six holy things yielding salvation—*Viṣṇu*, Ekādaśī, *Gaṅgā*, *Tulasī*, Brahmins and Cows.

25. Gingelly seeds are holy and unparalleled. Similarly, darbhas and Tulasī too. The three ward off mishaps.

26. Holding the *Darbha* grass in the hand, the performer of the rites shall sprinkle water over the ground. At the time of death, the darbha grass should be strewn near the bed of the dying person.

27. The dead body should be enveloped with *darbha* grass and placed over the bed made of the same grass. Then it is sure that the dead man will attain Viṣṇu's region, even without the recital of mantras.

28. The man lying on the death-bed of Kuśa grass on

the ground is as pure as a man who has performed expiatory rites in the world.

29. If the ground is smeared with the Cow-dung and the death bed is made of Kuśa grass, whatever charity is given therefrom dispels all sins.

30. Salt is on a par with everything divine. It yields everything the person wishes for himself. No dish tastes sweet without salt.

31. Hence, salt is favourite with the manes. The gift of salt leads them to heaven. It is said that salt is originated from Viṣṇu's body.

32-33. Hence, yogins praise a gift of salt. Whenever a brahmin, a Kṣatriya, a Vaiśya or a Śūdra is on deathbed, salt should be given as a gift. It opens the doorway to heaven.

CHAPTER THIRTY

On bestowing Gifts

The lord said :

1-2. Listen O Garuḍa, I shall explain to you the best of all gifts which when rendered with the mantra *bhūh, bhuvah, svah*¹ delight the sages and gods—Śiva, Indra, etc.

3-4. This great gift should be given for redeeming the ghosts. He who offers it will stay in Rudraloka² for a long time and then be born as a king. He will be endowed with comely features, good fortune, fluency in speech, all riches and unparalleled valour. Leaving off Yama's region he will go to heaven.

5. He who makes a gift of gingelly seeds, cow, plot of land or gold to a worthy brahmin will have his sins, accruing in different births, instantaneously quelled.

1. भूर्भुवः स्वः— The three mystical syllables prefixed to the Gâyatri mantra.

2. *Rudraloka*—The region of Śiva covering the Kailāsa and the adjoining mountains.

6. Gingelly seeds and cows constitute the major gifts and they quell all major sins. The two should be given only to a brahmin and never to a member of any other caste.

7. Gingelly seeds, cow, plot of land are given to brahmins after the rite of *saṅkalpa*¹. They are not given to the people of other castes. Sometimes, they are given to dependents also.

8. Whenever a gift is made to dependents or to women, it is done without the rite of *saṅkalpa*. Whenever a person is in death-bed or when there is an eclipse, all kinds of gifts should be made.

9. When someone is in the death bed it is better to make the gifts before the life is extinct. A gift made when one is alive stands in good stead, unimpeded.

10. It is truth, the exact truth that the gifts made when the sense-organs are operative and when the same are approved by his son yield endless benefits.

11. During the period of sickness, when the body is lying on the ground and during transport he will have no trouble.

12. When the person is in the deathbed with eyes half-closed, the gift of gingelly seeds alongwith kuśa grass to the lame, the blind and the one-eyed yields an imperishable fruit.

13. Gingelly seeds, iron, gold, cotton, salt, seven grains, plot of land and cow—each constitutes a holy gift.

14. The gift of iron and gingelly seeds pleases Yama. The gift of salt wards off fear from Yama.

15. The gift of cotton wards off danger from the ghost. Cows gifted away enable the giver to cross all difficulties and save him from the threefold affliction².

16. The gift of gold yields happiness in heaven. By gifting a plot of land one is born as a king. If one gifts gold and plot of land one shall never experience any torture or distress in hell.

1. *Saṅkalpa*—a solemn vow to perform an observance.

2. *Threefold affliction* : ādhyātmika—caused by the mind (sorrow, etc), ādhibhauvika—caused by fate (pain etc). ādhibhautika—caused by living beings.

17. The emissaries of Yama who are as terrific in appearance as Yama himself bestow boons if gifts of seven grains are made and they are satiated.

18. By remembering Viṣṇu, one attains the highest goal. Thus, I have told you all about the goal attainable by the mortals.

19. If the son on seeing his father lying on the ground with the eyes half-closed makes gifts with the consent of his father, he is honoured by the gods.

20. At the time when the father is in the deathbed, the gifts made by the son exceed the merit one earns by performing a Śrāddha at Gayā. The son prospers and thereby pleases his family.

21. The father being dead, the sons should perform the obsequial rites devotedly. Thus, they can make their father cross the ocean of distress.

22. What avail the abundance of charitable deeds. Enough that he performs the funeral rites of his father. Even the horse sacrifice¹ does not merit a sixteenth part of the merit accruing from all these.

23. The son who makes gifts in favour of his father who is lying ill in death-bed is honoured even by the gods.

24. The father should make gifts of iron with his hands fixed in the ground. The giver of gifts never finds Yama terrific. He will not go to his abode even.

25. Dagger, iron club, baton, sword and lancet are the weapons in the hands of Yama to curb sinners.

26. Hence, gifts of weapons shall be made. For, this gift is for the appropriation of Yama's weapons.

27. A child in the womb, infant in the arms, young men or old men can burn off their sins by means of these gifts.

28. The different emissaries of Yama—Churiṇas, Śaṇḍas, Markas, Udumbaras are delighted by gifts of iron.

1. *āsvamedha*—a sacrifice wherein a horse is let loose for a year, to wander at will and followed by an army of brave warriors. Whosoever offers resistance is either killed or subdued. The horse, however, returns to the place of sacrifice, at the end of the year and is ultimately sacrificed. The ceremony entitles the sacrificer and the horse to an abode in heaven.

29. Sons, grandsons, kinsmen, clansmen, friends, wives, etc. of those who do not make such gifts are no better than the slayers of brahmins.

30. Listen to the course of a man dying on the earth. The first stage is that of *Ativāha* (the subtle body in transit); then that of ghost; then at the end of a year that of a *pitṛ*.

31. There are three fires, three worlds, three Vedas, three deities, three times, three junctures, three Varnas and three powers.

32-33. Brahmā presides over the body of a man from the foot to the hips. Viṣṇu presides over the body from the umbilicus to the neck. The manifest and the unmanifest deity Śiva in the form of Rudra is stationed on the head. The deities Brahmā, Viṣṇu and Śiva are only the different aspects of the same godhead.

34. I am the vital air stationed inside the body of living beings. Considering the inclination of the living being as actuated by the actions of his previous birth, I mould the mind and divert it to virtue or evil, joy or sorrow, or things done or undone.

35. It is I who induce their activities. By actions life attains heaven, hell or salvation.

36. The prosperity of man, consigned to heaven or hell, is possible through Śrāddhas. Hence, people shall assiduously perform different kinds of Śrāddhas.

37. The names of the ten incarnations of the lord, viz—Matsya (fish), Kūrma (tortoise), Varāha (boar), Narasimha, Śrīrāma, Parśurāma, Kṛṣṇa, Balarāma, Buddha and Kalki shall be remembered always.

38. He will be posted in heaven. After enjoying the pleasures therein when he is born again on the Earth, he will enjoy riches.¹ He will be endowed with the qualities of mercy and chivalry. He will have sons and grandsons. He will live for a hundred years.

39. He should offer gifts to the needy and adore Viṣṇu

with the requisite *Nyāsa*¹ or repeat the mantras of eight syllables² or twelve syllables.³

40. White flowers should be offered in worship together with food offerings cooked in ghee. Frequent incenses and scents should be offered and hymns from the Vedas, Smṛtis such as of Manu should be recited.

41. Viṣṇu is mother, Viṣṇu is father. Viṣṇu is kinsman. If I do not see Viṣṇu nothing is of any consequence to me.

42. Viṣṇu is on earth. Viṣṇu is in water. Viṣṇu is on the mountain. Viṣṇu is in fiery flames. Everything identifiable in the universe is with Viṣṇu.

43. I am the waters. I am the Earth. I am the darbha grass. I am the gingelly seeds. I am the cows. I am the subjects.

44. I am gold. I am grains. I am honey. I am ghee. I am brahmins. I am deities. I am Śiva. I am mantras : *bhuḥ, bhuvah, svaḥ*.

45. I am the giver. I am the taker. I am the sacrificer. I am the sacrifice. I am the remover. I am virtue, earth and water.

46. O bird, I divert a man's mind to virtue or evil through auspicious and inauspicious activities. Whatever man does is actuated by the actions of his previous birth.

47. It is I who induce thoughts of virtue. It is Yama who induces thoughts of evil. It is I who induce thoughts of ascetics towards virtue. It is I who accord salvation.

48. O Garuḍa, the river *Vaitaraṇī* is beneficent to men of virtue. After dispelling all sins the virtuous man goes to Viṣṇu's region.

49-51. If one makes a gift of a brown cow which grants all wishes, one is freed from all sins—the sins committed in infancy, childhood or youth, in previous births, during nights or mornings, middays or afternoons, at dusk or dawn whether it is by means of action, thought or speech.

1. *Nyāsa*—touching the limbs of the body with the hand accompanied by appropriate mantras.

2. *Mantra of eight syllables*—*Om namo Vāsudevāya*

3. *Mantra of twelve syllables*—*Om namo bhagavate Vāsudevāya*

52. May cows remain in front of me, may cows remain behind me, may cows remain ever in my heart. I reside in the midst of cows. May the splendour of all living beings, the splendour present in deities remove my sins. May Lakṣmī assume the form of a cow and dispel my sins.

CHAPTER THIRTYONE

On bestowing gifts

1. Men tainted by sins go to Yama's abode. A gift made in my name accords endless benefits.

2. A person who gifts plots of land stays in heaven for as many years as the number of steps the land measures. Those who make gifts of sandals go seated on horse-back.

3. By making a gift of umbrella one will traverse after death, without difficulty, the paths where other men are excessively oppressed by the heat of the sun.

4-5. If food is given in gift with the dead man in view he will be nourished by the same. Men who make gifts of lamps can traverse those regions infested by terrible darkness, without the aim or regular form, which shall for him become illuminated brightly.

6. The gift of lamp is conducive to the pleasure of those who die in the month of Āśvina, Kārttika or Māgha or on the fourteenth day of the lunar fortnight.

7. Lamps shall be gifted daily for a year after the death for the benefit of the dead in the troublesome path.

8. The pure soul who is engaged in the gift of lamps shall brighten his path and his family. He shall be honoured among the luminaries of the sky.

9-10. He who makes a gift of lamps either for the dead or for himself facing east or north or places them in temples or in the houses of brahmins will be able to traverse the *Great Path* without any distress.

11. He who makes gifts of seats, vessels or foodstuffs to brahmins goes along the path happily and enjoys everything.

12-15. By making a gift of water-jar the thirsty shall drink water. Vessels, clothes, flowers, rings shall be gifted on the eleventh day for the dead to attain the highest goal. Thus those who wish the dead well shall make gifts of the thirteen articles according to their ability. The dead shall be pleased thereby. Foodstuffs, gingelly seeds, water-jars thirteen in number, a ring, pair of clothes should be gifted in favour of the dead to help him attain the highest goal.

16. He who makes gifts of a horse, a boat or an elephant to brahmins will become happy.

17. He who makes a gift of buffalo sojourns in many worlds. A she-buffalo, the mother of the vehicle of Yama, accords benefit.

18. A gift of betel leaves together with flowers increases the delight of those who are in Yama's abode. Being delighted with that they do not harass him.

19-20. The man who gives according to his ability gifts of cows, plots of lands, gingelly seeds, gold and an earthen jar full of water, with the dead in view attains the fruit of the gift of a thousand water-jars.

21. If a person makes a gift of clothes, the awe-inspiring terrible emissaries of Yama black and tawny in colour do not threaten him.

22. By making gifts of potfuls of foodstuffs one shall be happy in those paths which one should otherwise have to traverse exhausted utterly and oppressed by thirst.

23. A bed with smooth cotton within and covered by a velvet cloth should be given to gods and brahmins. By that the dead man will be freed from ghosthood and rejoice with deities.

24. Thus, O Tārksya, I have explained to you the gifts which should be offered when performing obsequies. I shall now tell you how death enters the body.

25-26. Death^{is} inevitable to all living beings in this mortal world.

O lord of birds, when the living beings die, the vital air shrinking to its subtle size comes out of the throat.

27. It may escape through any of the nine apertures or through the pores of hair or through the palate. The subtle soul escapes through *Apāna*¹ in the case of sinners.

28. When the vital air escapes, the corpse falls down. When struck down by Death it falls like a tree bereft of its support.

29. The earthly matter becomes merged in the principle of fire. The gaseous matter becomes assimilated in the principle of wind. The ethereal matter gets dissolved in the principle of ether and the all-pervasive soul gets merged in Śaṅkara.

30. The five vices—passion, etc. and the five sense-organs, O bird, are the villains stationed in the body.

31. Lust, anger and egotism are led by the mind which is the annihilating agent in collusion with merit and demerit.

32. The form of the universe is evolved out of one's own activities. The next body it transmigrates to is also the result of its merits and demerits.

33. Just as a householder enters a new furnished house after the former has been burnt and destroyed, so also the soul enters a new body endowed with all objects and the five sense-organs.

34-36. Many are the excretions and discharges from the body including faeces, urine, bile, phlegm, marrow, flesh, fat, and semen. These together with the bones and sinews are burnt along with the body.

O Tārksya, thus the position of these in all embodied beings has been clarified.

37-39. Now, I shall tell you how the body looks like. Human body is a single column of sinews embellished with two pegs and endowed with the sense-organs in nine opertures. It is constantly attacked by the objects, agitated by lust and anger, tossed by love and hatred, victimised by an unquenchable thirst, entrapped in the network of covetousness, enshrouded in the cloth of greed, bound by illusion but presided over by a conscious being. It is, as it were, like a city with six vestibules with the Puruṣa in charge thereof.

1. *apāna*—One of the five life-winds in the body which goes down-words and out at the anus. The other four are *prāṇa*, *samāna*, *vyāna* and *udāna*.

40. All the bodies are invested with these attributes and features. All the deities and the fourteen worlds¹ are present therein.

41. Those who do not understand themselves are no better than brutes. The four kinds of living beings have their bodies of the same nature and same content.

42. Eight million four hundred thousand varieties of creatures were created by me formerly.

43. They are *svedajas*, (insects), *Udbhijas*, (plants), *aṇḍajas* (birds) and *jarāyujas*, born from the womb, O sinless one, I have thus explained what you asked me.

CHAPTER THIRTYTWO

The Origin of Life

Garuḍa said :

1-4. How does life come into being in the four species² of living beings ? How are the following formed : skin, blood, flesh, fat, marrow, bone, the living nucleus, hands and feet, tongue, generative and excretory organs, hair, nails, joints, ducts and the different lines drawn over the body, lust and anger, fear and shame, mind, joy, skin of various colours punctured with holes and shrouded with a network of fatty matter. I consider it a wonderful piece of jugglery in this world of human existence. O mighty one, who is the guiding hand here ? O lord, let me know all about this matter.

1. *Fourteen worlds*—Roughly speaking there are three *lokas* : heaven, earth and nether region, but according to fuller classification the *lokas* are fourteen : seven higher regions rising from the earth one above the other, viz., भूः, भुवः, स्वः, महः, जनः, तपः, सत्यम्, and seven lower regions descending from the earth one below the other, viz., अतल, वितल, सतल, रसातल, तलातल, महातल, and पाताल ।

2. Four species : *svedaja*—generated by warm vapour or sweat (insects); *udbhija*—sprouting, germinating (as a plant); *aṇḍaja*—oviparous (birds) and *jarāyuja*—born from the womb, viviparous (human beings).

The lord said :

5. I shall tell you a great secret with the decisive method of unravelling the same, by knowing which one becomes omniscient.

6. O Garuḍa, you have put a pertinent question about the origin of life. Hence, listen attentively.

7. The first four days of menstrual flow of blood shall be avoided when the sin of a brahmin's slaughter resides in her.

8. Brahmā had removed this sin from Indra¹ and apportioned a fourth in women. Hence, even the glancing at her face during these days shall be eschewed.

9. A woman in her menses is an outcaste on the first day, a slayer of brahmin on the second day and a washer-woman on the third. She becomes pure on the fourth day.

10. After seven days, she becomes pure enough to take part in the worship of manes and deities. If conception takes place within seven days the progeny is impure.

11. Whatever be the thoughts of parents during the intercourse, like that is the progeny. There is no doubt in this.

12. If the sexual intercourse takes place on even nights, boys are conceived and if on odd nights girls are conceived. Hence, it is better to have sexual intercourse on even nights,² leaving the first seven days after the menstrual discharge.

1. Indra slew Vṛtra and thereby incurred the sin of *Brahmahatyā*. Brahmā removed the sin and apportioned the fourth part in the women during the days of menstruation.

2. By sexual intercourse on odd nights, girls are born, on even nights sons are born. MS III. 45-48

ऋतुकालाभिगामी स्यात्स्वदारनिरतः मदा ।
 पर्ववर्जं व्रजेच्चैनां तद्व्रतो रतिकाम्यया ॥
 ऋतुः स्वाभाविकः स्त्रीणां रात्रयः षोडश स्मृताः ।
 चतुर्भिरितरैः सार्धमहोभिः सद्भिर्गर्हितैः ॥
 तासामाद्याश्चतस्रस्तु निन्दितैकादशी तथा ।
 त्रयोदशी च शेषास्तु प्रशस्ता दश रात्रयः ॥
 युग्मासु पुत्रा जायन्ते स्त्रियोऽयुग्मासु रात्रिषु ।
 तस्माद् युग्मासु पुत्रार्थी संविशेदार्तवे स्त्रियम् ॥

13-14. The sixteen days from the appearance of blood are the days of heat for women in a general way. If conception takes place after the intercourse on the fourteenth night, the son born will be virtuous and endowed with good qualities and good fortune. Ordinary people will never get such an auspicious chance, O lord of birds.

15-16. Conception, usually, takes place within eight days. On the fifth day the woman is given sweet dishes which is a good tonic for the embryo. Astringent and pungent things should not be taken at all. The woman's parts can be likened to a medicinal vessel. The seed of a man is like an ambrosial food.

17. A man depositing his semen in her vagina is actually sowing a seed. For the proper growth of the child she should avoid excessive sunshine. Cooling articles should be resorted to.

18-19. On the night auspiciously selected for the intercourse, the pair should chew betel leaves and apply scents and sandal paste over their bodies. The ideas and thoughts that hover in the mind of the man at the time of intercourse have a lasting influence in moulding the character of the child conceived.

20. The semen mixing with the blood causes the foetus. The foetus develops in the womb like the moon in the sky.

21. The consciousness is present in the semen in the form of a seed. When love, mind and semen act in unison, a secretion takes place in the womb.

22. If the blood is predominant at intercourse, the child will be a girl. If the semen is predominant, the child will be a boy.

23. If the semen and the blood are of equal potency, the child will be a eunuch. The nucleus of the foetus is formed within a day. It becomes frothy bubble in five days.

24. Within fourteen days it becomes a mixture of flesh and lymphatic substances.

25. It becomes a solid flesh in twenty days, sufficiently strong (in twenty five days) and (after that) it begins to develop gradually. The foetus would have assimilated completely the five elements within a month.

26. By the time the two months are over, the fat and the skin are evolved. The marrow and the bones are formed in three months time. The hair and the heels are formed in the fourth month.

27. The ears, nose and the belly are formed in the fifth month. The throat, back and the reproductive organs are developed in the seventh month.

28. By the eighth month, all the limbs are completed. In the beginning of the ninth month the child in the womb is fully developed.

29. Whether the child be a girl or a boy or a eunuch it comes out in the ninth or tenth month.

30-32. Equipped with three energies, big-eyed, endowed with six kośas, five indriyas, ten nāḍīs, ten prāṇas, the child as such is known by the Yogins. Marrow, bones, semen, flesh, hair, blood are the six kośas of the pāñcabhautika body of a creature. This pāñcabhautika body develops in the ninth or tenth month.

33. Then being dragged by the wind in the womb, agitated with pain, nourished by the suṣumnā nerve in the woman's womb, the same comes out.

34-36. The principles of earth, water, fire, wind and ether envelop it through the coils of sinews. O lord of birds, the parts predominant in the principle of earth are skin, bones, nerves, hair and flesh. O son of Kaśyapa, listen to those predominant in the principle of water.

37. The saliva, urine, semen, marrow and blood constitute the parts predominant in the principle of water. They should be realized carefully.

38. Hunger, somnolence, thirst, lethargy and brilliance, O lord of birds, are considered by yogins as constituting the qualities of fire in the human constitution.

39. Love, hatred, bashfulness, fear and delusion are the qualities, O bird, derived from wind.

40. Running, breathing, contracting, stretching and thwarting are the qualities of wind in the physical body.

41. O bird, resonant sound, cavity, gravity, hearing and supporting everything are the qualities of Ether.

42. Ears, skin, eyes, tongue and nose are the five sense-organs. Hands, feet, rectum, phallus and speech are the five organs of activity.

43-44. There are ten principal nerves in the body :—
Idā, Piṅgalā, Suṣumnā, Gāndhārī, Gajajihvā, Pūṣā, Yaśā, Alambuṣā, Kuhū and Śaṅkhinī.

45. The ten vital airs stationed in the body are Prāṇa, Apāna, Samāna, Udāna, Vyāna, Nāga, Kūrma, Kṛkara, Devadatta and Dhanañjaya.

46. The wind accords vitality and takes the assimilated food to all the joints of the body.

47. The food, as soon as it is taken, is split into two by the wind.

48-49. The digested food enters the rectum and the solid and liquid waste matter goes out separately. The prāṇa blows on the gastric fire from below, over which food and water are brought by the wind. The fire thus blown separates the waste matter and the nutritive element.

50-51. This waste matter goes out of the body in the form of twelve types of waste matter. Ears, eyes, nose, tongue, teeth, navel, rectum, pores in the body, nails, kidneys are the passages through which the waste matter gets out. The six-chambered body is evolved out of the mixture of semen and blood.

52. O son of Vinatā, the roots of hair in the body are thirty five millions and the teeth are thirtytwo in number usually.

53. The nails are twenty and the hair growing on the face and head are seven hundred thousand. Generally, the fleshy matter in the body weighs about a thousand palas.

54. O bird, the blood is a hundred palas in weight as mentioned by elderly persons. The fat is about ten palas and the skin is about that much.

55. The marrow is about twelve palas in weight and the blood plasma is three palas. The semen is two Kuḍavas in volume and the manstrual blood is one Kuḍava.

56. The weight of the phlegmatic matter is six and a half palas. Faeces and urine are in accordance with indigested

food and drink. This is the physical body and I shall mention its all-pervasive character.

57. Pleasure, pain, fear and welfare—these come to a person by actions alone.

58-59. Out of the embryo the wind drags the living being whose head is downwards and feet upwards, the palms of the hands on the flanks of knees, the thumb and fingers of the hand on the knees, the eyes and nose on the back and the centre of the knee.

60. Thus the living being in the embryo of the mother develops gradually. The bones attain hardness. Life is sustained by food and drink.

61. The tubular organ Vāpyāyanī is set close to the navel part. The child in the embryonic state is fastened with a cord to the aperture therein. He comes out of confinement (along with the cord) in the scheduled time.

62. In the womb he eats and drinks whatever is eaten and drunk by the mother. Thereby he receives nourishment and develops in form.

63. In the womb he recollects the past events and happenings of worldly affairs. Tormented from all sides he feels depressed.

64. "As soon as I leave the womb I shall be very cautious. I shall never repeat mistakes. I shall so act that I may not be born again."

65. The living being thinks thus and further recollects events of hundreds of past births—events which accrued to him from causes known and unknown.

66. Then at the scheduled time the living being emerges from the embryo with the head downward in the ninth or tenth month.

67. While leaving the womb he suffers and faints. When he comes out of the womb he cries in anguish.

68-69. Then with the touch of air he obtains a little relief and comes to consciousness. Then the hypnotising power of Viṣṇu overpowers him. Deluded by that power he loses power of discernment.

70. In childhood he remains in that state; passing through childhood he attains youth and old age.

71. Then he succumbs to death, then he attains birth. Thus, on the wheel of existence he is made to rotate like the potter's wheel.

72. Sometimes he goes to heaven, sometimes to hell. In heaven or hell he reaps the fruits of his activities.

73. Sometimes, when he has exhausted the merit of his actions he descends to the earth by the residue of his merits. Heaven or hell is not a permanent abode, this you should know, O best of birds.

74. People going to hell suffer from extreme tortures which they derive from their hellish activities. Their tortures increase when they see their companions enjoying in heaven.

75. Extreme distress awaits the inmates even in the celestial region inasmuch as the thought of fear haunts their mind from the very start they enter heaven that after their merits are exhausted they would be thrown into hell.

76. Looking at the tortures suffered by the people in hell, the residents of heaven feel that after the expiry of their merit the same fate awaits them in hell. Thus all the while they remain uncomfortable in heaven.

77. A Jīva in the embryo is put to great suffering. He suffers in childhood and old age as well.

78. In youth he suffers from the evil effects of vicious desires, jealousy, rage. He is afflicted by bad dreams. Old age ends in death which is extremely painful.

79. Being dragged by the emissaries of Yama he is thrust into hell. From hell he descends to the earth to suffer again the utmost pangs of birth and death.

80. Thus, on the wheel of this universe, people are made to rotate like the potter's wheel and are tortured incessantly, tangled by the noose of their actions.

81. O bird, there is no pleasure whatsoever in this world abounding in a multitude of sorrows. O son of Vinatā, people should endeavour for salvation.

82. Thus, I have told you all about the child in the womb. I now answer your further query in the serial order, if you desire to hear.

Garuḍa said :

83. I am satiated with the answer to both of my queries. I implore you, now, to answer my third query too.

84. You have asked me what should be done for a dying person. Now listen, I shall tell you my answer in brief to your query.

85. Knowing that the person is going to die, he should be bathed with cow-urine, cowdung, sacred clay, water from sacred rivers and other waters sanctified by Kuśa grass.

86-87. He should be dressed in pure, auspicious, clean clothes. He should be laid on earth besmeared with cowdung, bestrewn with darbha grass, with tips pointed to the south and overspread with gingelly seeds.

88. His head should be put in the east or in the north with gold in the mouth.

89. O lord of birds, Śālagram stone and Tulasī leaves should be kept nearby. An earthen lamp should be kindled. He should utter : *Om namo bhagavate Vāsudevāya*.

90. He should draw *Om* at first, worship the same and offer charity.

91. He should worship lord Viṣṇu with flowers, incense etc, and pay homage glorifying his deeds and concentrating on him with sincere devotion. He should offer charity to the brahmins, poor and the indigent.

92. He should give up attachment for the son, friend, wife, fields, corns, wealth and set his heart on Viṣṇu.

93. He should recite *Puruṣa sūkta* if he is in distress, O good one. If he is dying and is unable to recite, the sons and other relations should do the same.

94. I have told you all that can be done when death is imminent. Now, I shall tell you, in brief, the fruits of all these activities.

95. Bath purifies a man, removes impurity. Meditation on Viṣṇu yields all sorts of fruits.

96. A blade of darbha grass takes him to heaven. There is no doubt in this. Bath with water mixed with gingelly seeds and darbha grass is as much sanctifying as the bath at the end of sacrifice.

97. A circle should be drawn around the dying person, for, it is said, Brahmā, Viṣṇu, Rudra, Lakṣmī and fire reside within the circle.

98. If he is laid on earth with his head eastward or north-ward, O lord of birds, he reaches the sublime regions if his sins are minimum in life.

99-100. If five gems are put into his mouth, knowledge dawns upon him.

In this shadowy world of unsurmountable difficulties, the following six incite devotion : meditation on Viṣṇu, observance of vow on the eleventh day of the month (ekādaśī), listening to the Bhagavadgītā, worship of the sacred plant Tulasī, brahmins and cows.

101. By muttering the mantra *Om namo bhagavate Vāsud.vāya*, one is completely absorbed in Brahma. Even by worshipping me alone, one can reach my region direct.

102. In the obsence of entanglement, attachment vanishes by the knowledge as revealed in the *Puruṣa Sūkta*.

103-104. But one who has other sources as well obtains reward in proportion to the additional sources. All those sources he should utilize for the pleasure of lord Viṣṇu. I have thus told you in detail the benefits derivable from ablution, etc.

105-106. The various features of the cosmos are present in the body as well. The various worlds, mountains, continents, oceans and the planets like sun, etc, are all present in the body.

107-108. The sole of the foot is *atala*¹ (the nether world of that name); the upper surface of the foot is *vitāla*; the knee is *satala*; the calf is *talātala*; the thigh is *rasātala*; the private parts are *mahālala*. The *pātāla* is in the hips. Thus the lower worlds are explained and must be noted by the learned men.

109-110. The *Bhūr* is stationed in the centre of the navel; the *Bhuvar* is above it. The *Svar* is in the heart. The *Mahar* is in the throat. The *Janas* is in the mouth; the *Tapas* is on the

1. Seven lower regions descending from the earth one below the other are named *Atala*, *Vitāla*, *Satala*, *Talātala*, *Rasātala*, *Mahātala* and *Pātāla* while seven higher regions rising from the earth one above the other are called *Bhūr*, *Bhuvar*, *Svar*, *Mahar*, *Janas*, *Tapas*, *Satya* or *Brahma*.

forehead and the *Satya* or Brahma is in the aperture of the head. Thus the fourteen worlds are explained.

111-112. The mount Meru is in the triangular shoulder blade. The mount Mandara is in the lower angle i.e. hips. The mount Kailāsa is in the right angle. The Himālaya is in the left angle. The mount Niṣadha is in the upper surface. The Gandha-mādana is to the right and the Ramaṇa is in the linear section in the left side. Thus, the seven great mountains are present in the body.

113-114. The Jambū dvīpa is stationed in the bones; the Śāka dvīpa in the marrow; the Kuśa dvīpa in the flesh, the Krauñca dvīpa in the head; the Śālmali dvīpa in the skin; the Gomeda in the hair; the Puṣkara dvīpa in the nail and oceans thereafter.

115-116. The salt ocean is stationed in the urine; the milk ocean in the milky exudations of the body. The wine ocean is stationed in the phlegm; the butter ocean in the marrow; the rasa ocean in the lymphatic secretion; the curd ocean in the blood; the water ocean in the region of excreta and the ocean of sugar cane juice in semen.

117-119. The Sun is stationed in the sound-circle; the Moon in the spot-circle; the Mars in the eyes; Mercury in the heart; the Jupiter in the navel; the Venus in the semen; the Saturn in the umbilical region; Rāhu in the mouth and Ketu in the feet. The planets are stationed in the body. Thus, the body is divided from head to foot.

120-123. Those who are born must die too. Hunger, thirst, unconsciousness and the affliction due to the bites and stings of serpents, scorpions and flies have all their origin in Rudra. O bird, the base wretches who sin and who are devoid of mercy and virtue are dragged through scorching sand and blazing fire, seized by their hair by the servants of Yama.

124. They live in the region of Yama and when they are reborn they will be born in cottages. O Tārksya, thus, man is born in the mortal world as a result of his own actions.

125-126. The five characteristics, viz. the span of life, action, wealth, learning and death are created in men even as

they are in the womb. The life is born as a result of action; it is dissolved as a result of action.

127. Happiness or misery, fear or welfare are the results of actions. The foetus lies in the womb with the feet up and the face downwards.

128. From the moment of birth the Māyā of Viṣṇu enamours and deludes the life. The life takes its birth with its association brought about by its own actions.

129. Due to merit, man enjoys pleasures in heaven and is fortunalety born in a noble family¹. If he is sinful in actions he is born in a mean-minded family.

130. He becomes poor, sick, foolish, sinful and miserable. O son of a sage, I have thus told you the various features of the birth of a life.

CHAPTER THIRTYTHREE

The world of Yama

Garuḍa said :

1. What is the extent of the region of Yama ? What is its expanse in proportion to that of the three worlds habitated by the mobile and immobile beings ? Please tell me the length of the pathway as recorded by tradition.

2. O lord, what are the merits or demerits, sins or virtues, as a result of which men go there. Please tell me all concerning this.

1. The same idea is found in the *Bhagavadgītā* VI. 41

प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वतीः समाः ।

शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥

In V. 128 above, a reference was made to life's associations that determined the future birth of man. Here the Purāṇa speaks of his enjoyments in heaven and rebirth in a pious noble family. Because of the predominance of impulses to enjoyment his release is not possible.

The lord said :

3. The distance between the mortal world and the region of Yama is eighty six thousand yojanas (one million thirtytwo thousand kilometres).

4. The pathway is so hot as the red hot copper. It is impassable. It blazes. Sinners among men, of confused thoughts go there.

5. There are many sharp thorns of awful appearance. The area is entirely covered by the burning fire.

6. There is no shady tree where the people can take rest. Their own actions in the form of the nooses of Yama drag them on.

7. On the way, there is no provision to sustain life. No water is available whereby thirst can be quenched.

8. Many are oppressed by hunger and many by thirst on that High path. On that impassable path of Yama many shiver with chillness.

9. The wayfarers find the path difficult in accordance with the gravity of their sins. They are helpless, miserable and confounded as they plod on.

10. Some bemoan piteously, some speak harshly. Agitated by the effects of their actions they undergo endless distress.

11. O bird, that pathway has some special characteristics. Those who have been devoid of covetousness in the world proceed along that path peacefully.

12. The various gifts that people make in the world stand them in good stead in the region of Yama. They go ahead (and make everything comfortable).

13. Śrāddhas and water libations are of no avail to the sinner. These wretches hover here and there in their aerial form.

14. O good one who are devoted to virtue, the pathway has been narrated to you thus. Now I shall tell you the hardships one has to undergo on the way to the region of Yama.

15. The city of Yama is in the southwest direction. It is wholly adamant, divine and impenetrable to deities as well as demons.

16. It is square in shape with four entrances and seven

outer fort walls. Yama is seated inside together with his messengers.

17. The city extends over a thousand Yojanas (1200 km.) and is studded with gems resplendent like lightning, blazing fire and the sunshine.

18. The special palace of Yama with its golden splendour is very extensive and twentyfive yojanas in height.

19. It is decorated with jewels of lapis lazuli and there are thousands of pillars all round. There are many pearls over the windows from where hundreds of flags and banners hang downwards.

20. It is resonant with the sound of hells, hundred in number. Hundreds of festoons cover them. It is embellished in various ways as mentioned here and in many other ways as well.

21. The lord of justice is seated there in his auspicious judgement seat which is ten yojanas in width and which resembles the blue cloud.

22. Yama knows virtue, practices virtue and is benevolent to those who are virtuous. He is terrifying to the sinner and sweet to the virtuous.

23. The wind blows there very gently. Many festivals are celebrated there. Many sages conduct discourses there. Different musical instruments are played.

24-25. In the centre of the city, just near the entrance (to Yama's palace) Citragupta's palace is situated. It is twenty-five yojanas in length and ten yojanas in height. Highly divine, it is surrounded by an iron-wall. There are hundreds of streets where people move about and the whole city shines with hundreds of banners.

26. Citragupta's palace is gay with hundreds of lamps burning and hundreds of musical notes reverberating. It is well-painted by those who are experts in the art of drawing and painting.

27. There, seated in his wonderful driving seat he calculates the age of human beings and others.

28-29. He never commits any mistake in the matter of merit or demerit. Whatever the man acquired in his various births good or bad along with his eighteen defects is written

down by Citragupta. To the east of Citragupta's palace is the building of the Fever.

30. To the south is the abode of Colic pain and the Spider Tumour. To the West are the abodes of the Noose of Kāla, Indigestion and Non-relish for food.

31. To the north of the central seat, the abode of Cholera can be seen. To the north-east the abode of Head-ache and to the south-east the abode of Unconsciousness.

32. Dysentery resides in the south-west and the Burning sensation in the north-west. Citragupta is ever surrounded by these. Whatever job is executed by them is immediately written down by Citragupta.

33. O Tārṁṣya, the messengers stay in different places at the threshold of the palace of Dharmarāja torturing the sinful wretches of evil human beings.

34. Men are bound with nooses by the messengers of Yama and thrashed with heavy iron clubs. All that is in accordance with their own evil actions.

35. They are hit and beaten with various weapons and different mechanical devices. They are split with saws and scissors as though they were pieces of lumber.

36. Others are burned and baked with blazing coal as though they were balls of iron.

37. Others are seen being dragged here and there on the ground and chopped with sharp knives. They are seen wailing and shouting. All this is due to their own evil actions.

38. Some are fettered. Some are fried in oil. Thus, the sinners are tortured by the messengers of Yama.

39-40. Others in millions are heard shouting: 'Give, Give' and demand repayment of debts. Thus, O Tārṁṣya, are hells for the sinner. Should I describe them in detail? They have already been described in the sacred codes. I shall now explain the benefit accruing from gifts whereby the person feels pleasure even in hell.

CHAPTER THIRTYFOUR

Results of Virtue and Sin

The lord said:

1. O Tārṁśya, listen to the precise traits of virtue and sin. The merit and demerit go ahead of men.

2. In the Kṛta¹ age they extol penance; in the Tretā they extol knowledge, in the Dvāpara sacrifices and charities and in the Kali only gifts are extolled.

3. Those who recite the mantras mentioned in the smṛtis and perform *Iṣṭāpūrta*² and other rites as far as they can, are never assailed by sins.

4. Men who grow trees by the roadside and who dig tanks and lakes, go along this highway very happily.

5. He who gives fuels (here on the earth) is never tortured by snowfall, ice or chillness in the abode of Yama. He finds his way warm and pleasant.

6. By giving gifts of plots of land men go along that road fully satisfied, decorated and richly adorned by fragrant flowers. All their wishes are fulfilled. He who has gifted plots of land is deemed to have gifted gold, gems, pearls, jewels and clothes.

7. The gifts that men make in the world stand in good stead in their pathway leading to Yama's palace.

1. *Four ages* : The ages are four : Kṛta or Satya, Tretā, Dvāpara and Kali.

The duration of each is said to be respectively 1,728,000; 1,296,000; 864,000 and 432,000 years of men, the four together comprising 4,320,000 years of men which is equal to one Mahāyuga. It is also supposed that the regularly descending length of the yugas represents a corresponding physical and moral deterioration in the people who live during each age, kṛta being called the golden and kali or the present age the 'iron' age.

2. *Iṣṭāpūrta*—*Iṣṭa* means personal piety. *Pūrta* means works for the benefit of others. Compare

एकाग्निकर्महवनं त्रेतायां यच्च हूयते ।

अन्तर्बन्धां च यद्दानमिष्टं तदभिधीयते ॥

वापीकूपतडागादिदेवतायतनानि च ।

अन्नप्रदानमारामाः पूर्वमर्घ्याः प्रचक्षते ॥

8. Different sorts of dishes and foodstuffs which the sons offer serve the purpose of the pitṛs.

9. It is the same *ātman* that is known as son.¹ It is the son who comes to the succour of his father in the abode of Yama. It is he who saves father from hell. He is therefore called *putra* (son).²

10. Hence, a son should perform Śrāddha till his death. The dead man, moving about in his subtle body, will derive enjoyments thereby.

11. At the time of cremation in the funeral pyre if water libations are offered by the descendent, the dead man goes to Yama's abode in all pleasure.

12. In an earthen vessel which is not baked, milk should be given for three days for propitiating the dead. Three pieces of things should be tied with a string and dropped on the cross-way.

13. O bird, the dead man in his aerial form in the sky will be drinking the milk on the first, second and third day.

14. On the fourth day, the bones should be collected by the son along with his nearest relatives. After that, he should give water-libation to the deceased.

15. The water-libation should be made in the first three-hour period, not later in the forenoon nor at midday nor in the afternoon nor during dawn or dusk.

16. The first water-libation should be performed by the son along with the members of the clan and kinsmen. It can be performed by the members of the same caste or even by those of other castes.

17. No brahmin should offer water libation to a Śūdra. In that case, he will be violating the sacred code of conduct.

18. At the death of a Śūdra if a brahmin takes firewood to the funeral pyre or follows the corpse he becomes impure for three days.

1. *Ātman as son* अङ्गादङ्गात्प्रभवसि हृदयादधि जायसे ।
आत्मा वै पुत्रनामासि—SB 14.9.4.8

2. The son as the saviour of his father. Compare
पुन्नाम्नो नरकाद् यस्मात्त्रायते पितरं सुतः ।
तस्मात्पुत्र इति प्रोक्तः स्वयमेव स्वयम्भुवा ॥

19. After three days he should take bath in the river that joins the sea, perform hundred *prāṇāyāmas* and drink ghee in order to regain purity.

20. A Śūdra can offer water-libation to the member of any caste; a Vaiśya to the member of three castes. A Kṣatriya to the member of two castes; but a brahmin to the member of his own caste.

21. If they go to offer water-libation, the members of the clan should eschew the use of tooth-pick twigs for nine days, O son of Kaśyapa.

22-23. O foremost among birds, if a person joins the funeral either on the way to the cemetery or in the house of mourning he should leave the party after cremation only at the same place or in the house itself. This is what is laid down by the learned. The women go ahead and the men follow.¹ They should sit on a rock and perform *ācamana*.

24. There must be sufficient water in the vessel to cover up the mustard seeds and the *Dūrvā* grass should be strewn on the top. Those who took part in the cremation rites should chew mergosa leaves and take oil bath.

25. Members should cook food for the party, outside the house. They should not eat meals prepared inside the house. They should take food in earthen vessels, avoiding shallow vessels.

26. They should remember the virtue of the dead and recite Yama-Gāthā.² They should realize that the auspicious and inauspicious is brought about by the actions alone.

27. Even when he enters the new body the dead man is associated with the residual merits and demerits.

28. After the ten days' rites are completed, the dead man's soul enters the new body. When the *nava śrāddhas* together with the sixteen others are performed, a new body is created for the soul.

29. The descendants help to shape a body for the soul, either with the gingelly seeds or the holy grass and put up the five jewels in the mouth for the body to grow.

1. But according to the custom prevalent in northern India, men precede women when the corpse is being taken to the cemetery while the process is reverse on return.

2. RV. X. 14.

30. If there is no menstruation, no conception takes place. Therefore the descendant should be careful not to eschew the rite of strewing the gingelly seeds and the darbha grass on the earth.

31. He may be born among the cattle or among the stable. Wherever he is born the śrāddha reaches him.

32. Just as the arrow discharged by the archer reaches the goal, so the śrāddha reaches the person for whom it is performed.

33. No śrāddha can propitiate the soul so long it does not enter the body. If the soul is not propitiated duly during the ten days (after it leaves the body) it will have to wander in the ether without food, agitated by hunger.

34. The soul (of the deceased) stays in the water for three days, in the fire for three days and in the ether for three days. For one day, it stays in Indra's heaven.

35. When the body has been burnt in fire, the descendant should offer water libation to the departed soul. The mourners should take bath and feed upon the cake or the rice-meal.

36. They should perform the *Navaka* śrāddha on odd days, viz., the first, third, fifth, seventh, ninth and the eleventh.

37. Whether at the threshold of the house or at the cremation ground or in a holy place or in a temple, wherever the first day's rites are performed, the concluding rites too should be performed there.

38. The Śrāddha on the eleventh day is common to all castes. There is a ceremonial ablution for purification.

39-40. After performing the eleventh day śrāddha they become free from impurity accruing from death. After the ceremonial bath, they should gift a bed to the brāhmaṇa. This releases the dead from pretahood. If there is no member of the same clan for the performance of the rite, another man can perform the same.

41. Of whatever eatable the piṇḍa is made on the first day as prescribed, the same should be used for the entire śrāddha.

42. The śrāddha should be performed for ten days, pronouncing the name and gotra of the dead but without mantras. Whosoever performs the śrāddha should enter the house discarding the clothes he wore at the śrāddha.

43. Whether of the same lineage or of a different clan, a man or a woman, whosoever performs the first day's rites shall perform the concluding rites on the tenth day as well.

44. With the offering of ten piṇḍas by the descendant the soul acquires a new body just as the foetus does in the ten months in the womb.

45. The rite of piṇḍa and water-libation shall continue as long as there is impurity accruing from death. This is applicable to the members of all castes.

46-47. When impurity is for three nights, three piṇḍas should be given on the first day, four on the second and three on the third day. Milk and water should be given in separate cups. Ekoddiṣṭa should be done on the fourth day.

48. By the piṇḍa of the first day, the head is formed. Eyes, ears and nose are formed on the second day.

49. Cheeks, mouth and neck are formed on the third day. Heart, sides and stomach are formed on the fourth day.

50. Waist, back and anus are formed on the fifth day. Thighs are formed on the sixth and ankles are formed on the seventh.

51. The calves are formed on the eighth day, O lord. Feet are formed on the ninth and hunger on the tenth.

52. On the eleventh day, the piṇḍa is offered to the dead man along with meat. Bread and cooked rice together with milk should be offered to a brāhmaṇa after washing his feet.

53. The sixteen śrāddhas to be performed on the eleventh day are in anticipation of the twelve monthly śrāddhas, the eleventh day śrāddha, the tripakṣa, the six weekly śrāddha and the two six monthly śrāddhas, O bird.

54. The day on which the death has occurred is the basis for all monthly and annual śrāddhas. That month is the first one when the eleven days are completed.

55. That is the first śrāddha which is performed by the hand of the dead at the spot of death or at the seat of the brāhmaṇa. Eleven days should be counted from this date.

56. For all monthly śrāddhas the tithi falling on the day of death is the base. During the riktā days and tripakṣa, tithi is not reckoned by scholars.

57-58. If the man dies on the full moon day, the fourth day is deficient for him. If the man dies on the fourth or the ninth day, the fourteenth day is deficient for him. The deficient days are called riktas by the experts.

59. The food that is cooked on the eleventh day with the dead man in view should be discarded on the cross-roads and the performer should bathe again.

60. Since the eleventh day, a potful of corn with water should be gifted to a worthy brāhmaṇa every day for a year.

61. The bones in human body number three hundred and sixty.

62. These bones are nurtured by gifting the water-pots. When the water-pot is gifted, the ghost obtains relief.

63. If a person dies in the forest or at an odd place, cremation may take place on any day but impurity will be counted from the day of death.

64-65. By gifting a vessel full of gingelly seeds, incense etc. the brahmin is purified on the eleventh day, the kṣatriya on the twelfth, vaiśya on the fifteenth and śūdra in one month from the day of death. The same period holds good in case of birth as well.

66. Three nights in three months, two fortnights in six months, the day before the year is complete, water-oblations should be made with the dead in view. By acting in this way the caste men obtain purity.

67. Since the eleventh day from the date of death, the piṇḍa should be given every day for a year after worshipping Vāsudeva.

68. As the rays of the sun cover the stars, so does the Piṇḍa cover the pitṛs. Never one becomes a ghost, if the piṇḍa is given by the descendent.

69. O foremost among birds, the deities extol the gift of a bed. Man's existence on the earth is not permanent. There is no guarantee that after death the descendent would gift the bed.

70. The relationship of ordinary kinsmen or even of father lasts as long as the man lives. After death seeing the gulf in between, love ceases to operate in a trice.

71. The self alone is the kinsman or the enemy.¹ Even as he lives one shall think of this and perform his duty piously.

72. "After my death who will be there to gift a bed of silk cloth." Thinking thus, he should gift things with his own hand while he is alive.

73-78. The bedstead should be of good wood, ornamentally inlaid and engraved. The bolts and cross-bars should be golden. It should be covered with red velvet cloth. The pillow should be nice and exquisite. It shall be fumigated with incense and scents. A golden idol of Lord Viṣṇu and Lakṣmī should be put on the sides. A vessel full of ghee, betel leaves, saffron powder, camphor, sandal paste should be placed near by. A lamp, a pair of sandals, umbrella chowries, seat, vessel and the seven kinds of grass should be kept near the bed. Other requisites of man going to sleep, such as drinking pot, mirror, etc., should be kept ready. The cot should be embellished with a covering of five colours. The bed should be gifted to a brahmin after duly worshipping him. This gift of bed will bestow pleasures of heaven upon the giver. The brāhmaṇas should be honoured duly and provided with five clothes.

79. They should be given ornaments for ears, neck, fingers and arms and vessels necessary for domestic use.

80-81. They should be given water for washing feet or sipping and five gems along with raw rice grains. While making the gift the giver should pronounce: O Kṛṣṇa, just as your bed in the milk ocean is never without Lakṣmī, so also let my bed be never empty in all births I take.

82. With this prayer to lord Kṛṣṇa the bed should be given to the Brahmin. The same procedure is prescribed even when the gift is made on the eleventh day.

83. Even if a kinsman makes this gift, the dead man will be happy in the other world, nourished by the articles of gift. O lord of birds, a special thing to be noted I mention now.

1. Compare : उद्धरेदात्मनाऽऽत्मानं नात्मानमवसादयेत् ।

आत्मीयं ह्यात्मानो बन्धुरात्मीयं रिपुरात्मनः ॥ Bh. G. VI. 5.

84-86. Whatever had been regularly used by the deceased formerly, the garments, vessels or vehicles, whatever had been liked by him before should be made over as gifts. Among the gifts, the gift of bed makes the dead man extremely happy in the city of Indra or Yama.

87. The wry-faced attendants of Yama will not torment him. He will never be oppressed by excessive heat or cold.

88-89. As a sequel to the gift of bed he will be free from the bondage of actions. Even if he had been a sinner he is sure to go to heaven, seated in a splendid aerial chariot and attended by celestial damsels. The dead man shall stay in heaven till the final deluge¹ when all living beings are destroyed.

90. The woman who performs nine or sixteen śrāddhas and the regular monthly rites for the whole of year and also makes the gift of bed for her husband will have an everlasting welfare.

91. While alive she will be of some benefit to her husband². Adhering strictly to truth, she will lift up her husband from hell.

92. For favour of the dead woman, a golden doll, saffron powder, collyrium, clothes, ornaments or bed can be gifted in the following manner.

93-94. What is useful to women, ornaments, etc., the garments worn by the dead woman should all be collected and placed properly. Then the guardians of the quarters, the deities of planets, the images of Vināyaka, should be worshipped.

95. Then the performer of rites wears a white cloth after the ceremonial bath and takes a handful of flowers. He stands in front of the brahmin repeating the following mantra:

96. "This is the idol of the dead (woman) with all the necessary requisites and gems. O brahmin, this is gifted to you.

97. The Self itself is Śambhu, the auspicious Gaurī and Indra together with all the deities. Hence, the bed is being gifted. May her soul be gratified."

1. *Final Deluge*—When the universe is destroyed at the end of a kalpa.

2. Elsewhere, the Purāṇa extols the self-immolation of woman by ascending the pyre of her husband.

98. The gift of bed should be made to the preceptor or to a brahmin burdened with a big family. After accepting the bed the brahmin shall exclaim with pleasure—"Ha ! who has given me this."

99. Then after bowing to the brahmin and circum-ambulating him he should be allowed to go. Thus, O bird, the gifts are made to the brahmin.

100. Gifts of cow, house, bed or virgin should not be made to many simultaneously. If gifts are divided among brahmins they bring about the downfall of the giver.

101. O Tārksya, listen to the benefit that accrues to one who makes a gift thus. For a hundred divine years or more he is honoured in heaven.

102-104. As a result of the gift of a bed he acquires more benefit than he would by performing holy rites in *vyatīpāta*¹ or *Kārttika* month or at the confluence of two *ayanas*² or eclipses of sun and moon at the holy city of *Dvārakā*³, *Prayāga*, *Naimiṣa*⁴ *Kurukṣetra*⁵ or *Arbuda*⁶ or on the Ganges or at the confluence of Sindhu with the ocean.

105-107. He will be born in the world of mortals, on the destruction of his karman, as a comely man, very rich, comprehending virtue, and a master of all sacred literature. Again after dying, he will go to Vaikuṇṭha seated in a divine aerial chariot, surrounded by celestial damsels. He then deserves the *havya* and *kavya* offerings and rejoices in the company of the pitṛs.

108-109. Whether performed on the *aṣṭakas*⁷, on the new-moon day, on Maghā and on other pitṛ-days, hear, O Tārksya, the *śrāddha*, if the dead are turned in ghosts, is rendered ineffective without *sapiṇḍikaraṇa*.

1. *vyatīpāta*—a particular conjunction of stars.

2. The sun's passage, north and south of the equator.

3. *Dvārakā* or *Kuśasthalī* near the extreme western promontory was the capital of the country Ānarta in the peninsula of Gujarat.

4. *Naimiṣa*—was on the river Gomati in the Ayodhyā kingdom.

5. Modern Kurukṣetra (Panipat).

6. Modern Mount Abu in Rājasthan.

7. *aṣṭaka*—the eighth day of three months — pauṣa, māgha and phālguna on which the manes are to be propitiated.

110. Sapiṇḍikaraṇa should be done at the end of the year after death. Śoḍaśī should be performed for the purification of the corpse.

111. For the purification of the mane's lineage fifty (?) should be added. Further action may be taken by adding more. For the śūdra, the same is done at will.

112. Presently, sapiṇḍana should be done within the period of twelve days accompanied by sacrifice. Until it is done the ghost hovers round the fire. Hence, sapiṇḍana with fire shall be done within twelve days.

113. Gayā śrāddha or amāvāsyā śrāddha should not be done in the middle of the year without sapiṇḍikaraṇa.

114. If there be many co-wives and if only one has a son, all of them shall be deemed to have a son, by that son alone.

115. Asapiṇḍa son should not perform mane's rites in fire. If he does so, he will incur the sin of slaying his father.

116. If a woman discards her life, after the death of her husband¹, her sapiṇḍana should be done along with that of her husband.

117. Whosoever may be the father's wife—vaiśyā or kṣatriyā, the son is entitled to perform sapiṇḍana for her.

118. If a brāhmaṇa has married a śūdrā, then the son should perform *ekoddiṣṭa* śrāddha for her (but not sapiṇḍana).

119. The sons born in four castes should be united with their respective mothers by the sapiṇḍana rite.

120. When a śrāddha is done in *anvaṣṭakya*², when a śrāddha is meant for prosperity, then during sapiṇḍana separate piṇḍa should be done for the father as well as mother.

121. The sapiṇḍana of the mother should be done with the grandmother and of father with the grandfather. This is what I think, to be proper, O Tārksya.

1. According to this Purāṇa, for a woman, ascending the pyre of her husband was optional.

2. *anvaṣṭakya*—a śrāddha performed on the ninth day of the dark half of the three months following the full moon in *Mārgaśīrṣa*, i.e. Pauṣa, Māgha and Phālguna.

122. If a woman dies sonless, the husband should perform sapinḍana and she should be duly united with three mothers.

123. If a woman has neither son, nor husband, then her sapinḍana should be done by her brother or husband's brother or in their absence by a successor.

124. If the woman has neither husband nor son nor a clansman nor the husband's brother, then her brother should perform ekoddiṣṭa.

125. If sapinḍana is left out by negligence or due to some other obstruction then navaka, ṣoḍaśa and annual śrāddha should be performed.

126. A wise man will do all this after the cremation has taken place but not otherwise. (If the man has died unknown and hence not cremated) the descendents should make an effigy of grass and burn the same in fire.

127. It is the son who should do the sapinḍana of his father not the father of the son. Due to affection the sapinḍana of the son should not be done by the father.

128. If there be many sons, only the elder should perform the obsequial rite. Navaka śrāddha, sapinḍana, ṣoḍaśa śrāddhas should be done by one only.

129. Even when the property is undivided, the sages have stated that only one son can perform the funeral rites.

130. If divided the others too can perform the rites separately, each of the sons doing the same rite himself.

131. If the sixteen śrāddhas are not performed for the deceased his ghosthood becomes permanent, even if hundreds of śrāddhas are performed in his favour.

132. For a sonless person, his brother, brother's son, sapinḍa, or disciple may do sapinḍana.

133. For all sonless persons, the daughter can perform sapinḍana through ṛtvij or a purohita.

134. If after the death of father, an eclipse takes place within a year, the sons should neither do pārvaṇa nor nāndimukha.

135. Similarly, during great calamities within the year, Tirtha śrāddha, or Gayā śrāddha or any other śrāddha for the manes should not be done at all.

136. No piṇḍa should be offered to the manes if their sapinḍana has not taken place.

137. According to some, gifts for the Yajñapuruṣa and for the deities can be made even if the year is not complete.

138. Whatever is given to the manes except arghya and piṇḍa all that should be done according to the prescribed method.

139. The manes of the deities are deities; the manes of the manes are sages; the manes of the sages are deities; father wins through them.

140. The lord of sacrifice is the lord of all manes, deities and men. Whatever is given to him, is given to all.

141. If the son performs the śrāddha of his father within the year of his (father's) death he is absolved of the fruits of his sinful acts performed in several births previously.

142. If no piṇḍa is gifted and no water libation is made the deceased obtains ghosthood and moves in air oppressed by hunger and thirst.

143. If father obtains ghosthood, rites due to the manes are of no avail. If mother obtains ghosthood, the manes rites for the father do not cease to be.

144. If mother is dead, father is alive, the sapinḍana should be done with the grandmother if she is already dead (but should wait if she is alive).

145. O bird, hear. I tell you the truth : For those dead persons whose piṇḍa has not been united, no śrāddha and no water-libation is fruitful even if offered a thousand times.

CHAPTER THIRTYFIVE

Sapindikarāṇa and Śrāddha

Garuḍa said:

1-3. O lord, I have another doubt, please clear it. Suppose the mother of a man dies but all other relatives such as father, grandfather, great grandfather and great great grand-

father and their wives are alive (except of course the mother) with whom shall the lady be joined in Sapiṇḍikaraṇa ?

The lord said :

4. O bird, I shall repeat the mode of *sapiṇḍikaraṇa* already mentioned to you. The lady in question shall be joined to Umā, Lakṣmī and Sāvitṛī.

5. Three generations from one are those who share the piṇḍa. The next three generations are those who do not share the piṇḍa. The next three generations are those who receive the wipings of the food-offerings sticking to the hand and the tenth is near the line.

6. These are the names assigned to men in one's father's as well as mother's family. The householder who performs the śrāddhas saves ten preceding and ten succeeding generations.

7. When *sapiṇḍikaraṇa* is done, the householder is considered first (i.e. reckoning is made from him). His fourth grandfather, i.e. the great-great-grandfather is tyājaka for him i.e. neither piṇḍa nor water libation is offered for him.

8. Grandfather of the fourth degree of the first tyājaka is the first lepaka [i.e. the 7th grandfather reckoning from the householder]. Grandfather of the 4th degree of the first lepaka is in the 10th degree since he is the fourth in reckoning from the 7th one.

9. The householder is one, ten generations before and ten generations after. These twentyone generations are meant whenever the word *twentyone generations* is used.

10. Now, listen to the benefit accruing from performing the śrāddhas and offering gifts according to śāstras in favour of the dead.

11. The father blesses the performer with the birth of sons, the grandfather with cattle-wealth and the great-grandfather with coins of gold.

12. Such are the benefits derivable from śrāddhas and tarpaṇas. The great grandfather blesses one with plenty of foodstuffs.

13. O bird, the man whose line is broken shall stay in hell permanently like an elephant stuck in the mud.

14. Or he may be born in other species of living beings such as a tree, a bird, a reptile. If a child is born and dies, the man cannot be freed from hell, still.

15. For his sake the *Nārāyaṇa bali* should be performed by his preceptor or disciple or even by a distant relative.

16. He will be freed from sins and saved from hell. He will stay permanently in heaven. No doubt need be entertained on this account.

17-18. If a member of the brahmin caste dies on days when the moon is in conjunction with any of the stars Dhaniṣṭhā and the four succeeding ones, ending with Revatī, it is very inauspicious. Cremation or water libation is not performed during those days.

19. Even if the family is excessively miserable no job for livelihood should be taken up during these days. Every job shall be done after the five days are over.

20. Great distress will befall sons and clansmen of the dead who dies on any of these five days. Loss in the house is also inevitable.

21. Still if the immediate cremation is conducive to the welfare of the people the cremation with the following extra procedure can be duly performed and an immediate offering in the fire can also be made.

22. The immediate offering is held to be sacred in regard to the body to be cremated. The body is well consecrated with mantras by the brahmins duly.

23. Four effigies of Darbha are consecrated with the mantras of the nakṣatras. These are thrown beside the corpse.

24. Cremation is proceeded along with the effigies. On the expiry of the period of impurity the son shall perform rites for tranquillity and peace.

25. The man who dies on any of these five days does not attain salvation unless for his sake the gingelly seeds, cow, gold and ghee are gifted away.

26. Gifts are made to brahmins to ward off impending calamity after the expiry of impurity period. Gifts help the deceased attain release from the bonds of his previous actions.

27. Food-stuffs, sandals, umbrella, gold coins, clothes and other gifts are given to the brahmins for redemption from all worldly sins.

28. Whether it is a young man or an old man or a child, if any one dies in five days and no redemptionary rites are performed it will create obstacles.

29-32. In the śrāddha for the deceased the following eighteen are prohibited; benediction, twice-twisted *darbhas* recital of *svasti astu* (hail), *praṇava* (om̐), *Ekoddiṣṭa*, *Agnikaraṇa* (consigning cooked rice to the fire, *Ucchiṣṭa* (leavings of food), *Vaiṣvadeva śrāddha*, *Vikira*, (scattering of cooked rice bits), recital of the words *svadhā*, *Pitr*, and *Anu Āvāhana* invocation, lighting of the torch (*ulmuka*) the circumambulation, following upto the border, offering of gingelly seeds into the fire (Tilahoma) and *Pūrṇāhuti*. If these are included in the rites, the performer will suffer utter destruction. O son of Kaśyapa, I have already told you about the sixteen śrāddhas.

33-34. The sixteen śrāddhas already mentioned are:— One at the place of death, then midway to the cremation ground, at the funeral pyre, in the hand of the corpse and the fifth *Prātivesyaka* offered to the spirits living in the cremation ground, the sixth at the collection of ashes and bones, then the piṇḍas offered during the ten days. Thus sixteen in all.

35-36. O Tārṣya, listen to another mode of reckoning sixteen śrāddhas. Ten daily piṇḍas, one extra at the collection of bones, then five for Brahmā, Viṣṇu, Śiva and others. These sixteen śrāddhas are reckoned by persons who know the Ritual.

37. O bird, a third method of reckoning the sixteen śrāddhas is as follows:— the twelve monthly śrāddhas together with that on the eleventh, that on tripakṣa (after the expiry of six weeks) and those on the two riktā days.

38. The first set of sixteen śrāddhas are for purifying the corpse. The fifty śrāddhas are for purifying the line of Manes (*pitṛpaṅkti*).

39. If enjoining (*saptṇḍikaraṇa*) is devoid of fifty śrāddhas it shall not reach the pitṛs. The redemption from ghosthood is possible only if fifty śrāddhas are performed.

40. If the performance of fifty śrāddhas is even slightly deficient, the presence of pitṛs cannot be effected. It is corollary to the fifty śrāddhas that the descendent should perform sapinḍana (effectively).

The rules regarding the cremation of the corpse

41-43. The hands and feet of the dead together with the covering cloth should be tied to the bamboo bier. If this is not done, there is risk of an attack by the piśācas. If the dead body is taken out during the night there is a fear from spirits roaming in the sky. The dead body should not be left unattended. By touching it mishaps may occur.

44. When there is dead body in the middle of the village and if any one takes food with that knowledge, that food is known as flesh, and water as blood. (No one shall take food or water before the dead body is removed).

45. When there is a dead body in the village the following is avoided: Chewing the betel; chewing the toothbrush twig, taking food, sexual intercourse and offering of pinḍas.

46. Ceremonial ablutions, gifts, sacrifices, water-libations and worship of gods are futile when performed with a dead body in the village. The convention holds good for all kiths and kins.

47. O lord of birds, this convention prevails among cousins and kins. If it is violated, the dead man is tarnished by sins.

CHAPTER THIRTYSIX

On fast and pilgrimage

Garuḍa said :

1-4. Why is the rite of fasting considered holy and the bestower of salvation? What is the goal attained by a person who had left his house and died in a holy centre? What is it

if he died before reaching the holy centre ? What is it if he died in the house itself ? What is it if he died in a cottage (as a Vānaprastha) or if he took to Sannyāsa either in the holy centre or in the house. How shall the rites be performed in such cases ? What is the procedure if he does not die a proper death ? O lord, what are the rules if the performer wavers and does not stand on his resolve ? What are the rites which enable him to achieve realization ?

The lord said :

5. If any one observes the rite of fasting and dies he will cast off his human form and become equal in lustre to me.

6. He will have the benefit of performing as many sacrifices, complete with due fees as the number of days he was able to live observing the rite of fasting.

7. If such a death takes place after taking to Sannyāsa whether in the holy centre or elsewhere the benefit accruing from the same is twice that of the previous one.

8. If a person suffering from an incurable disease such as plague etc. observes fast and dies he has no rebirth. He rejoices in heaven like a deity.

9. If a sick man takes to Sannyāsa he is released from the cycle of rebirth in this world of sorrows and afflictions.

10. Brahmins should be fed everyday. Gifts of a vessel full of gingelly seeds or gifts of lamps according to his capacity should be made. Gods should also be worshipped.

11. If gifts are made in favour of the dead, his major and minor sins are washed away. On death, he attains immortality on par with sages.

12. Hence, observance of fast enables men to attain heaven. Man should strive for salvation when his body is in perfect health.

13. The deities Brahmā and others bestow contentment and nourishment on the man who forsakes his sons, wealth and goes to a holy centre.

14. If a person dies after observing the fast on reaching the holy centre or on the way, he goes to the sphere of sages.

15. If a person dies at home after observing the fast he alone will sojourn in heaven leaving the members of his family.

16. If a person casts off food and water and drinks only the water from my feet he is not reborn on the earth.

17. The family deities protect the man who goes to a holy centre and abstains from food. The emissaries of Yama guard him. No torture at the hands of Yama's attendants is in store for him.

18. A person who makes frequent pilgrimages to holy centres can destroy sins. The person who cremates him, if he dies, enjoys the benefit of making the pilgrimage.

19. A frequent visitor to holy centres, even if he dies outside the holy centre, is reborn as an intelligent Brahmin well-versed in the Vedas at a holy place and in a noble family.

20. If a man observing fast, O Tārksya, survives it he should invite brāhmaṇas and gift away his possessions.

21. Following the instructions of brahmins he should observe Cāndrāyaṇa and Kṛcchra. He should never tell a lie thereafter. He shall practise virtuous actions.

22. When a person returns to his own house after making pilgrimage to the holy centre he should take the permission of pious brahmins and perform expiatory rites.

23. If a person is able to make pilgrimage to holy centres at the stage of death after previously making gifts of gold, cow, land, elephant and horses, he is the most fortunate of all.

24. A person starting on a pilgrimage when death is imminent should make gifts of cows at every step if the act is not involved in violence.

25. The sin committed at home is washed off by oblations in holy waters, while the sin committed at the holy centre becomes adamant and is never washed off at all.

26. There is no doubt in this that he will be distressed for ever by those sins as long as the sun, the moon and the stars shine. O bird, the gifts made therein are of everlasting benefit.

27. Even indigent persons when sick should make gifts. Such gifts should consist of a cow, gingelly seeds, gold and of seven grains.

28. On seeing a person making liberal gifts, the deities, sages and Citragupta are excessively delighted.

29. So long as one is in free possession of one's wealth, one should make it over to the brāhmaṇas. After death, the entire wealth goes to others. Who will not therefore have the grace to give ?

30. By offering gifts of wealth to brāhmaṇas, the sons in fact, prepare for their salvation along with sons, grandsons and great grandsons.

31. What is given to father will be requited a hundred-fold; to mother a thousandfold; to a sister a hundred thousand fold and to a brother manyfold.

32. If, out of covetousness, a person does not give any thing during sickness, that miserly sinner will indeed repent after death.

33. Wealth is acquired with strain and stress. It is naturally unsteady. The only solution is in being gifted to others. Otherwise there awaits only disaster.

34. Just as an unchaste wife laughs at her husband who fondles the son too much, as also death laughs at a person who makes fuss about protecting himself, and the earth laughs at a person who guards too much his wealth.

35-36. A virtuous man of liberal temperament and gentleness, even after acquiring a lot of wealth, considers it to be as useless as a blade of grass. He feels no torment, no delusion and no fear of the emissaries of Yama at the hour of death.

37. The after-effects of death in water last for seven thousand years; those of death in fire for eleven thousand years; those of death in scorching sun for sixteen thousand years; those of death in a battle for sixty thousand years; those of death in thwarting the seizure of cow for eighty thousand years, and O Bharata, those of death in fasting are everlasting.

CHAPTER THIRTYSEVEN

Gift of a Vessel filled with water

Garuḍa said :

1-2. O lord, please explain to me the mode of giving water-jar precisely. What are the rules of giving ? How many vessels should be given ? What are their characteristics ? By what stuff are they to be filled ? To whom are they to be given ? When are they to be given to propitiate the dead ?

The lord said :

3. O Tārksya, now I shall explain the mode of gifting a water-jar. It should be offered to the brahman in favour of the dead along with a rice-ball and the libation of water.

4. For the pleasure of the dead on their way to Yama's abode, these vessels should be given on the twelfth day, after six weeks, after six months or at the end of a year.

5. The vessel should be placed on the ground cleaned and smeared with cowdung. They should be filled with cooked food and water.

6. Satiating food should be given to the dead. The dead man is delighted thereby as he goes along with the attendants of Yama.

7. On the twelfth day, twelve such jars should be given.

8. A Vardhanī [a vessel] filled with cooked food and water should be given to a brahmin with Viṣṇu in view after due *saṃkalpa*.¹

9. A single vessel should be given in favour of Yama. Thereby, the dead man attains release. Another vessel should be given in favour of Citragupta. Thereby, the dead man remains happy at Yama's abode.

10. Sixteen vessels filled with cooked black gram and water should be given to sixteen brāhmaṇas, one to each.

11. The sixteen śrāddhas are performed beginning with Utkrānti-śrāddha (the first of the series).

12. From the eleventh day a vessel should be given every day for a year.

1. *Saṃkalpa*—a solemn vow to perform an observance.

13. A Vardhanī filled with cooked rice and water should be given everyday for a year along with a bamboo vessel.

14. A vessel full of water should be given to a brahmin, after covering it with a cloth and scenting it with fragrant stuffs.

15-16. Every day, O bird, with due saṁkalpa, a vessel should be given to a brahmin well versed in the Vedas and observing all rites. He must be a deserving person, not a fool. Only the man who is endowed with Vedic lore can cross and enable others to cross the ocean of worldly existence.

CHAPTER THIRTY-EIGHT

On Salvation, Heaven, Gifts, Pilgrimage and good deeds

Garuḍa said :

1-3. O lord, please explain to me the nature of salvation and heaven realizable or accessible by gifts or pilgrimages. How does a man attain salvation and how does he reach and stay in heaven for a long time ? What are the causes of fall of living beings from heaven and other regions among the upper seven worlds.

4. After obtaining human form in any of the thirteen castes in Bhārata, if a man dies in a holy centre he is never born again.

5. The seven cities of Ayodhyā, Mathurā, Māyā, Kāñcī, Avantikā, Kāśī and Dvāravatī confer salvation.

6. If at the time when the vital airs have reached the throat (when death is imminent) a man says 'I have renounced', he attains the region of Viṣṇu after death and is not born again.

7. He has already tucked his clothes for his journey to his goal of salvation if he pronounces the two letters Hari even for once.

8. He who remembers me ever and anon saying *Kṛṣṇa*, *kṛṣṇa*, *kṛṣṇa* is lifted up by me from hell just as the lotus springs up breaking through the water.

9. Undoubtedly one attains salvation if one dies near a Śalagrāma stone which is powerful for annihilating all sins and defects.

10. There is no doubt in this that salvation is ever present wherever Śalagrāma stone or the stone of Dvāravatī or both are present.

11. O bird, by growing, nurturing, sprinkling, saluting and extolling the Tulasī plant Man's sin accumulated in various births is wiped off.

12. He who has taken ablution in the holy lake of Mānasa where wisdom is the eddy, truth the water and which removes the dirt of love and hatred is never tarnished by sins.

13. God is not present in wood, stone or clods of earth. He is present in our heart. Hence, one should invoke the heart which plays a prominent part in devotion.

14. Fishermen visit Narmadā, the holy river, every morning. But their mind does not become pure.

15. Men reap the fruits of their actions in accordance with their feeling; their goal in the other world is also befitting that. Their activity yields accordant fruits.

16. He who lays down his life for the sake of his preceptor, a brahmin, a woman or a child attains salvations.

17. After making various gifts to brahmins if a person dies during the period of fast he is freed from all bondage and attains salvation.

18-19. Such are the ways which lead either to salvation or heaven. In thwarting the seizure of cows, civil commotions and national calamities or disasters in holy places and temples, it is equally beneficent whether one succumbs or survives. Life becomes pleasant by making gifts and enjoyments. Death is efficacious in battle and holy places.

20. Casting themselves off, human beings whether of high, middling or low class attain their heavenly abode.

21-22. A man dying in Harikṣetra, Kurukṣetra, Bhṛgukṣetra, Prabhāsa, Śrīśaila, Arbuda, Puṣkara or Bhūteśvara attains heavenly abode for the period of a day of Brahmā and thereafter falls to the earth.

23. He who accords gifts to a brahmin devoted to the

observance sufficient to last for a year raises his family and is honoured in heaven.

24. He who offers a virgin in marriage to a brahmin well versed in the Vedas shall stay in Indraloka along with the members of his family.

25-26. By giving gifts a man shall reap the fruits thereof. There is no doubt in this that he who resuscitates and repairs tanks, wells, lakes, parks and temples in ruins reaps twice the merit derived by the original builder.

27-29. He who gives to a scholarly brahmin burdened with a family, ornaments for the ears, neck, fingers and arms, a cosy house fully furnished with utensils and other requisites, a cow and the contrivances to prevent chillness, gusts of wind and scorching heat, is honoured in heaven for thirty-five million years. The woman of the same caste who follows her husband in death attains heaven and stays for as many heavenly years as she spent human years in this world with him.

30. If a woman leaves her sons, grandsons and other relatives and follows her husband in death both of them attain heaven along with three generations.

31. Even if a woman has committed sins including evil intention against her own husband she can wash off her sins if she follows her husband in death.¹

32. Even if the husband has been a sinner and wicked, his sins will be washed off if the wife follows him after death.

33. If a man offers only a morsel of bread to the needy he will be proceeding to heaven in an aerial chariot endowed with chowries and umbrellas.

34. If he offers maintenance sufficient for a year, the sins committed by him till his death are destroyed.

35. If he helps a brahmin to celebrate the marriage of his daughter, he washes off his sins of the past, future and present births.

36. The merit accruing from digging ten wells is acquired by digging a tank. The merit accruing from digging

1. Refers to *Sati* custom which seems to be optional when this *Purāṇa* was written.

ten tanks is acquired by digging a lake. O bird, a drinking water shed erected in a dry place is equal to digging ten lakes.

37. The drinking water shed erected in a dry place is equal to a gift to an indigent brahmin. He who shows mercy to living beings becomes a leader of the world.

38. By means of meritorious deeds like these one can attain heaven. After reaping the fruits of his virtuous deeds one becomes well established.

39. Leaving off useless insignificant activities one shall ever be virtuous. Gifts, truth and mercy constitute the essential characteristics of the three worlds.

40. A gift made to an indigent man is excellent; the worship of a Liṅga in a secluded place is so. If a man contributes to cremate the corpse of an orphan he reaps the fruit of performing millions of sacrifices.

CHAPTER THIRTY-NINE

Garuḍa said :

1. O lord, out of compassion for me, please tell me the rules of impurity, for my knowledge and for the welfare of human beings.

The lord said:

2. O lord of birds, the impurity accruing from birth and death is fourfold. The rules of impurity are applicable to all the four castes.

3. The days of impurity are ten for the relatives on the father's and mother's side. People should avoid taking meals, during this period, with the relatives of the dead. The bereaved family should neither offer nor receive gifts, should neither undertake nor conduct sacrifices. The study of the Vedas and śāstras is strictly prohibited.

4. One should observe the following while performing obsequial rites : suitability of place and time, sufficiency of wealth, justification of purpose, validity of reason and his capability.

5. If a person is dead in the forest conflagration or in a foreign country, the relatives should take bath along with the dress; the impurity is soon removed thereby.

6. If a child is dead in the womb or is born dead, there should be no obsequial rite, no water-libation and no impurity at all.

7. Artisans, architects, physicians, slaves (male or female), kings and Vedic scholars are purified immediately.

8. He who is at fast or at sacrifice reciting the mantras or he who has set up a sacrificial fire or he who is a reigning ruler—these are exempt from impurity as also those who are exempted by the king.

9. In impurity accruing from birth, the rules are less strict. Mother is purified after ten days, father just after taking bath.

10. During the days of marriage, festivity, sacrifice, if a person dies, there is no impurity. The food-stuff collected for use can be utilized by the persons concerned. This is what Manu has said.

11. In birth the relatives incur no impurity. Impurity attaches to parents alone. Primarily, it is the mother who becomes impure. Father is purified by the touch of water alone.

12. In birth or death impurity lasts for ten days, O bird.

13. By giving food to the hungry and the indigent, the parents get rid of impurity—the sages have declared.

14. Man is purified after bathing in water from the earthen jar mixed with gingelly seeds and clay from holy places.

15-16. He should gift some articles to the village assembly, gold, cow and bull to a brāhmaṇa. If kṣatriya he should do the same twice, if vaiśya thrice, if śūdra four times. Wealth should be given to a brahmin.

17. A person distanced by seven or eight generation or he who has not undergone a Sacrament incurs no impurity.

18. For men who have lost life for the sake of a brahmin, a cow, a woman or in the battlefield, infirmity lasts only for a single night.

19-20. Brahmins do not incur impurity if they are engaged in an auspicious rite. Those who arrange cremation of an orphan child with the brahmin assisting them in this act become purified as soon as they take bath.

21. When śūdras, following a corpse, reach a pond or a stream or a reservoir, they should return home. While returning they should be glanced at by a brahmin which is enough for their purification. This is what the Vedic scholars say.

CHAPTER FORTY

On accidental death

Garuḍa said:

1-2. O lord, I wish to hear this explained. Some brahmins have tragic deaths. How is the passage in regard to those? What is their place? What is their goal? What are the rules of observance in regard to them? Please tell me the after-effects of such untimely unnatural deaths?

The lord said :

3. O Garuḍa, I shall tell you in detail about their passage, rules of observance and place. It is a great secret—the rite in case of abnormal death.

4-12. There are people who are dead by fasts, killed by fanged animals, dead by strangulation, who are slayers of preceptors killed by wolves, who die of arson or imprecations of brahmins, who die of cholera, who commit suicide, who fall

from a peak and die, who hang themselves to death, who are drowned in tank, river or ocean,—listen to their plight. These go to hell. Those who are killed by the mlecchas and other infidels, who are defiled by dogs, jackals, etc., who are not cremated, who are full of germs, who die of leaping or great ailments or contact with foul women, or an attack by a low-born person, who die of water, of serpent-bite, who are struck by lightning, killed by fanged beasts, who die of falling from trees, who are defiled by women in menses and impurities who are śūdras, washermen and others, who are likely to fall into hell by committing sin or escaping it become ghosts—for such persons there is no rite of cremation, no water-libation, no rite of obsequy and no observance of impurity. For these people, O Garuḍa, the rite of Nārāyaṇa bali should be performed. Now, for the benefit of the entire world, I shall narrate the procedure of this rite that dispels the fear of sins.

13. For a brahmin, the rite should be performed within six months; for a kṣatriya within three months; for a vaiśya within a month and a half and for a śūdra immediately.

14-15. The Nārāyaṇa bali should be performed through brahmins in *Gaṅgā*, *Yamunā*, *Naimiśa* and *Puṣkara*¹ in a tank full of water, in an eddy of pure water, in a cow-shed, in a house or in a temple in front of Kṛṣṇa's image.

16. Water-libation should be performed with mantras from the Vedas and the Purāṇas. With the articles of worship lord Viṣṇu should be propitiated.

17. Rites accompanied by reciting the Puruṣa-sūkta and Viṣṇu mantras should be performed. Facing the south, the dead should be identified with lord Viṣṇu.

18. The mantra runs thus! "May the lord Puṇḍarikākṣa who has no beginning, no end, who bears on his person a conch, a discus and a mace confer salvation to the dead.

19-20. After offering water-libation, the house-holder who is not affected by passion and hatred, who is pure, restrained in senses, devoted to virtue and benevolence shall observe silence along with his kinsmen, O Garuḍa.

1. *Puṣkara*—the same as modern *Puṣkara* in Rajasthan.

21. Then he shall perform eleven śrāddhas with full concentration observing all rules.

22-23. He should make various gifts of water, grain, wheat, Priyaṅgu, cooked rice soaked in ghī, silver coin, umbrella, turban, cloth, vegetables, milk, honey and sandals.

24. Gifts should be made to all without depriving anyone of the line of those assembled. The rice-balls placed on the ground should be accompanied by scents, flowers and grains.

25. Gifts made to brahmins should be in accordance with the Vedic and śāstric injunctions. Water-libation should be offered separately through a conch or a copper vessel.

26. The performer of rites should hold breath and kneel on the ground. He should first give the arghya and then perform ekoddiṣṭa.

27. The first rice-ball should be offered with the mantras *āpo daivi*¹, *madhumati*² and the second with the mantra *Upayāmagrhitosi*³.

28. The third rice-ball is given with the mantra *yenā pāvaka cakṣasā*⁴, the fourth with the mantra *ye devāsaḥ*⁵, and the fifth with the mantra *samudraṃ gaccha*⁶.

29. The mantra *agnirjyotiḥ*⁷ is for the sixth, *hiranyagarbhaḥ*⁸ for the seventh, *Yamāya*⁹ for the eighth and *yajjāgrat*¹⁰ for the ninth.

30. The mantra *yāḥ phaliniḥ*¹¹ is for the tenth and *bhadraṃ karṇebhiḥ*¹² for the eleventh. Thus all the rice-balls should be offered. After this, he shall perform the śrāddha for eleven deities on the next day.

1. VS. 12.35

2. RV. IV. 57.3

3. VS. VII. 4ff.

4. RV. I.50.6

5. RV. IV. 35.8

6. VS. 6.21

7. VS. 3.9

8. VS. 13.4

9. VS. 37.11

10. VS. 34.1

11. RV. 10.97.15

12. RV. 1.89.8

31. Five brahmins should be invited and arghya given to them. They should be learned, of good conduct, most excellent in their family, free from physical decrepitude and noble. Never should they be of the condemnable type.

32. The image of Viṣṇu should be made of gold, that of Rudra of copper, that of Brahmā of silver and that of Yama of iron.

33. The effigy of the dead should be made of lead or Darbha grass. Nyāsa of Sāmavedin should be conducted with the mantra *Yamāya tvā*.

34-35. Lord Govinda should be placed in the west with the mantra; *agna ā yāhi*,¹ Prajāpati in the east with the mantra *agnim ile*;² Yama in the south with the mantra *iṣe tvā*³ and in the middle a mystic diagram should be drawn on the ground where the body of darbha grass is placed.

36. In five vessels containing five gems there be invoked Brahmā, Viṣṇu, Rudra, Yama and the dead person.

37. The cloth, the sacred thread and the coins should be separate for each deity. The mantras too are separate for each deity.

38. Five śrāddhas are performed separately for the deities with due observance of rules, and water is poured over the piṇḍas separately.

39-41. Water with gingelly seeds shall be taken in a conch or a copper vessel or if it is not available in an earthen vessel along with the articles of worship. O lord of birds, the following articles should be gifted to a pious brahmin—seat, sandal, umbrella, coins, water pot, vessel, foodstuffs and grains, thus constituting the eight padas as well as a copper vessel with gingelly seeds along with gold and compatible *dakṣiṇās*.

42-43. Fields with grain plants already grown should be gifted to a Ṛgvedin, a milch cow to a Yajurvedin, a new cloth to a Sāmavedin with Lord Śiva in view, and similarly gingelly seeds and iron with Yama in view. The sacrificial fee should be paid to the officiating priests.

1. RV. 616.10

2. RV. 1.1.1

3. RV. 1.1.22

44. An effigy should be made with the medicinal herbs. O Kāśyapa, Palāśa leaves and bunches should be split into several pieces.

45. The hide of a black deer should be spread and the effigy of kuśa grass placed over it. Three hundred and sixty blades of kuśa grass representing the number of bones in the body should be used.

46. The blades of kuśa grass should be tied well to constitute the different limbs. Forty blades of kuśa grass at the head and ten at the neck.

47. Twenty in the region of the heart, twenty in the belly, hundred in the thighs and twenty at the hips.

48. Four for the penis, six for the testicles, ten for the toes. This is the procedure to represent the bones.

49. A coconut is placed at the head; a silver piece in the palate; five gems in the mouth and a plantain fruit in the tongue.

50. Sands represent the entrails; saffron is placed at the nose; clay represents the fat and cow's urine the urine.

51. Sulphur represents the Dhātus (the principal constituents of the body). Haritāla¹, Manaḥśilā² and fried barley flour represent flesh and honey represents the blood.

52. A clump of twigs and leaves represents the matted hair, hide of deer represents the skin, mercury represents semen and brass pieces the faeces.

53. Manaḥśilā is scattered over the body, gingelly cakes on the joints, palm leaves on the ears and two Guñjas (berries) on the nipples.

54. Lotus petals are placed on the nose and the umbilical region; brinjal on the testicles and red garlic on the penis.

55. Ghī should be applied over the navel. Lac represents the loin cloth. Pearls are placed at the breast and saffron over the head.

56. Comphor, incense, aguru, garlands are used to

1. Yellow orpiment

2. Red arsenic

decorate the effigy. It is clothed with silken cloth. A gold piece is placed over the chest.

57. Ṛddhi (success) and Vṛddhi (prosperity) represent the arms, two chowrie pieces the eyes; red lead is applied to the corners of the eyes. Betal leaves are offered (to the mouth).

58. Thus, the worship of the dead is performed with different medicinal herbs. Due rites are performed in fire and sacrificial vessels are kept around.

59. The dead body is sanctified by the mantras *śanno devi*¹, *punantu mā*², *imam me Varuṇa*³ and by the water from the *śālagrāma* stone.

60. A good milch cow and a vessel full of gingelly seeds is gifted with Viṣṇu in view.

61. Gingelly seeds, iron, gold, cotton, salt, cow—each of them is considered to be pious.

62. Then, Vaitaraṇī⁴ decorated with ornaments should be given accompanied by a śrāddha.

63. Then rites for the release of the ghost should be performed with Viṣṇu in view.

64. The Preta is mystically discharged. The corpse or the effigy is cremated while meditating upon Viṣṇu.

65. (On the cremation of effigy) three days' impurity is observed; Otherwise, impurity lasts for ten days while a rice-ball is offered on each of the ten days. All other rites are performed for a year. Thereby the dead man attains salvation.

CHAPTER FORTYONE

Releasing the Bull (Vṛṣotsarga)

Lord Viṣṇu said :

1. O lord of birds, the rite of releasing the bull (*Vṛṣotsarga*) should be done, as prescribed in the month Kārttika

1. RV. 1.9.4

2. VS. 19.37

3. RV. 1.25.19

4. Here by *Vaitaraṇī* a cow is meant, not the river.

or on the full-moon day (purnimā) or on other auspicious days.

2. One should get married, release the bull, perform Nāndimukha¹ and establish fire.

3. Fire should be established beside the water reservoir, well, cowshed and everything should be done according to marriage rites such as the recitation of the mantras by the brahmins.

4. He should do *pātrāsādana*, *śraṇa*, *upanayana*, etc. At the end of *paryukṣaṇa*, the brahmin should do home.

5-6. Six offerings should be made with the mantra *prathama ahar*² to Agni, Rudra, Śarva, Paśupati, Śiva, Bhava, Mahādeva, Isāna, Yama.

7. Once, homa should be made with *piṣṭaka* by reciting the mantra *Pūṣā gā*³. Homa should be made both with *caru* and *Pāyasa*.

8-9. First *vyāhṛti*⁴-homa should be made, then *Prāyaścitta*, *Samśrava-prāśana*, *Pranīta parimokṣaṇa* and *Pavitra-pratipatti*. *Dakṣiṇā* should be given to the brahmins officiating at the sacrifice. By reciting *śaḍaṅga* mantras dedicated to Rudra, the ghost obtains release.

10. Bull of one colour and a calf should be bathed and decorated with ornaments.

11. By releasing the twins the ghost obtains release. Then water-libation should be made by reciting the mantras. The brahmins should be feasted and gratified with the sacrificial fee.

12. Then *ekoddiṣṭa* should be performed accompanied by water libation and gifts of food.

13. This should be done on the twelfth day and in each month separately. The prescription relates to the release of the ghost.

1. A *Śrāddha* ceremony performed in memory of the manes preliminary to any festive occasion such as marriage.

2. Not mentioned in Bloomfield's Vedic concordance.

3. RV. VI. 54.5

4. *Vyāhṛti homa*—Oblations poured into the fire by muttering the formula: *bhūḥ svāhā, bhuvāḥ svāhā, svaḥ svāhā*.

CHAPTER FORTYTWO

On bestowing gifts

The lord said :

1. As a calf can trace its mother cow among a thousand cows, so also the actions done in previous births can follow the doer.

2. The sun, Varuṇa, Viṣṇu, Brahmā, moon, fire and lord Śiva appreciate the person who gifts plots of land.

3. There is no gift equal to the gift of land, no treasure equal to landed property, no virtue equal to truthfulness and no sin equal to falsehood.

4. Gold is the first offspring of fire, land of Viṣṇu, and cow of the sun. He who gifts gold, cow and land actually makes a gift of three worlds.

5. He who gifts knowledge, land and cow is blessed. Reciting Epics and the Purāṇas, cultivating seeds in the fertile land and milking the cow save people from the distress of hell.

6. Even persons committing heinous sins are purified merely by making gift of a cow or a plot of land.

7. If someone seizes cows or land unlawfully due to greed he should be stopped. He goes to hell who does not protect these.

8. Even when the vital airs stick to the throat (when death is imminent) actions unworthy of performance should not be carried out; only worthy actions should be followed. This is known to Vedic scholars who have declared thus.

9. There is as much of sin in seizing cows or land as that which results from slaughtering a thousand cows, in doing an evil action or in depriving someone of his livelihood. In helping someone to secure the means of livelihood, the benefit that accrues is equal to that of the gift of a hundred thousand cows.

10. It is better to give away a cow once for all rather than give away a hundred cows and seize one. If one seizes a cow he cannot expiate for that sin by even giving a hundred cows.

11. If a person voluntarily gifts something and wontonly seizes the same he becomes a great sinner. He goes to hell where he stays till the universe is dissolved in Deluge.

12. The merit that accrues to one in offering protection to a poor brahmin who is emaciated due to unemployment cannot be surpassed in sacredness even by performing a horse sacrifice accompanied by all sacrificial fees.

13. The merit one secures by guarding the Vedas and performing sacrifices accompanied by sacrificial gifts cannot equal the merit of protecting a weak brahmin.

14. The Vehicles and forces maintained with the wealth misappropriated from the brahmins break down at the time of battle like bunds made of sand.

15. If one seizes land gifted by another he is reborn as a worm in faeces where he remains for sixty thousand years.

16. The brahmanical asset enjoyed by the deception of affection burns the entire family till the seventh generation. The same if enjoyed stealthily burns the race so long as the moon and the stars shine in the sky.

17. Clever persons may be there who can digest powdered iron or stone or even poison. But is there a man in the world who can digest the property of a brahmin ?

18. By destroying the wealth of gods (temples), by seizing a brahmin's wealth or by dishonouring and slighting a brahmin a family falls in esteem.

19. There is no question of dishonouring a brahmin though devoid of learning. No one performs homa in ashes instead of in blazing fire.

20. Gifts made during the transit of the sun from one sign of Zodiac to the other, Havyas and Kavyas offered at that time enable one to be honoured in heaven for seven Kalpas.

21. Out of the three—acceptance of monetary gifts, imparting knowledge to the seeker and presiding over another man's sacrifice, acceptance of monetary gifts is the best. The sin, if any, in the acceptance of monetary gifts is removed by *jāpas* and *homas* but even the Vedas do not sanctify a person who presides over another man's sacrifice but himself does not perform any sacrifice.

22. A person who performs japas and homas and abstains from accepting cooked food from others is not tarnished by any sin even if he accepts the gift of the whole earth, full of precious jewels.

CHAPTER FORTYTHREE

On performing a Śrāddha

The lord said :

1. Those who violate rules for the observance of rites in water and fire, those who break vows of renunciation and fast should make gifts of cow or bull for the purity of sense-organs.

2. Either the mother or a kinsman can perform the expiatory rite on behalf of a boy less than twelve but above four.

3. Boys of less than four years in age can never be guilty or sinful. Even the king cannot punish them. There is no expiatory rite prescribed for such boys, in the śāstras.

4. If a woman falls sick after the menstrual blood has come out let her discard her cloth on the fourth day and touch the havis. She becomes pure thereby.

5. Sometimes, a person is ill and the necessity arises for an ablution. In the circumstances, a healthy man should take ablution ten times. He should touch the sick man after every bath. Thereby, the sickman is purified even without ablution.

CHAPTER FORTYFOUR

On accidental death

Lord Viṣṇu said :

1-3. O bird, now listen. Those who die of their will, or through horned animals, toothed animals, reptiles, low caste people (Cāṇḍālas), suicide, poison, beating, water, fire, air, hunger are counted among great sinners. So also the women of bad character.

4. Such sinners do not deserve *nava-śrāddha* or cremation or *sapīṇḍana* or sixteen śrāddhas.

5. Just as money is thrown in water, or sacred fire on the cross-roads, similarly, rites performed for the sinner bear no fruit at all.

6-8. However, when the year is complete, the affectionate descendents should do the following : They should worship lord Viṣṇu and Yama on the eleventh day of the bright half of the month with incense, flowers, uncooked rice and offer the rice-balls soaked in ghī and mixed with honey and gingelly seeds. This all the performer should do in silence, facing the south, putting the sacred thread on and meditating on lord Viṣṇu and Yama.

9. Then taking the articles of worship together he should throw them into the water, muttering all the while the personal name and the surname of the dead.

10. Then again, he should worship lord Viṣṇu and Yama with sandal paste, flowers, incense, lamp and eatables.

11. He should keep fast on that day and invite the brāhmaṇas of noble families, of good character, learned and austere.

12. They may be nine or seven or five, according to his ability. Next day, at noon, Viṣṇu and Yama should be worshipped.

13. The brahmins should be seated facing the north. Lord Viṣṇu and Yama should be invoked and worshipped.

14. The performer of the rite should keep wearing the sacred thread to the right. He should name the dead and think upon him, lord Viṣṇu and Yama and complete the rite.

15. He should remember his other ancestors too and offer piṇḍa to each separately or all together. Ten or five piṇḍas, as prescribed, should be offered.

16. First, he should offer a piṇḍa to Viṣṇu, then to Brahmā, Śiva, his attendants and then the fifth to the dead.

17. While offering a piṇḍa he should utter the name and surname of the dead and the name of lord Viṣṇu. Bowing with head, he should give the fifth piṇḍa to the departed soul.

18. Remembering the dead he should give, according to his ability, a cow, a plot of land, articles of food, gingelly seeds to the brāhmaṇas with *darbha* grass in hand.

19. So also coins, betel and corn should be given to the brāhmaṇas. The headman among the brāhmaṇas should be honoured with gold.

20. Taking the personal name and the surname of the dead the performer should gift the articles with the formula : *May Viṣṇu be pleased*. While the brāhmaṇas are leaving he should follow them with his face to the south and throw water over the earth.

21. While he throws water over the earth, he should mention the name and surname of the dead and pronounce : 'May the departed soul be pleased'. Then he should eat together with his friends and relatives, in perfect silence. The procedure should be repeated every year on the anniversary of the dead.

22. When all this has been done, the sinners go to heaven. So also when *sapiṇḍikaraṇa* has been performed.

23. If some one dies through water or by any other accident caused by inadvertence (and if he has no descendent to perform his obsequies) the king should perform the same as prescribed in the śāstras.

24. A man should not approach a serpent, willingly or unwillingly. In each fortnight of the month he should worship a nāga on the fifth day.

25. A replica of the nāga should be made of clay and worshipped with white flowers and scented sandal.

26. One should offer incense and a lamp and throw white rice-grains. So also corn with mango-juice and milk.

27. Similarly, money and clothes should be given.

One should eat only sweets on that day and perform a deva-śrāddha.

28. Then according to his ability he should offer an idol of snake made of gold to the best of brahmins. Then after giving a cow, he should say, 'O king of serpents be pleased.'

29. According to his means he should perform other rites too. All this should be done as prescribed in his own branch of the Vedas. Thus, he can effect the release of his ancestors from ghosthood and carry them forward on the path to heaven.

CHAPTER FORTYFIVE

The mode of annual śrāddha

1. O Foremost among birds, I shall now tell you the mode of annual śrāddha. Either the kṣetrajā or the aurasa son should perform the annual śrāddha in the manner as he performs the pārvaṇa śrāddha.

2-3. The other sons should perform ekoddiṣṭa and not pārvaṇa. If the father or the kṣetrajā and aurasa sons do not maintain fire, they should not perform ekoddiṣṭa but should do pārvaṇa every year or they can perform ekoddiṣṭa also.

4-7. If either or both, the son and the father, maintain sacrificial fire, the annual śrāddha should be of pārvaṇa type and the kṣetrajā or aurasa son should perform it. But some say whether the dead man does or does not maintain the sacrificial fire, ekoddiṣṭa should be performed on the kṣaya day. If there is kṣaya either at the time of amāvāsyā or in the *pretapakṣa*, the śrāddha should be of pārvaṇa type and can be performed by any son, while ekoddiṣṭa should be done for persons without sons or for women.

8. If at the time of pārvaṇa śrāddha the performer is defiled by impurity he should perform it on the expiry of impurity.

9. If at the time of ekoddiṣṭa there is any obstacle, the śrāddha should be performed in the next month on the same day.

10. The śrāddha of a śūdra should be performed silently (i.e. without reciting mantras) by his wives or sons. The same holds good in the case of a śrāddha of an unmarried girl in a brahmin family. So says Manu.

11. If two or more die at the same time, the bathing shall be done simultaneously with due mantras but śrāddhas should be performed separately.

12. The Śrāddha of the eldest should be performed first and thereafter according to the age. This is the procedure in simultaneous deaths.

13. He who does all this every year without fail will obtain the best of state having liberated all the manes.

14. If the day of death is not known nor the starting day, only the month is known then *darśa* should be the day for śrāddha.

15. If the month is not known but the day is known then that day may be in Mārgaśīrṣa or in Māgha.

16. If both the day and the month of death are not known then the day and the month when he set out on journey should be taken into count for śrāddha as stated by me before.

17. Even if the day and the month of starting are not known then those should be the same when the news of his death is received.

18. Even if the month and day are forgotten, when he is not on travel, these should be taken as before.

19-20. When the householder has gone out of his country and some one dies at home, the period of impurity is over, the śrāddha is on and the householder returns to learn about the sad news, in such a state the householder is not effected by impurity.

21. The śrāddha that has been started by the sons should be finished by them, while the householder shall remain aloof.

22. If a donor or a receiver does not know of impurity due to birth or death of a relative then no fault accrues.

23. If either of these knows impurity accruing from death or birth of a relative, the fault is of the receiver only, not of the donor of the gift.

24. Whosoever performs the death anniversary of the dead in the above way, liberates him even if the day of death remains unknown to him.

The lord said :

25. In the daily śrāddha the brahmins shall be worshipped, according to one's capacity, with scents and other things and the manes should be invoked and worshipped.

26-27. *Āvāhana*, *Svadhākāra*, *Piṇḍa*, *Agnikaraṇa* need not be performed. The performer shall observe celibacy during the period. He should worship the Viśvedevas, offer the cooked food to the brahmins along with the fee. He should pay homage to them as they take leave of him.

28. With the Viśvedevas in view, the brahmins are fed sumptuously. This rite of feeding the brahmins is called Nitya śrāddha or Deva śrāddha.

29. The Śrāddha for the mother is performed first. That for the father on the anniversary day. That for the grandfather on the father's and mother's side on the next day.

30. If he is unable to perform the same on separate days he should perform all the śrāddhas on the same day. The rite of Vaiśvadeva should also be performed similarly.

31. In that case, the offering is made first to the father, then to the mother and then to the maternal grandfather.

32. In the śrāddha to the mother, if brahmins are not available, eight noble and chaste ladies whose husbands and sons are alive should be fed.

33. When performing *iṣṭāpūrta*, the procedure is the same. When calamities set in, to ward them off, he should perform a śrāddha in the manner of daily śrāddha.

34. The person performing nitya, daiva and vṛddha śrāddhas as well as the kāmya and naimittika rites in the manner as mentioned before achieves the desired result.

Thus, I have told you all, O Garuḍa. What else do you want to know ?

CHAPTER FORTYSIX

Results of activity

Garuḍa said:

1. The different kinds of heavenly enjoyments, worldly pleasures, strength, nourishment and valour men acquire by the power of merit.

2. All these happen to meritorious persons here or there, it is true, definitely true. The lord's statement cannot be otherwise.

3. Virtue triumphs, not evil. Truth triumphs not falsehood. Forgiveness wins, not anger. Viṣṇu conquers not the asuras.

4. I have understood this truth that everything auspicious results from merit. When our merit is at the peak we are devoted to lord Kṛṣṇa.

5-6. There is still a query. What is that action by which one takes sinful births? How does one become a victim of hell? O lord of deities, please tell me briefly what I desire to know; how and what are the forms taken by him?

Lord Kṛṣṇa said :

7. O Tārkhya, men indulge in activities which result in meritorious or inauspicious fruits. O Kāśyapa, now listen how men derive traits from their particular activities.

8. The preceptor guides the seeker, the king chastens the wicked, Yama regulates and rectifies the person of secret sins.

9-10. When the expiatory and deterrent tortures in hell cease, the living beings are born again in human form with the characteristic traits of their sins. O foremost among birds, I shall tell you what these signs are.

11. Having suffered and crossed tortures in hell they return to the world of mortals marked with the characteristic signs.

12. If a person has been guilty of falsehood in speech, he becomes a stammerer, a teller of lies or dumb. The brahmin slayer is born consumptive or leprous; the wine-addict becomes black-toothed.

13. The thief of gold becomes bad-nailed; the defiler of the preceptor's bed becomes ugly-skinned; he who associates with sinners is born in a low family.

14. He who takes meals at another's house without prior invitation is born a crow. A brahmin who performs a sacrifice for low castes is born a village-pig. He who performs many such sacrifices is born an ass.

15. He who eats unscrupulously becomes a tiger in wilderness. He who scolds others without a cause becomes a cat; he who burns dry wood is born a glow-worm.

16. He who imparts knowledge to the undeserving¹ becomes a bull. He who offers stale food to a brahmin becomes a hunch-back. He who is malicious to others is born blind. He who steals a book is born similarly.

17. He who habitually steals fruits is born a monkey or alternatively suffers from goitre.

18-19. He who takes food offered unwillingly becomes impotent. He who is averse to thinking on self is born a stupid trader. He who is ignorant of the truth of virtue falls in a deep ocean. He who steals gold is born an alligator. He who poisons others becomes a snake.

20-21. O bird, he who has sexual intercourse with an ascetic lady assumes a ghostly form. He who steals water becomes a Cātaka.² He who steals grams becomes a mouse. He who rapes an immature girl becomes a serpent. He who covets his preceptor's wife becomes a chameleon. He who interferes with the flow of water becomes a fish.

22. He who sells the forbidden articles becomes deformed in the eye. He who censures others is born of defiled womb. He who deceives a woman becomes an owl.

1. *Imparts knowledge to the unworthy—*

Compare a śruti text quoted by Yāska in his Niruktam—a treatise on etymology :

Vidyā ha vai brāhmaṇam ājagāma
Gopāya mām śevadhiḥ te'ham asmi /
Asūyakāyānrjave' yatāya
Na mā brūyā viryavati yathā syām //

2. Cātaka—a bird which is supposed to live only on rain drops.

23-24. He who takes food on the fast day after a relative's death becomes a dog. He who does not pay the promised sum to a brahmin becomes a jackal. He who kills a serpent becomes a boar. He who slanders brahmins becomes a tortoise. He who subsists on the worship of idols becomes a Cāṇḍāla.¹

25. The seller of forbidden fruits becomes indigent. He who keeps a Śūdra woman as concubine becomes a bull. He who kicks the sacred fire becomes a cat. He who eats another's meat becomes a patient.

26. He who indulges in sex at the prohibited time becomes a eunuch. A stealer of scents becomes a foul-smeller. A stealer of other goods becomes a swallow.

27. O lord of birds, these and other signs brought about by their actions are seen in men and others.

28. Persons who commit such sins fall into hell and are re-born in different species of animals.

29. After passing through these births men and women are re-born in human form when their merit and demerit are equalized.

30. When men and women unite in sexual act and both the semen and the blood are mixed, the child born will be nourished with all the elements in proper proportion.

31-32. The receptivity, the inducement, misery, desire, death, effort, feature, complexion, love, hatred, birth, death—these are attributed to the beginningless soul that seeks for its beginning (by entering the womb).

33-34. Bound by its own action the soul takes up body after body and undergoes series of births. This is what I have told you already. This is how the circle whirls in the four species of being. Thus, O Garuḍa, do the birth and

1. The statement would seem absurd but priesthood and idol-worship have often been the target of criticism from very early time. They have become the object of derision even in modern age, at the hands of social reformists among the Arya-samāja—a sect which is very popular in northern India now-a-days.

Compare an oft-quoted verse from the *Pañcatantra* :

Narakāya matis to cet paurohītyaṁ samācara /

Varṣaṁ yāvat kimanyena maṭhacintā-dina-trayaṁ //

death of living beings rotate. The rise in the course is due to virtue and the fall is due to evil.

35. O bird, all these take place in all castes according to their previous actions. In deityhood or manhood the acts of benevolence and indulgence recur due to their previous *karman*.

36-37. O son of Vinatā, whatever is observed is the fruit of action. If a person indulges habitually in evil actions due to passion, it is certain that he will fall into a terrible hell from which there is no escape.

CHAPTER FORTY-SEVEN

On Sins and Vaitaraṇi

Garuḍa said :

1. O lord of gods, please tell me the mode of gifts, their glory and greatness and the magnitude of Vaitaraṇi.¹

The lord said:

2. Listen to the magnitude of the dreadful Vaitaraṇi, the mighty river at the threshold of Yama's city.

3. That river is hundred yojanas wide. It is impassable and foul-smelling. To the sinner it is terrifying even at the very first sight.

4. It is full of putrid blood with sediments and marshy deposits of flesh. On seeing a sinner it assumes the form of melted ghī in a vessel. It abounds in worms and flesh brought by vultures.

1. *Vaitaraṇi*—a river in the way to hell, full of pus, blood, flesh and abounding in worms, etc. which the dead have to cross before they reach the city of Yama. If a person has donated the Vaitaraṇi cow at the time of his death, the river assumes a pleasant sight for him to cross over. But if he has not, it flows with pus, etc. making it very unpleasant for him to wade through.

5. It is full of crocodiles, fishes with adamantite blade-like tails. It abounds in aquatic creatures capable of piercing through the flesh.

6. There blaze as many as twelve suns as it were the time of Deluge. The sinful people groan aloud and fall into it.

7. "Alas brother, alas son, alas mother", they shout frequently. They try to swim about but sink in it.

8. It is incumbent on all mortals to witness the mighty river. Persons who had made gifts in their life-time can cross it easily, otherwise they sink into it.

9. Those who have slighted their mothers, preceptors or priests can stay there permanently.

10. So also those who forsake their chaste, virtuous and noble wives without any fault.

11. Those who deceive their credulous masters, friends and sages, women, children, cripples and others get submerged in the putrid slough and groan there painfully.¹

12. One who attacks a hungry brahmin or reproaches him is eaten up by worms so long as this world lasts.

13-15. One who promises a brahmin to give him a sum but does not give, one who defiles a sacrifice, one who rapes a noble woman, one who slanders others, one who interrupts religious discourses, one who is guilty of perjury, one who is a wine-addict or one who invites brahmins but refuses to feed them—these stay there permanently.

16-18. One who acts as an incendiary, one who poisons others, one who seizes what is given, one who destroys fields and breaks bunds, one who defiles other men's wives or being a brahmin sells wine or marries a slave girl, one who harasses cattle oppressed by thirst, one who outrages the modesty of a virgin, one who terrorises persons worthy of receiving gifts, a śūdra drinking the milk of a brown cow, a brahmin eating meat—these stay there permanently.

19-20. A miser, an atheist, a worthless wretch, a person extremely furious and irritated, a person who considers his own

1. Contrast with note 1, p. 931, where priesthood and idol-worship are held in derision.

words authoritative, a person who contradicts what others say, haughty egotist, a swaggerer, an ungrateful, treacherous fellow—all these persons stay at *Vaitaraṇi* for an indefinite period.

21. O son of Kaśyapa, if one is fortunate to cross it, it is due to these reasons which are favourable. To these you will listen now.

22-23. In the equinoxes, in the holy Vyatipāta, at the end of a day, during eclipses, during the transit of the sun to a different zodiacal sign, on the new moon day and other auspicious occasions if a thing is gifted to a brahmin it is laudable. Whenever gifts are made with faith the riches become everlasting.

24. Bodies are perishable, riches are transitory, death is ever present. Hence, virtue should be accumulated.

25-29. The gift of *Vaitaraṇi* cow should be made as follows.

The colour of the cow should be either black or tawny. Its horns should be covered in gold, its hoofs in silver. A copper vessel should be given representing the milking vessel. Two black clothes should adorn the cow. Seven kinds of grains should be kept in vessels for gift. A golden idol of Yama should be made with a copper rod in hand. A canoe should be made with sugar cane. The cow should be brought over that raft. It should be meditated as born out of the sun. An umbrella, a pair of sandals, a ring and a pair of clothes should be gifted to a brahmin. Holding the kuśa grass and water in the hand the person should recite the following mantra :

30-32. “I have heard that there is a river *Vaitaraṇi* at Yama’s abode. I wish to cross it. Hence, I give you this symbolic *Vaitaraṇi* cow. O brahmin, in the form of Viṣṇu, thou sanctifiest the cow, thou art a god on earth. This *Vaitaraṇi* cow is given to thee along with *dakṣiṇā*. May cows stand in front of me. May cows stand at my back. May cows abide in my heart. I stay in the midst of cows.”

33. The person circumambulates the idol of Yama and the *Vaitaraṇi* cow and gives it to the brahmin.

34-35. The brahmin stands in front while the householder holds the tail of the cow saying : "O cow, you wait for me at the terrific threshold of Yama for lifting me up. Obeisance to Vaitaraṇī, Obeisance". Thereafter, he follows the brahmin with the articles of gift to his house.

36. O son of Vinatā, by making gifts, the river becomes easy to cross and the gift-maker obtains all that he wishes to possess.

37. As a result of his noble actions one obtains pleasure here and hereafter. Its efficacy is increased a thousandfold if a healthy man makes this gift. If a sick man makes the gift its efficacy is only a hundredfold.

38. If a thing is gifted on behalf of the dead by his son or descendent, the gift is indirect and its efficacy is rendered normal. Hence, gifts should be made by one's own self. After death who will care to gift for him ?

39-40. The life of a person devoid of gifts and virtue is pitiable. Then why not achieve a permanent fruit with the help of perishable body ? Vital airs are only guests and they go away for certain sooner or later.

41. O lord of birds, thus I have told you all about the delusion of living beings. The rites of obsequies are performed, for the redemption of the dead. If men understand this auspicious advice it bestows benefit on them.

42-43. O brahmins, this is what the omnipotent Viṣṇu has ordained Garuḍa was delighted on hearing the details of the dead. He asked the lord again about various rites and holy centres after meditating on the lord who is the cause of all causes.

44. O sages, these details on the origin of creatures which I have mentioned to you are conducive to salvation, as also the rites of obsequies. I shall now mention the great panacea for the removal of ills and sufferings of this mortal world.

45. Profit is theirs, success is theirs whose heart is set on Viṣṇu whose body has the hue of a blue lotus. How can there be a failure in store for those persons ?

46. Dharma wins, not adharma; truth wins not falsehood; forgiveness wins not anger; Viṣṇu wins not demons.

47. Viṣṇu is mother, Viṣṇu is father, Viṣṇu is kīn. No mishap accrues to those whose heart is set on Viṣṇu.

48. Auspicious is lord Viṣṇu. Auspicious is the lord who has Garuḍa for his banner. Auspicious is the lord whose eyes resemble the blue lotus. The lord is the store-house of auspiciousness.

49. Meditation on lord Viṣṇu, worship of the holy river Gaṅgā and the brahmins—the three constitute the quintessence of merit in the three worlds.

50. On drinking the nectar in the form of hearing the lord's sermon breathing the essence of all śāstras, through the mouth of Sūta, the sage Śaunaka and others were highly satisfied.

51. They lauded Sūta, well-versed in the brahmanical scriptures and were highly delighted on hearing the Puranic lore.

52. A person achieves purity externally as well as internally if he meditates on the lotus-eyed Viṣṇu, no matter in whatever state, pure or impure he may be passing through.

CHAPTER FORTY-EIGHT

On Dharma and Adharma

Garuḍa said :

1. The people of all castes who live in this mortal world die at their own time and obtain different worlds according to the magnitude of their pious deeds.

2. They go on different paths ordained by God. Through what virtue they obtain pleasure and through what merit they get family, strength and age ? Tell me O lord.

Sūta said :

3. On hearing this, the lord said to Garuḍa, explaining in detail how the body functions, how it is bound by actions,

how this world—mobile and immobile—goes how it is created and how and by whom it is administered.

The lord said :

4-6. For those walking on the path of Yama, the four vargas — dharma, artha, kâma and mokṣa—are secondary. Having entered the body measuring a thumb of his own hand and being held by the noose, he weeps again and again and cries: “I was having the body of a brahmin in the pious country of Bhârata, yet due to infatuation I did not worship lord Indra or perform rites for propitiating the manes and deities. I had no relations, no sons and no progeny. Due to fondness for my body, I did not act in right direction. I got the rare brâhmaṇa-hood yet I did not study the Vedas and Purâṇas. The gem that I got and which I hold in my palm was lost. O my soul, now suffer for whatever I have done in my previous life.

7. The kṣatriya who has drunk blood from his forehead in the battle, has as well drunk Soma in the sacrifice; dead or alive he gets release.

8. Though he may have done many impious acts and drunk many undesirable drinks, if he takes weapons and faces the enemy in the war he is released from sins immediately,

9-10. One may be a kṣatriya or a vaiśya or a śūdra or one may belong to a low caste, if he kills in war the nobles or the cultured, children, women or old men, the poor or the ascetics or remains indifferent when these are in trouble, the deities become indifferent to him. The manes do not receive his libations of gingelly water and the fire does not receive his offering of oblation.

11. Due to policy or fear, if a person does not face the foe in war, O bird, know it for certain that he is sure to die one day afterwards but before that his kṣâtrahood goes in vain. If he donates gold or earth to a brâhmaṇa, he is born in human form in this world in a noble and illustrious family.

12. He who dies in war is deemed to have given gifts during eclipse, to have bathed in a holy place, to have gone to Gayâ and offered rice-ball to the manes.

13. A kṣatriya repents that in the battlefield, at the time of his master's murder or when the cows were seized or

forcibly carried away by the foe, when women and children were killed or when his companions were in trouble he did not use his sword.

14. When a vaiśya is caught in the noose, he repents that he did not cherish truth in business transactions due to greed in support of his family.

15. A śūdra repents that having obtained body he neither gave reputable gifts to the brāhmaṇas nor worshipped them nor built a tank on the earth.

16. [The Jīva that has left the body thinks thus :] “I abandoned my family profession. I lived in pride. I did not give up my ghost in a holy place. I did not earn virtue or worship God for release.”

17. Such people are born as *mlecchas*, outcastes, etc. Having given up their physical bodies they enter into airy bodies and become averse to religious activities.

18. Whatever religious acts they have done keeping them in view and moving in the way, hear O bird, what they speak about among themselves.

19. The three in the world are the best of all : Jambūdvīpa among the dvīpas, the land of the bright among the countries of the world and human beings amongst all creatures on the earth.

20. There are four castes — brahmin, kṣatriya, vaiśya and śūdra. Among these the brahmin caste is the best. People can derive pleasure from religion. When they start on the High way, leaving their bodies after death, they revive their previous associations.

21. ‘I stayed as worm and insect. I was a reptile. I was a mosquito. I was a quadruped. I was a wild boar.’

22. Staying in the womb, he recollects everything. But coming out of the womb he forgets whatever he thought while he was in the womb.

After birth he passes through three stages : childhood, youth and old age.

23. Through infatuation the thoughts of the womb are soon forgotten but they revive when the body succumbs to death. When the body is destroyed, thoughts remain with the

self. They revive when the self enters into the womb and takes up another body.

24. When that is again destroyed, thoughts remain in the self. The process goes on till the eternal release is accomplished.

“In my body I cheated others, gambling, cheating and stealing. I lived by transgressing religion.”

25. “I struggled hard for earning money. I did not enjoy riches to my satiety. I did not offer betel, corn, milk to fire, deities, guests and relatives.”

26. “Even during the solar or lunar eclipse I did not visit holy places. My body was full of waste and urine. Now, O soul, suffer for what you did in your previous body.”

27. “I did not see nor bowed to nor worshipped lord Viṣṇu’s idol on the earth. I also did not devoutly praise the lord of Prabhāsa. Hence, O soul, suffer for what you did in your previous body.”

28. “Having gone to the admirable land near a holy place, I did not put money in the scholar’s hand, nor gave it to a preceptor after taking ablution in the holy water. Hence, O soul, now suffer for what you did in your previous body.”

29. “I did not worship the mother Goddess, nor Viṣṇu nor Śaṅkara, nor Gaṇeśa, nor Caṇḍī nor the sun with due rites by offering sandal paste, etc. Now, O soul, suffer for what you did in your previous body.”

30. “I obtained the title of deity even as a man. But due to infatuation I lost that glory. I was a fool not to own my infirmities. O soul, now suffer for what you did in your previous body.”

31. Having thought over these points, O bird, which grant virtue, wealth and fame, man obtains release perpetually.

32. Being addressed thus by the messengers of Yama the dead are struck with clubs. They cry ‘O fate, O fate’ and curse themselves that the money earned by them was not gifted to the deserving brahmins.

33. The emissaries of Yama tell again ‘you neither gifted the earth nor cow nor water nor cloth nor fruit nor

betel nor ointment in your life on this earth. Then why do you lament?

34. Your father died, your grandfather died. She also died who bore you in her womb. Your relations also died. You saw them all dead.

35. Your body has been burnt by fire. Your wealth and corn are taken over by your sons. Whatever good and virtuous actions you did those only will go along with you.

36. None who is dead can ever come back, may he be a king, a mendicant or a brāhmaṇa. He who dies in the battle-field is also dead and he who survives is also dead.

37. Thus speak those *gaṇas* along with the *kinnaras* and he though sad at heart hears but patiently their strange utterances. Envested with an aerial body and sitting in the aerial car due to the influence of gifts, he gives out in speech his impassioned thought.

38. "Dharma is father, compassion is mother, speech is sweet-tongued wife, bath in a holy place is equal to relatives.

39. Whatever good is done by hand the same is heaven. A religious person is a symbol of happiness and a sinner is all misery.

40. That man on the earth deserves praise who is religious, who has conquered pride and anger, who is humble though learned, who does not trouble others in vain, who is satisfied with his wife and keeps away from unlawful sexual desire.

41. He who offers sweets, he who performs *Agnihotra*, has studied Vedānta, has performed religious rites fasts for a month within a year and remains chaste — these six in this world are worthy of honour.

42. A man of good conduct can also be put in this category. A Vāpī (an oblong reservoir of water) a well, a tank, a cistern and temple of a deity in the heart of a devotee constitute the best virtue.

43. Feeding a Vedic scholar for a year, arranging the marriage of a Brahmin's daughter, freeing a brahmin family from debt, tilling land and digging well to meet the need of a thirsty and hungry person constitutes a virtuous act.

44. Whosoever with a pure mind hears or recites this chapter on the essence of virtue is considered to be noble and religious. He goes to the highest world after death.

CHAPTER FORTYNINE

(Method of Final Release)

Garuḍa said :

1. O ocean of mercy ! I have heard that this world of creatures is born out of ignorance. Now, I wish to hear the infallible method of Final Release.

2. O God, O deity of deities, O lover of refugees in this insignificant world filled with the filth of sorrows !

3. There are creatures staying in many bodies, being born and dying. There is no end to this process.

4. They are always suffering, none of them is happy. O lord of *mokṣa*, tell me how one is released.

The lord said :

5. Hear, O bird, I shall tell you what you ask about. Simply by hearing the same, you will get release from the world of mortals.

6-7. There is God, transcendental self, indivisible Śiva, all-knowing, all-doing, lord of all, pure, without a second, self-luminous, without beginning, without end, unchangeable the highest of the high, attributeless and of the nature of existence, consciousness and bliss.

8. The creatures are his parts and parcels. Like sparks of fire being struck by the beginningless knowledge, they separate into different bodies, through beginningless actions.

9. They are controlled by virtues and vices in the form of bliss and sorrow. Their bodies have different castes, age and enjoyment born of their different actions.

10. Then again in every birth, O bird, they obtain subtle bodies and after attaining *mokṣa* they acquire indestructible frames.

11. The departed souls enter into insentient objects, worms, birds, animals, men, deities but after release do not enter into any object or any body at all.

12. Passing through four types of bodies in order of their *karman* and leaving one body after the other a thousand times, taking birth in human form and acquiring knowledge due to good acts one obtains release.

13. In the eightyfour lacs of bodies of creatures one does not acquire true knowledge anywhere unless one is born as man.

14. Here, after thousands of crores of births a creature obtains human form only sometime due to the aggregate of virtue.

15. Having obtained a rare human form he should endeavour for mokṣa. If he does not endeavour for it, there can be no greater sinner in the world.

16. Born in the most beautiful human form he incurs the sin of slaying a brahmin if he neglects his self.

17. Without human body it is not possible to obtain the supreme goal. One should be, therefore, very cautious to guard wealth in the form of his body and perform good actions.

18. One should always protect self which is the receptacle of virtue. One should always try to look after the body at any cost.

19. If alive, he may reap the result of his good actions. He may get a village, a field, a house or a wealth. But he may not get human body again.

20. A wise man finds out means to preserve his body. Even a leper does not wish to discard it.

21. Body is useful for Dharma, Dharma for knowledge, knowledge for meditation and meditation for immediate release.

22. If a person cannot protect himself from evil then who else will do the same ?

23. If he cannot treat the disease here itself how shall he cure himself hereafter, at a place where there is no medicine ?

24. Old age is like a tigress. Age runs away like water from a leaking pot. The disease kills like an enemy. Hence, one should practice virtue alone.

25. So far as sorrow does not come, calamities do not approach, organs do not defunct, one should practice virtue.

26. So far as this body remains intact he should practice virtue. One is a perfect fool who digs a well only when the house is on fire.

27. Time fleets while man is ignorant due to the pressure of work he is engrossed. People do not realize what is harmful or what is wholesome for them. They are deaf to their own interest.

28. Even after seeing the distressed, the dead, the fallen and the aggrieved people do not ever fear having drunk the wine of infatuation.

29. Wealth is evanescent like a dream, youth is fading like a flower, age is fickle like a lightning. Knowing this who can entertain fortitude ?

30. A life of hundred years is too little. Half of that goes in sleep or idleness. Whatever little is left is wasted due to childhood, disease, old age and sorrows.

31. Alas ! Is not that man dead who is idle at a place of action, sleeps at a place of awakening and is confident at a place of fear.

32. When the soul comes and stays in the body like the foam of water, when the company of the beloved is but temporary, how can a person stay fearless ?

33. He who does not know reality calls as useful what is useless, as permanent what is impermanent and as meaningful what is meaningless.

34. Being infatuated by divine illusion he falters even seeing, misunderstands even hearing and misses sense even reading.

35. Even when the crocodiles in the form of death, disease, old age are drowning this world in the ocean of time, he does not realize the Truth.

36. He does not observe that Time is running out at every moment, just as a pot of unbaked clay is not seen as broken inside water.

37. It may be possible to wrap the wind, rend the ether, knot the waves but it is not possible to maintain perpetuity of the age.

38. Since even this wide earth is burnt, even the lofty Meru is shattered, even the deep water of the ocean is dried, what can be said about the insignificant body?

39. I have a son, wife, wealth and relations. Thus, while the goat of man thinks, the wolf of time takes him away by force.

40. This has been done, this is to be done, this other is half done. Thus thinking one is taken by Yama.

41. One shall do to-day what is to be done tomorrow, before noon what is to be done afternoon—but whether done or not done, Death does not wait whether a person has completed the task or left it incomplete.

42. Death-fire is there. Old age has shown him the way. Fierce diseases are his accompanying soldiers. The man attacked sees no protection.

43. Split with the needle of greed, soaked in the oil of passions, cooked in the fire of anger and envy, man is eaten up by death.

44. Death takes away even children, young people, old men and those in womb—such is this world.

45. Not to speak of wife, mother, father, son and other relatives, the soul leaves even his own body and goes to the abode of Yama.

46. This world has sorrow as the root. Whosoever possesses the same is sorrowful. Whosoever leaves it is happy.

47. So leave in a moment this world which is the source of all sorrows, abode of all calamities and shelter for all sins.

48. Man can get rid of fetters of iron and wood but not the fetters in the form of his son and wife.

49. So far as a being makes relations dear to heart, the cones of sorrow are being pegged in his heart.

50. Eternally this world is destroyed by the thieves in the form of organs staying in the body who feed on the objects of pleasure and take away all wealth by deception.

51. Just as the fish tempted by flesh does not see the iron-cone, so also a creature, tempted by enjoyment does not anticipate Yama's torture.

52. The people going on the wrong path do not distinguish between good and evil. These men deserve hell, O bird, who are engaged only in filling up their bellies.

53. Sleep, fear, sex and food are equal for all creatures. He who possesses knowledge is a man and he who is without knowledge is an animal.

54. Foolish people are troubled by natural call in the morning, by hunger and thirst at midday and by sex and sleep at night.

55. People love their bodies, wealth, wives, etc. Alas ! being infatuated by ignorance they are born and they die.

56. Therefore, one should always shun company. If it is not possible, one should associate with the great.

57. Association with the good and discrimination are two clear eyes. Whosoever lacks them is a blind man who can go astray from the right path.

58. Men are busy with their own affairs devolved on them by their ancestral profession or by their particular stage in life. They do not know about true religion. Being deceitful they perish.

59. Why should many preachers practising vows, but with their vision blinded by ignorance laboriously move here and there.

60-61. Men engaged in ritual practices are satisfied with very little; being misguided they conduct sacrifices accompanied by mantras and oblations.

Some fools infatuated by my illusion wish for *mokṣa* by torturing their bodies by fasts, taking cores but once in a day.

62. Can the ignorant fools get release by torturing their body? Can a serpent die simply by beating the hole wherein it dwells?

63. The imposters who guise themselves with matted hair and deer-skins and pretend to be pious move about deceiving people.

64. For him who takes delight in the pleasures of the world and pretends that he knows Brahman, both Karman and Brahman are far distant.

65. Alike at home and in forest, naked and shameless, the donkeys move here and there. Do they become unattached ?

66. If men achieve release by anointing mud and ash will they be released ?

67. Jackal, mouse and deer live in the forest and consume grass, leaves and water. Are they also ascetics ?

68. From their birth to their death, frogs and fish stay in the river such as Gaṅgā. Do they become Yogins ?

69. Doves, Śilāhāras and Cātakas do not drink water from the earth. Are they Vratins ?

70. People are content with their routine work. But that does not help them to reach the goal. It is the knowledge of truth or reality that effects release.¹

71. O lord of birds, ignorant fools, fallen in the dark well of six *darśanas* and bound by the noose of attachment, fail to realize the truth in the form of *para-brahman*.

72. Floating on the surface of the ocean in the form of Veda-śāstra and caught by the waves of six *nigrahas*,² the bad logicians suffer miserably.

73. A person well versed in the Vedas, Āgamas and Purāṇas but ignorant of Reality is not distinct from a magician whose utterances resemble the caw-caw sound of a crow.

1. The perceptible world is a creation of Māyā, a project of brahmaṇ. When brahman withdraws Māyā (*māyā* = non existence or unreal creation) into his eternal existence nothing but brahman remains. The removal of ignorance is, in fact, the attainment of brahman on the part of individual soul.

2. *Nigraha*—flaw in argument whereby a disputant is put down in argument. Six or more *nigrahas* are explained in different texts of Nyāya philosophy.

74. Those who are worried about the sources and objects of knowledge take recourse to Śāstras which they study day and night but they are miles away from the goal of Ultimate Truth.

75. Literary compositions are decorated by the figures of speech, syntactical arrangement of words and by variety of meters. The fools who are worried cannot derive any solace from them.

76. Reality is something else and people suffer due to something else. The meaning of the scriptures is something else and people define something else.

77. A few proud people without traditional knowledge misinterpret the Vedas which they do not rightly understand.

78. They study the Vedas and discuss. But they do not realize the Ultimate Reality just as a spoon does not know the taste of food.

79. The head carries the flowers, the nose knows the scent. The people study the Vedas. But very few persons understand the same.

80. Not knowing the Reality of the self, a fool is infatuated by the śāstras. When the goat stands in the shed, the shepherd seeks for it in the well in vain.

81. The knowledge of the śāstras is not competent to destroy the infatuation accruing from worldly affairs. The wick of a lamp cannot remove darkness which light alone can do.

82. For the ignorant person the study of śāstras is useless as a mirror is useless for the blind. But for the wise the same works as the means of true knowledge.

83. Śāstras are the source of knowledge which one desires to attain. But that is not an easy affair. One may not achieve knowledge even in one thousand divine years.

84. Scriptures are many, age is short. Obstacles come in battalion. One should pick up truth from falsehood as a goose picks up milk from water.

85. Having studied the Vedas and realized their essence the wise man should leave all the śāstras just as one desiring corn leaves the husk.

86. Just as one satiated with nectar has no use of food, no one who is in search of Reality has anything to do with the śāstras.

87. One cannot obtain release by reading the Vedas or the śāstras. Release comes from experience, not otherwise, O son of Vinatā.

88. A particular stage (*āśrama*) in life is not conducive to release; nor any system of philosophy, nor any ritual nor the combined knowledge of the śāstras.

89. The word of Guru alone can grant release. All knowledge is in vain. Among thousands of scriptures the word of Guru alone is vivifying.

90. The knowledge of the non-dual entity derived from the word of Guru can effect release. The practice of the ritual or the study of the crores of scriptures is quite in vain.

91. Knowledge is twofold : One arising from the study of scriptures, the other arising from discrimination. *Sabda-brahma* is known from the scriptures and *Parabrahma* is known from discrimination.

92. Some seek for the knowledge of non-dual brahman (i.e. brahman without *Māyā*) and some for that of the Dual (brahman with *Māyā*). But they do not realize reality devoid of *dvaita* and *advaita*.

93. Two words *mine* (*mama*) and *not mine* (*na mama*) signify bondage and release. By *mine* the person is bound and by *not mine* he is released.

94. That is the right action which does not put one into bondage. That is the right knowledge which brings him release. All other action is but a labour and all other knowledge is but an artisanship.

95. So far as actions thrive, so far as desire subsists, so far as organs are active, there can be little talk of realizing the Self.

96. So far as one takes pride in body, so far as affection for worldly objects is there, so far there is persistence in efforts, so far as desire to do is there.

97. So far as mind is not steady, so far as one does not meditate on scriptures, so far as Guru's blessing is not there, there can be little talk of realizing the Self.

98. Penance, vow, pilgrimage, muttering of mantras sacrifice, worship, talk of the Vedas and Śāstras are meaningful only when one knows Reality.

99. Therefore, by all efforts and in all conditions, focus your attention on *ātman*, O bird, if you desire release.

100. Tortured by the threefold suffering one should take shelter in the shade of the tree of mokṣa which has blossoms of dharma and knowledge and fruits of heaven and release.

101. Therefore, one should derive knowledge of Reality from one's preceptor. Thus one is easily released from the bondage of one's actions.

102. Now, hear, I shall tell you the last step by which one can attain the final goal.

103. When the hour of great departure arrives he should without fear cut off all attachments with the weapon of detachment.

104. The calm man should leave the house, start on pilgrimage and bathe in the holy waters. Then having prepared a seat as prescribed he should sit upon it with detachment.

105. With a pure mind he should meditate upon the pure, three-syllabled *Om* signifying brahman. Without forgetting the brahma-bīja one should conquer the breath and control the mind.

106. He should control the organs from the objects of senses with intellect as his companion. The mind drawn away by the actions should be possessed for the good by the intellect.

107. "I am brahman the supreme shelter. I am brahman the highest stage," having thus concluded he should concentrate his personal self on the universal self.

108. Pronouncing *Om* the one-syllabled brahman and remembering me whosoever leaves his body obtains the highest state.

109. Where the hypocrites devoid of knowledge and self-control do not reach, the wise obtain that state.

110. The wise who are without ego and infatuation who have left attachment and vices, who contemplate on soul, whose desires have turned back, who are free from the effects of joy and sorrow, attain that imperishable state.

111. He obtains release who bathes in the holy *tirtha* of mind whose pond is knowledge, water is truth and which is devoid of filth of attachment and envy.

112. Whosoever meditates on me with full devotion without attachment for any worldly object, who has imbibed complete awareness and whose mind is all pleasure.

113. With a desire to die whosoever leaves his house and stays in a holy place where he breathes his last, can obtain release.

114. Ayodhyā, Mathurā, Māyā, Kāśī, Kāñcī, Avantikā Purī and Dvāravatī—these seven places of pilgrimage can grant release.

115. Thus I have told you, O Garuḍa, about the ways of release. Preaching the same with knowledge and control, one may obtain release.

116. Those who have realized self can get release. Those who resort to the ritual can go to heaven. Those who commit sins go to hell. Others rotate on the wheel of birth and death.¹

Sūta said

117. Thus, having received the answer of his queries from the mouth of the lord, Garuḍa was delighted and he bowed to the lord of the world.

118. “My doubts have been cleared, O lord, by your words”—so saying he took leave of Viṣṇu and went to the hermitage of Kaśyapa.

119. One may assume body sooner or later after death. There is no inconsistency in this approach.

1. The Bhagavadgītā declares that after leaving the worn-out or diseased body the soul enters the new one immediately, as a man discarding worn-out clothes puts on new ones. But this is not true of each and every individual soul. Some souls wander in aerial bodies for indefinite time, some go to heaven, some to hell, staying in either place till their merits or sins are exhausted (*kṣiṇe purye martyaloḥaṁ viśanti*). Some enter the womb very soon, to reap the fruits of their actions in human, animal or other form on the globe of this earth.

120. Garuḍa repeated what he had heard from the lord. Mārīca was also delighted on hearing the words of Lord Viṣṇu.

121. O brāhmaṇas, I have removed your doubts and told you the most wonderful Purāṇa known as Garuḍa.

122-123. Garuḍa got it from Viṣṇu. Bhṛgu got it from Garuḍa, Vasiṣṭha from Bhṛgu, Vāmadeva from Vasiṣṭha, Parāśara from Vāmadeva, Vyāsa from Parāśara and I from Vyāsa. Thus I have told you the secret of lord Viṣṇu.

124. A man who hears the same or narrates the same is blessed with pleasure here as well as hereafter.

125. Whatsoever sorrows having been told about them who go to the city of Yama, whosoever hears about them gets release.

126. After hearing about the results of actions described here, men may become averse to pleasures. The account is, therefore, meaningful for the listener.

127. O ye that have controlled your organs, praise the lord from whom this voice has come out like a stream of nectar, by drinking (or hearing) even a drop or a handful of syllables of which a man may attain union with Paramātman.

Vyāsa said :

128. The sages were fully satisfied having drunk the Vaiṣṇavī nectar of words coming out of the mouth of Sūta, replete with the essence of scriptures.

129. They praised the Sūta who knew the essence of the śāstras.

130. Thus having heard through the mouth of Sūta the words of lord Viṣṇu allaying the doubts of Garuḍa the sage Śaunaka was fully satisfied.

131. The sages honoured Sūta with liberal praise saying, "O Sūta you deserve a very high praise." Then they bade him farewell, the sacrifice being over.

132. This holy Garuḍa Purāṇa destroys sins committed by the listeners. This should be heard therefore.

133. Having heard the Purāṇa, gifts of bed, etc., should be given in charity or else it would not be fruitful.

134. First of all, this Purāṇa should be worshipped, then the reciter with the fee in cash, clothes, ornaments and cows.

135. To obtain merit the reciter should be honoured devoutly with gifts of gold, corn, earth and other things.

136. The man who hears it or narrates it gets rid of fierce tortures in hell and shaking off his sins aside enters heaven where he enjoys the company of celestial nymphs.

BRAHMA (MOKṢA) KĀṆḌA

CHAPTER ONE

Classification of the Purāṇas. The Nature of Deities

1. The lord of Yādavas,¹ accompanied by his elder brother Balarāma,² looked splendid in the battle-field—the lord who was a thunderbolt to the enemy, the best and the noblest among men, cupid incarnate to the women, kith and kin of the cowherds, chastiser of the wicked kings, a loving child to his parents, Yama to the lord of Bhojas³ as ordained by fate, the transcendental soul for meditation on the part of Yogins.⁴

2. Salutation to lord Nārāyaṇa,⁵ the source of the universe. After paying due homage to the lord, I shall narrate his story.

3. The great sages, Śaunaka and others preached spirituality and practised penance in the holy region of Naimiṣa.⁶

1. *Vṛṣṇānām pati*—lord of the descendents of Vṛṣṇi, an ancestor of lord Kṛṣṇa.

2. *Balarāma*—The elder brother of Śrī Kṛṣṇa, son of Vasudeva and Rohiṇi was the incarnation of Śeṣa, the serpent chief.—*PE.*, p. 99.

3. *Bhojas*—a branch of Yadu dynasty inimical to the Vṛṣṇis.

4. Lord Kṛṣṇa is called the greatest of Yogins (*Yogīśvara*).

5. Lord Viṣṇu is called Nārāyaṇa because he abides in the waters of the ocean :

आपो नारा इति प्रोक्ता आपो वै नरसूनवः ।

ता यदस्यायनं पूर्वं तेन नारायणः स्मृतः

Manu I. 10.

6. *Naimiṣa* or *Naimiṣa*, mod. Nimsar. It is situated in the Sitāpur district in the Uttara Pradesh, on the left bank of the Gomati river. The place is so called because the rim (*nimi*) of the revolving wheel of virtue was shattered here and Virtue had to make a permanent abode in the region (*Vāyu* 2.7). Or the place is so called because here an army of asuras was destroyed by the sage Gauramukha in a twinkling of an eye (*Varāha*

4. They had conquered their senses, regulated their diet, were devoted to truth. They worshipped Viṣṇu, the primeval preceptor of the universe with supreme devotion.

5. Versed in the knowledge of śāstras, invested with supreme glory they meditated on brahman—the eye of the universe and practised penance in the Naimiṣa region.

6. Some worshipped the lord of sacrifices with sacrifices. Some worshipped the lord incarnate of knowledge through knowledge. Some worshipped him with supreme devotion.

7. Once upon a time, the sages held a council with a desire to ascertain the means of Dharma, Artha, Kāma and Mokṣa.¹

8. Twenty-six thousands of sages reputed for their self-control gathered there. They were accompanied by their disciples and disciples of disciples who could not be counted in number.

9. The pure-souled sages of great lustre who were devoid of malice and attachment assembled there to devise ways for the welfare of the people.

10. How can we create the people's firm devotion for lord Hari? How could our threefold activity bear fruit for the welfare of the world?

11. The sages were eager to put up such queries to Śaunaka. He, the wise man, could very well guess their anxiety. With hands joined in reverence and head bent as a token of modesty he said in reply.

Śaunaka said :

12. In the holy hermitage of the Siddhas² there abides Sūta who is well versed in the Puranic lore. He, the best of

Purāṇa). On the authority of the Matsya Purāṇa A.A. Borooah (Ancient Geography of India) places it about the confluence of the Gomati and the Ganges. It was sacred in the Kṛta age, as Puṣkara in the Tretā, Kurukṣetra in the Dvāpara and the Ganges in the Kali age.

1. *Caturvarga*—four ends of human life taken collectively are called *Puruṣārtha*.

2. *Siddhas* : Some divine beings of great purity and holiness characterized by eight super natural faculties (siddhis), viz. aṇimā, laghimā, prāpti, prākāmya, mahimā, Iṣitva, Vaśitva and Kāmāvasāyitā.

the self-controlled, is the disciple of Vyāsa. He will answer the queries to your entire satisfaction.

13. Let us put our queries to him. Thus, Śaunaka, accompanied by the sages, went to the hermitage of the Siddhas.

14. Śaunaka and the Naimiṣa-dwelling sages approached Sūta and put their queries to him when they found him in proper mood.

The sages said :

O you of good vow, please know that we have come to you as guests and we expect that you will receive us as such.

15. By what means and in what manner with sacred ablution, gifts, etc. shall lord Viṣṇu be worshipped so that he may be gratified thereby.

16. Please tell us your conclusive answers to our query so that they may serve as the means of our final release.

Sūta said :

O sages, listen, I am going to tell you my conclusive answers to your queries.

17. Having paid homage to lord Viṣṇu, Lakṣmī, Vāyu, Bhārati, Śeṣa, the preceptor Vyāsa and lord Kṛṣṇa I shall answer your queries as far as I understand.

18. There is nothing equal to Nārāyaṇa, nor has it been nor would it be. In this faith, I accomplish my task, achieving purpose.

Śaunaka said :

19. O noble Sūta, please tell us why homage is paid to lord Viṣṇu at the very beginning. O you of good vow, do also tell us about the proper procedure of reciting a Purāṇa.

20. You have paid homage to lord Viṣṇu, Lakṣmī, Vāyu, Bhārati and Vyāsa. Why this order in paying homage ? O Sūta of blessed virtue, let us know the reason thereof.

Sūta said :

21. Viṣṇu shall be worshipped at the outset—He who is knowable through the Vedas, Śāstras and Purāṇas. He alone

is the source of energy and lumination. He alone is worthy of our praise.

22-23. He is the supreme deity, superior to the gods. He alone is worthy of adoration, not Śiva or others. The arrogant people who bypass Viṣṇu and pay homage to Śiva, Gaṇeśa, Caṇḍikā, Reṇukā, Sūrya, Bhairava, Vāyu, Sarasvatī, Pārvatī and Lakṣmī are a-Vaiṣṇavas, i.e. averse to the worship of Viṣṇu.¹ The sages have proclaimed thus.

24-25. Hence, one should not bow to each deity separately, for they are not satiated by individual worship. Whatever worship is rendered unto them they reciprocate partially and at the same time dedicate that worship to the supreme lord Viṣṇu adored by Lakṣmī and others.

26. O lord of birds, these deities should neither be worshipped nor saluted by brahmins and other castes desirous of salvation, for they are the source of trouble here and hereafter. They can grant the worshipper the dark, inferior regions.

27-28. People in any stage of life² should not worship them even in adverse circumstances. Those who for the accomplishment of desire worship Lakṣmī, Brahmā, Śiva, Indra, Yama, undergo great hardships, great calamities, foul diseases such as leprosy, fistula. Those who vow to Brahmā, Rudra, Vāyu and other gods, excluding Viṣṇu are called a-Vaiṣṇavas.

29. O great sages, I shall tell you an important secret which you should keep close to the heart and not divulge to any other. O brahmins, you should worship the image of Vāyu³ and not the image of Brahmā, Rudra, or other deity.

30-32. When at worship, you should set up an image of Vāyu, the symbol of Viṣṇu at an appropriate place. You

1. This shows the sectarian character of this Kāṇḍa.

2. The life of a twice-born is divided into four stages, viz; Brahmacharya, Gārhasthya, Vānaprastha and Sannyāsa; each consists of a period of twenty-five years, the total extent of the period being one hundred years. *Śatdyur vai Puruṣaḥ*.

3. The deity Vāyu is identical with Viṣṇu. When the worship of a deity other than Viṣṇu is forbidden, that of Vāyu is allowed. Vāyu is a symbolical representation of Viṣṇu.

should worship Viṣṇu, the lord of Lakṣmī, in the appropriate manner. You should thereafter worship the image of Vāyu with the remains of gifts. The stupid people who worship Vāyu and the rest with fresh garlands, incense and sandal but not with the remains considerably suffer here and hereafter. There is no doubt in this. As an expiation, they should recite Svasti mantras¹ and meditate upon Viṣṇu.

33. The stupid who bow to the images of Śiva, Vāyu and others set up by the hypocrites, the followers of Tāmasa god Rudra² for the attainment of desire suffer eternally.

34. If the best of brahmins have set up an image of Vāyu, one should pay homage to the same. If with the remains of offering made to Viṣṇu, Vāyu is worshipped, there is not in the least any fault.

35. Vāyu, the father of Hanūmān,³ is the preceptor of all. Hanūmān is the regular worshipper of Rāma. Knowing this, one should pay homage to Viṣṇu as well as Hanūmān, the offspring of the great god Vāyu.

36-37. There is no other way of paying homage, O best of brahmins, you all should keep this as a guarded secret.

The devotees of Viṣṇu or the followers of the sect should pay homage to Viṣṇu and Viṣṇu alone. By doing so, in an appropriate manner they can acquire virtue.

38. Those who do not worship, even in adversity, any god other than Viṣṇu are the true devotees of the lord. Those whose minds are diverted to other gods are not the real devotees in any sense. You should not entertain any doubt in this respect.

39. The learned declare those Purāṇas to be sacred or worth hearing which preach the cult of Viṣṇu from beginning

1. VS. 36.17.

2. Rudra. Rudras, eleven in number, are the inferior manifestations of Śiva who is the head of the group. Emanated from the fire of fury of Brahmā he is possessed of *Tamoguna*.

3. In fact Hanūmān was a foster-child of Vāyu. His actual parents were lord Śiva and Pārvatī.

to the end. In the iron age, such Purāṇas are welcome to attain popularity among the masses.

40. There are a number of Purāṇas which preach respective dharmas to the four castes. Stupid people accept their verdict and feel jealous of one another.

41. There is no deity equal to Viṣṇu, no preceptor equal to Vāyu, no place of pilgrimage holier than the bank of the Ganges, no devotee of gods equal to the devotee of Viṣṇu.

42. The Purāṇas devoted to Viṣṇu are called sāt̥tvikas.¹ These should be preached to the people but not others which cause suffering.

43. In the Kali age, only three principal purāṇas are devoted to Viṣṇu. Among these the Bhāgavata Purāṇa renders more good to the people.

44. The Bhāgavata Purāṇa opens with the description of the origin of the universe, Viṣṇu, Brahmā, Rudra and others.

45. The wise declare knowledge to be manifold, consisting of various grades—high, low and middling. All that knowledge is found in the Bhāgavata Purāṇa. Hence, Bhāgavata is the highest of all Purāṇas.

46. The Viṣṇu Purāṇa comes next, then comes Garuḍa. The three are principal Purāṇas in the Kali age. Garuḍa contains some additional matter.

47-48. O brāhmaṇas, listen to that speciality. The Garuḍa Purāṇa is divided into three parts. The first part is called Karma Kāṇḍa², the second Dharma Kāṇḍa³ and the third Brahma Kāṇḍa.⁴ Among these the third part is the best.

1. The Mahāpurāṇas are classified into three categories—Vaiṣṇava, Brāhma and Śaiva. The Purāṇas glorifying Viṣṇu are styled as Sāt̥tvika; those glorifying Brahmā as Rājasa and those glorifying Agni and Śiva as Tāmāsa. According to this description the eighteen Mahāpurāṇas can be classified into Sāt̥tvika, Rājasa and Tāmāsa as under.

Sāt̥tvika : Bhāgavata, Viṣṇu, Garuḍa, Matsya, Kūrma, Vāyu.

Rājasa : Skanda, Padma, Vāmana, 'Vārāha, Agni, Bhaviṣya.

Tāmāsa : Brahmāṇḍa, Liṅga, Brahmavaivarta, Mārkaṇḍeya, Brahma, Āditya.

Garuḍa mentions Āditya instead of Nārada.

2. The same as Ācārakāṇḍa.

3. The same as Dharmakāṇḍa.

4. The same as Mokṣakāṇḍa.

Listening to this part grants virtue which is equal to the virtue of listening to complete Bhāgavata.

49. When the third part is recited one obtains merit equal to the merit of reciting the Vedas. There can be no second thought in this respect.

50. O brahmins, by listening to the third part of the Purāṇa one obtains merit equal to that one obtains by reciting and understanding the same. Mere recitation awards one-tenth of the merit which accrues to the person who listens to and understands the same.

51. Next in order of merit is the Matsya Purāṇa, then comes Kūrma Purāṇa, then Vāyu. These three are also Sāttvika Purāṇas. O best of sages, in the sixfold series of Sāttvika Purāṇas, there is lot of knowledge to be discovered.

52. Among the Sāttvika Purāṇas, Matsya and Kūrma are inferior, Vāyu is middling. Viṣṇu and Bhāgavata are superior.

53. Skanda, Padma, Vāmana, Varāha, Agni and Bhaviṣya are Rājasa Purāṇas. Each of these contains sections on the Rājasa and Tāmasa material.

54. They are Rājasa, Rajas being prominent in them. Those seeking for release should not listen to these sections. Only the Sāttvika part among these Purāṇas should be listened to—that provides merit equal to that of listening to Garuḍa.

55. Brahma, Brahmāṇḍa, Brahmavaivarta, Liṅga, Mārkaṇḍeya and Āditya are the Tāmasa Purāṇas. Parts of these Purāṇas are sāttvika and rājasa.

56. They should not be listened to by the seekers of truth, for they are Tāmasa. O best of sages, there are Sāttvika portions in them, listening to which accords merit equal to the merit of listening to Garuḍa (in part).

57-59. Smaller in size are the Upapurāṇas¹ which are eighteen in number. Among these, Viṣṇudharmottara,

1. On the nomenclature of the *Upapurāṇas*, authorities differ. PE. designates the eighteen Upapurāṇas as under:

(1) Sanatkumāra, (2) Nārasimha, (3) Nāradiya, (4) Śivadharmā, (5) Durvāsas, (6) Kāpila, (7) Mānava, (8) Uśanas, (9) Vāruṇa,

Bhāgavata,¹ Tattvasāra, Nṛsiṃha, Vāyu and Haṁsa are Sāttvika, undoubtedly. By listening to these one secures half of the merit one would receive by listening to Garuḍa.

60-63. Bhaviṣya, Brhannārada and Laghunārada consisting of a dialogue between Yama and Nārada, Kārttika Purāṇa and Brhad Brahmāṇḍa are the Rājasa Purāṇas. By listening to these one gets full enjoyment. One gets one-fourth of the merit one would obtain by listening to Garuḍa. The wise have declared thus. Bhāgavata, Śiva, Nandī, Pāśupata, Raiṇuka, Bhairava are Tāmasa Purāṇas—so declare the wise who are conversant with the cult of Viṣṇu.

64. Listening to these Purāṇas imparts merit equal to $\frac{1}{4}$ of the merit accruing from listening to Garuḍa. Bhāgavata is the best of all Purāṇas.

65. By reciting the Purāṇa one gets merit equal to that one would get by reciting the Vedas. One who hears the Purāṇa recited gets half of the merit one gets by hearing the Vedas. If one hears the Purāṇa recited and understands what he hears gets tenfold the merit of the one who hears the Vedas and understands them.

66-67. The reciter (who understands the meaning) gets twice that merit and the commentator or expositor gets even more.

The wise declare that the Purāṇa is equal to the Vedas in the weightiness of purpose and the greatness of glory. It is more valuable than the Vedas so far as the meaning is concerned. This is declared by those who understand the mystery of Viṣṇu.

68. The wise declare that the praise of Viṣṇu and the thousand appellations of the deity recorded in this Purāṇa are

(10) Kālikā, (11) Sāmba, (12) Saura, (13) Āditya, (14) Māheśvara, (15) Devībhāgavata (16) Vasiṣṭha (17) Viṣṇudharmottara (18) Nīlamata. Other authorities replace Nāradya, Āditya, Vasiṣṭha and Nīlamata by Pārāśara, Nārada, Bralmāṇḍa and Sāmba.

The Garuḍa mentions *Tattvasāra*, *Vāyu* and *Haṁsa* among the Upapurāṇas.

1. By 'Bhāgavata' Devī bhāgavata is meant.

the best among those who can bestow merit. Listening to the two obtains tenfold or more merit one earns by hearing the Bhārata.

69. In Bhāratavarṣa¹, in the golden age (*satya-yuga*), the daityas² are born in the brahmin families. They take some Verses out of the Bhārata consisting of 6000 verses and replace them by new ones.

70. The sage Vyāsa (the author of this Purāṇa) paid homage to Viṣṇu and composed among the Purāṇas the Bhāgavata Purāṇa, at first, in the glorification of Lord Viṣṇu. Thereafter he composed Garuḍa.

71. Garuḍa is one of the principal Purāṇas as declared in the Śāstras. There is no Purāṇa equal to Garuḍa in the exposition of Vaiṣṇava cult.

72. As Viṣṇu is the best of Gods, as Sudarśana³ is the best of missiles, as the horse sacrifice⁴ is the best of sacrifices, as Rudra is the best among the inferior deities.

73. As the Ganges is the best among the rivers, lotus among the water-plants, Vāyu among the superior deities, so Garuḍa is the best of all Purāṇas devoted to the cult of Viṣṇu.

1. Garuḍa (1.54, 13-14) speaks of Bharata, son of Rṣabha and Merudevi. *Bhārata* (derived from Bharata) is the southern Varṣa Jambūdvīpa.

2. The terms, Daityas, Dānavas, Asuras denote peoples originally (AIHT, pp. 290-291) and refer to human beings. As the people deviated from the prescribed rules of conduct they were called by such appellations which denoted hatred, opprobrium and abuse.

3. This discus-weapon produced by Viśvakarman was given to Mahāviṣṇu to be used by him to destroy the enemies (Viṣṇu P. Aṁśa 3 Ch. 2). According to another account the fire-god gave the discus-weapon to lord Kṛṣṇa to fight against Indra.

4. On the efficacy of *Aśvamedha* (horse-sacrifice) see *Manusmṛiti* :

यथाश्वमेधः क्रतुराट् सर्वपापानोदनः । ॥.261

The sacrifice was regarded as a symbol of sovereignty and power. The performer of the sacrifice let loose a horse to wander at will for a year, attended by a guardian. When the horse entered a foreign country, the ruler was bound either to submit or to fight. In this way, the horse returned at the end of a year, with the guardian obtaining or enforcing the submission of princes whom he brought in his train. After the successful return of the horse, the horse was sacrificed amidst great rejoicings.

74. In the Garuḍa Purāṇa, Viṣṇu is the principāl deity. Being worthy of praise and easy to approach he should be honoured and worshipped at first.

75-76. After Viṣṇu comes the blissful Lakṣmī who is equally worthy of honour and worship.

O best of brahmins, then comes Vāyu, the noblest and the best among the brahmins and the lord of aspirants of Viṣṇu. He should be worshipped when the recitation of a Purāṇa begins.

Next, the Goddess Bhārati should be worshipped as she represents the Goddess speech itself.

77. Next, among men, the sage Vyāsa, the author of the Purāṇas should be worshipped. Being the devotee of Viṣṇu he is entitled to worship.

Śaunaka said :

78-79. How is it that the Sage Vyāsa comes last in the list of those who are worthy of worship. O you of good vows, tell us the reason thereof.

Sūta said :

80. Homage should be paid to Vyāsa at the end while homage is rendered to Viṣṇu at the beginning. Viṣṇu is the principal deity in the Purāṇas and Vyāsa the incarnation of speech—words and their meaning. Vyāsa cannot be equated with Viṣṇu.

81. O best of sages, out of regard for you, I shall tell you the reason thereof. In the Purāṇas dominated by Tamogūṇa, Vyāsa is eulogized as a great sage.

82. Enticed by the knowledge of this fact, the asuras and their followers who worship Vyāsa at first in preference to Viṣṇu enter the region of pitch darkness. Hence, Vyāsa is worshipped at the end. This knowledge is the secret of secrets which should be kept close to the heart.

83-84. Whoever is said to be worthy of homage, should not be accepted as such, for Viṣṇu alone is worthy of worship.

85. Viṣṇu and Vyāsa are identical. The Smṛtis declare that Vyāsa resembles Viṣṇu in many respects.

86. The three—Vāyu, etc., are declared to be worthy of worship.

87. In lightening the burden of the earth, Hanūmān¹ the son of Māruti is the principal organ of Viṣṇu.

88. Bhārati (also called Sarasvatī), identical with speech, is the second organ. Śeṣa² is the third organ. The trio is not treated on equal terms with Viṣṇu.

89. They who are declared to be principal deities are worthy of worship. Vāyu and the rest are secondary, hence they are not to be worshipped (on equal terms with Viṣṇu).

90. Among Bhīma³ and others Bhīṣma⁴ and Droṇa⁵ are the principal. The noblest of men they are worthy of worship. Thus I have told you about the relative status of the gods who are more or less worthy of worship. What else do you wish to hear.

CHAPTER TWO

Purāṇic Trinity : Brahmā, Viṣṇu, Śiva : Their respective roles

Śaunaka said :

1. Please tell us how the lord created gods out of the constituents. O sage, I am not aware of the serial order of creation and their traits distinguishing one another.

2. Thus spoken to by Śaunaka, Sūta said in reply.

1. *Hanūmān*—The son of Añjanā by god wind¹ or Marut. For a different version, see note 3, p. 959.

2. *Śeṣa*—a celebrated serpent chief having one thousand heads and represented as forming the couch of Viṣṇu or as supporting the entire world on his head.

3. *Bhīma*—third among the sons of Pāṇḍu. In age he was junior to Yudhiṣṭhira and Arjuna and senior to Nakula and Sahadeva.

4. *Bhīṣma*—son of Śantanu and Gaṅgā was the ancestor of Pāṇḍavas and Kauravas and fought on the side of Kauravas.

5. *Droṇa*—taught the Kauravas and Pāṇḍavas the science of arms and archery. He fought for the Kauravas but was killed by trickery.

Sūta said :

O best of brahmanic sages, you have put a pertinent question to me.

3. Garuḍa had put the same question to Viṣṇu. I shall tell you, O pious one, what Viṣṇu had proclaimed to Garuḍa.

Garuḍa said :

O blessed one, of the nature of existence, consciousness and bliss, please tell us how this universe came into being ?

4. When the process of creation is revealed, your excellence is manifested. I shall like to know the relative superiority of the gods, Brahmā, Viṣṇu and others.

5. What are the means whereby one can attain *mokṣa*. Thus questioned by Garuḍa lord Kṛṣṇa spoke in reply.

The lord said :

6. The eternal, indeclinable Viṣṇu is of the basic form. Because he is all-pervasive, his incarnation as Kṛṣṇa is known as complete.

7. Manifested in multiforms he becomes one at the time of dissolution.

8. There too, there is a demarcating line. He, the supreme reality, should be known by all means.

9. By knowing him as many, in different forms or many and-one or by observing his different traits, forms or components such as existence, consciousness and bliss, one is absolved of *tamas* immediately.

10-13. When the hour of dissolution arrives, O best of birds, the forms of Viṣṇu that were manifest in different individuals assemble in the all-embracing body of Viṣṇu. O bird, they are united with the root.

If Viṣṇu becomes one with his reflection *jīva*, then how can *jīva* remain dependent on Viṣṇu.

14. Thus they explain the meaning of *pratibimba*. The difference between the two—reflected and reflection—is obvious therefore.

15. Kṛṣṇa, Rāma and others of equal cadre are the emanations of basic reality. Though they manifest in different forms, they are not to be thought of as separate.

16-17. Those who are in search of reality should note a special point. Jīvas are related to the root only partially. They stand as Jīvas distinct from the root.

18. The knowledge of the root is essential. Those who are not aware of the root are asuras. They think that by illusion, the non-dual entity shows many forms as reflections in the mirror.

19. But this sort of thinking takes them to the region of pitch darkness.

The marks that distinguish Self from Supreme self are twofold: internal and external.

20. The external marks disappear as the material dissolves. The internal difference remains even in the state of release. If both the internal and external differences disappear (there being non-dual brahman in existence), how can there be a difference due to reflection and the thing reflected?

21. The distinguishing mark of the self going to be released is consciousness or awareness (*cit*). The distinguishing mark of the Self going to hell (region of darkness) is suffering

22. For the Jīva who is prone to migrate, the distinguishing mark is mixed (*cidrūpa* and *duḥkharūpa*). The grass body is an external appendage for the seeker.

23. As the evil-minded asuras often cause distress, Viṣṇu feels distressed on that account. Thus the nature of the lord being none other than distress itself, the lord acquires nature of reflection.

24. One should note the distinguishing mark of the lord's reflection in the daityas.

25. Among the divine forms as that of Sūrya or of human forms as that of Sītā, there is not in the least any difference internal or external.

26. He who ponders over the difference goes to hell. The image of an object or a person reflected in the mirror is always akin to the object or person reflected.

27. At the hour of dissolution, O best of birds, the *Jīvas* in the form of lord's reflection do not merge into lord.

28. Not even the slightest doubt be entertained, O son of Vinatā, about the non-difference between reflection and the object reflected.

29-30. When the hour of dissolution arrives the lord sleeps in the ocean keeping *Jīvas* in his belly, also the released souls, *Brahmā*, *Maruts*, etc, as well as those going to be liberated, those present in hell, those who are likely to fall, those who are stationary, those who rotate on the wheel of life and death, those who are wild beasts, bears, etc.—Keeping all these in the belly the lord sleeps in waters for duration of a *Kalpa*.¹

31. *Lakṣmī* corresponds to knowledge embodied in the *Vedas*. She is nourished by devotion to *Viṣṇu*. She exhibits devotion to *Viṣṇu* by the movements of her body and offers homage to the lord.

32. There was nothing but *Viṣṇu* and *Lakṣmī* as the creation came into being.

33. The goddess *Lakṣmī* served as a couch to the lord. She was her lord's abode. Among the females she was the first who praised the lord thus.

34. In your excellence, you exceed all. None is comparable to you, none excels you. You alone are the non-dual *Brahma*. The term is applicable neither to *Brahmā* nor to *Lakṣmī* nor to *Rudra* nor to *Bṛhaspati*.

35. The term is applicable primarily to *Viṣṇu*. It is secondarily applicable to *Brahmā*, *Rudra* and others. Being the store-house of endless merits *Viṣṇu* is called *Brahma*.

36. Other gods contain no fulness of merits, hence they are not called *Brahma*.

37-38. They are non-eternal in relation to space or time. No problem could have arisen, were they found eternal in all respects. But the problem stands, for *Brahmā* and other gods are not eternal due to the shortage of their merits.

1. *Kalpa*—A day of *Brahmā* consisting of 1,000 *Yugas* or fourteen *Manvantaras*, being a period of 432 million years of mortals.

Though I am comparable to lord Vāsudeva, in respect of eternality in relation to time and space, I am not equal to him in the fulness of merit. The Vedas declare your manifold merits which in all authoritative texts remain uncontradicted. Your merits are endless, some being manifest and some hidden.

39-43. Therefore, we are unable to evaluate your merits. Neither I, nor Sarasvatī¹, Śiva, Rudra, Satī, the daughter of Dakṣa, Pārvatī the daughter of Menakā or Menā, Indra, Indrāṇi, Agni, Yama, Nārada, Bhṛgu, Vasiṣṭha, Gaṇeśa, Bali, Virāṭa, Bhūman², Śamī, Kaseru, Kinnara, manes, gods, Gandharvas³, Tuṣyas, kings and their proteges can praise your Virtue.

Brahmā is inferior to me by crores of merits. Vāyu being equal to Brahmā is inferior to me by the same number.

The two are equal to each other in the matter of detachment, in their devotion to Viṣṇu, in their courage, stability, life, strength, restraint and intellect from the origin to the dissolution of the universe. The two are inseparable in the exercise of their power or support.

44. The Vedas equate Viṣṇu with Brahma in support of the universe. They declare Vāyu as Jīva the life principle of the universe. Brahmā cannot function as the creator without the support of Vāyu.

45-46. Vāyu cannot function without the support of Brahmā. They support each other in activating the universe. Their mutual superiority can very well be evaluated by taking recourse to time.

When lord Brahmā controlled the principle of intellect from activating material creation lying dormant in the universal egg, Vāyu was unable to set it in motion. The evolution of the universe was the event of later date.

1. *Sarasvatī*—the daughter of Brahmā was born from his mouth. Brahmā fell in love with her. She tried her best to avoid him but found escape impossible. She yielded to his desire. As a result a son called Virāṭ was born to them. PE., p. 696.

2. *Bhūman*—Earth.

3. *Gandharvas*—a class of demi-gods, regarded as the singers or musicians of gods.

47. The honourable Sarasvatī was born after Brahmā had completed his one year. When ten years were completed, the honourable Vāyu came into being. In the material world, Vāyu is inferior to Viṣṇu. But, their coordination does not suffer by this inferiority.

48. Sarasvatī was born after Brahmā completed a year. Sarasvatī is therefore inferior to Viṣṇu in respect of time. Vāyu is much more inferior in the same respect.

49. After Vāyu had completed a year Vāk was born. As it was born after, it perished early.

50. Śeṣa, the lord of snakes, Indra, and Rudra—the three are equal in knowledge, strength and spirit. Still they are inferior to each other in respect of time. They last for two thousand divine years.

51. Śeṣa, Rudra, Brahmā and Vāyu are of equal cadre and equal efficacy in the process of evolving the material creation. They are inferior to one another only in respect of time. But this inferiority should be totally ignored.

52. Vāruṇī, Pārvatī and Sauparnā—the three were born after ten years. They should be treated at par with Sarasvatī and Bhārati.

53. Indra is superior to Rudrānī (wife of Rudra). This knowledge is always gainful. Possessed of this knowledge one is called the knower. He alone has the knowledge of the Vedas.

54. One who is ignorant of different traits of gods is not the knower of the Vedas. He is merely a Vedavādin, not a Veda-pāṭhaka.

55. Whatever syllables of the Vedas are repeated by men of three castes, constitute the very names of Hari which are ever dear to him.

56. Hari is my master. I am a life-long slave of Hari. Brahmā and other gods are my life-long preceptors.

57. The Vedas declare Hari as the lord of all. He who learns the Vedas with this knowledge is the best of the twice-born.

58. He alone is the knower of the Vedas. Other than him is only a Veda-vādin who carries the burden of the Vedas on his shoulders.

59-60. Men possessing knowledge of *brahman* (Supreme reality) and that of the supreme text (viz., the Vedas) speak to each other thus—Veda is water wherein abides Viṣṇu. Men of teaching and other professions incur countless sins which out of compassion, he condones if they utter his three names.

61. The Supreme lord, when he observes that a guiltless person, with an honourable place in society, has committed a sinful deed, is extremely irritated and howls at him.

62. O Govinda, you can be realized only by means of true knowledge, not by any other means. You are of the nature of bliss. Rise, O Keśava and be favourable to me. O lord, you have the power to create as well as dissolve the Universe.

63. You generate Brahmā and urge him to create the Universe. You generate Rudra and urge him to dissolve it. You observe god Brahmā, Śeṣa and the rest who are worthy of approach.

64. Rise up, O Hari, that are ever watchful. Deprived of true knowledge and engrossed in worldly affairs from *katpa* to *kalpa*, I undergo tortuous pains of unbearable suffering, O lord.

65. O Hari, you are of the nature of consciousness (*cit śakti*). You throw sinful daityas and evil minded persons in the dungeon full of intense darkness. They say you are of the nature of suffering, O Hari, since you are distressed by that act of yours.

66. Rise, O Nārāyaṇa, Vāsudeva, Kṛṣṇa, Acyuta, Mādhava, Vaikuṇṭha, lord of Lakṣmī, of compassionate nature. Homage to you.

67. Rise, O lord of Madhu, lord of Sarasvatī, Lord of Rudra, lord of Ambikā, lord of the moon, lord of Śacī, lord of the brahmins, lord of devotion, lord of cows, Rise, O lord.

68. You that are fond of śāstras, rise up. You that are fond of Ṛk hymns rise up. You that are fond of Yajus rise up. You that are a primary cause and fond of Sāman, rise up. You that are the enemy of Mura¹ and fond of Atharva lore, rise up.

1. *Mura*—the asura born to Kaśyapa prajāpati of his wife Danu. It was at this time that lord Kṛṣṇa, the incarnation of Mahāviṣṇu attacked Prāgjyotiṣa, the capital city of Asura Naraka. Mura went to help his friend Naraka. In the fight that ensued, Naraka and Mura were slain by Kṛṣṇa. PE. p. 511.

69. You that are of primeval form, you that are fond of prose, you that are of variegated form, you that are fond of praise, you that are lord of Lakṣmī, we please you with melodious song. Rise, O lord, rise immediately.

CHAPTER THREE

Creation of the universe : Variations due to difference in Guṇas

Lord Kṛṣṇa said :

1. God Viṣṇu had a desire to create beings worthy of creation, to release beings worthy of release. Viṣṇu ever cherishes such desires, though the expression of such desires is expressedly material.

2. Hari assumed a material form and swallowed darkness. That form of the lord they declare to be material. Those who do not know this enter the pitch dark region.

3. The incarnations of lord Viṣṇu are perfect. Perfect is that supreme form. Perfection begets perfection.

4. Superiority and inferiority rest on personality, not on the facilities of Space and Time.

5. The Supreme lord is full. The Super-imposed universe is full. When the Super-imposed full is taken off that which remains is also full.

6. It has become a custom to say that he incarnates in the person of Kṛṣṇa for lightening the burden of the earth. There can be no dissolution of the world without his wishes.

7. Too much effort should not be made for realizing Self. Too much effort made for self-realization occasions trouble. Too much effort leads to certain disease, it is certain.

8. The teacher and the disciple should make common effort to know what it is possible to know. The teacher and the disciple who work together in that direction can rightly be called by those designations.

9. O son of Vinatā, those who think upon the lord as Supreme Reality are the teacher and the taught in the right sense of the word.

10. They say there is no harm to cut jokes with the teacher, if the joke is simple enough.

11. If the disciple cuts joke with the teacher out of ridicule or rage, if the teacher makes an ironical remark—the disciple and the teacher go to hell where they stay as long as the moon and the stars shine in the sky.

The High-Souled red-eyed Hari, possessed of strong semen, deposited his energy in Māyā consisting of three guṇas with an auspicious force.

Garuḍa said :

12. O Hari, please tell us about the nature of your energy and its constituents. Is that energy the very nature of yours or is it a separate entity? Tell me, O lord, as you know the truth.

Lord Kṛṣṇa said :

13. O son of Vinatā, the energy which lord Hari deposited in Māyā is the very nature of the lord. The wise who know the truth have declared thus.

14. They have also declared that the energy being material is a separate entity, like the lotus in the navel of Viṣṇu. This fact is not detrimental to the concept of the lord being full of energy, as the lord is the very form of knowledge.

15. Lord Vāsudeva is of the nature of energy everywhere and in all times. O lord of birds, if he were not possessed of energy he would not be both Īśvara and Puruṣa.

16. The people in general regard him as twofold : of the form of male and of the form of female. The two should not be considered to be separate entities, O lord of birds.

17. If the lord were separate from the female form, O lord of birds, how could the woman be his reflection.

18. Hence, the female is inseparable from the male form. The two forms constitute the very nature of the lord. This should not be taken otherwise.

19. The neutral form is alien to his nature. It is the effect and not his real nature. It is not present in Hari, O lord of birds. Know that in the form of Hari there is reflected the form of Lakṣmī.

Garuḍa said :

20-21. The contact of a woman with a woman is futile. So say the wise. The female form being the mirror, how can there be reflected another female form ? How could the female form abide in the female form. What is the reason thereof. Tell me, O lord.

Lord Kṛṣṇa said :

22-23. Lord Viṣṇu assumes different female forms, O lord of birds. How can it be possible that Lakṣmī (a female form herself) may not be reflected therein, since she, the eternal one, being inseparable from the lord is always at his service in her many forms.

24. Hence, it is the separation from her lord (and not her union with him) that can be the object of doubt on the part of the disciple.

O Garuḍa, lord Viṣṇu can never remain without Lakṣmī who is ever devoted to his lotus-feet.

25. Those seeking for release should know that Lakṣmī can never remain without Viṣṇu in any space or time.

26. Lord Viṣṇu deposits energy in her to further growth of creation. The asuras hold that energy is the magical power of the lord. But they are fools who ignore reality and as a result enter the region of pitch darkness.

In fact what we call Māyā is nothing but Prakṛti (the primordial nature) invested with subtle form that is different from magic.

27. They should know that Lakṣmī is the very Self of Lord Viṣṇu who deposits energy in her. The union of the two is not without a purpose.

28. She is beginningless, eternal and truthful. How can she be a fake, O lord of birds ? Prakṛti is eternal truth though not manifest in distinct form.

29. But if she be an empirical reality, how can she be eternal and if she be non-eternal, O lord of birds, how can she be the cause of creativity in her subtle form ?

30. If she be the cause of creativity in the subtle form, who can be the cause of creativity in the gross form ?

31. If you say: By the power of illusion, Viṣṇu manifests himself in many forms. But when illusion disappears by knowledge, the universe (of various forms) is absorbed in Viṣṇu. O lord of birds, hear, I shall produce an argument.

32. Hari, being omniscient, how can ignorance abide with him? As darkness cannot co-exist with the sun, there can be no ignorance co-existing with the lord.

33. Hence, the lord is not associated with Māyā. If that were so, O lord of birds, how could we explain the difference between the omniscient lord and the lord of limited knowledge.

34. How could the Vedas declare the identity of the two who are of contrary nature. Not circumscribed by space and time, the creator of the universe is omnipotent and is above all sorrows.

35. The individual soul, on the other hand, is the creator of a small world, being prone to sorrows and afflictions of births. The two are contradictory in nature and appear to be distinct. Such is the power of illusion of the magician lord.

36. The devotees of Viṣṇu and their followers are exempt from censure and reproach. He who bears malice to them cannot receive the pleasure of Viṣṇu. Even in the state of release he cannot enjoy perfect bliss.

37. Those who perceive a difference between the Supreme and the subservient Self become subject to reproach and are overpowered by suffering and afflicted by affliction. They enter the region of pitch darkness whence there can be no return.

38. O lord of birds, the primordial nature (Prakṛti) is subtle in form. It has the nature of eternal truth as are the infinitesimal particles of space, time, air and other elements.

39-40. The seekers of eternal wisdom should know that the material objects consist of infinitesimal particles. You should

know, O bird, that in the categories of the material objects there is a category called Viśeṣa¹ of which the final Viśeṣa is the paramāṇu.²

Garuḍa said :

41. O Kṛṣṇa, O Mādhava, O lord of Sātvatas,³ you say that the ultimate particle of a substance is paramāṇu.

42. It is still not clear to me. The ultimate particle is indivisible (the other particles are divisible). That which is divisible cannot be ultimate particle. This view is invariable, so it appears to me.

Lord Kṛṣṇa said :

43. There are experts who can perceive the divisible particles of a substance but not the ultimate particle.

44. The sages declare the ultimate particle to be Viśeṣa. Following the view of ancient sages, the philosophers Kaṇāda⁴ and Gautama,⁵ O lord of birds, have indorsed that the ultimate Viśeṣa called Paramāṇu is indivisible.

45. The infinitesimal particles are divisible. Those who declare them indivisible are totally wrong in their view. Therefore, O son of Vinatā,⁶ the particles are divisible in many parts.

1. *Viśeṣa*—a particular or an eternal distinguishing mark of each of the nine dravyas.

2. *Paramāṇu*—the thirteenth part of the atom of dust which is seen moving in the sun-beam :

जालान्तरगते रश्मौ यत्सूक्ष्मं दृश्यते रजः ।

तत्र त्रिंशत्तमो भागः परमाणुः स उच्यते ॥

3. *Sātvatas*—a family of Yādava race whose founder was Yadu, son of King Yayāti. King Sātvata founded a branch of the Yādavas after his name. He had four sons : (1) Bhajin Bhajamāna, (2) Devavṛdha, (3) Andhaka Mahābhoja and (4) Vṛṣṇi. Kṛṣṇa, the celebrated hero of the Mahābhārata was born in the Sātvata-Vṛṣṇi family.

4. *Kaṇāda* or *Kaṇabhuj* or *Kaṇabhakṣa*—the names of the founder of the Vaiśeṣika system, which may be said to be a doctrine of atoms.

5. *Gautama*—the propounder of the Nyāya system of philosophy. His Nyāya-Sūtra is the earliest treatise on the subject.

6. *Vinatā*—the mother of Aruṇa and Garuḍa and a wife of Kaśyapa.

46. O lord of birds, the infinitesimal particles are divisible in many parts. There are, in the same way, many forms of lord Hari. These forms are divisible while the lord himself is indivisible.

47. That which is the subtlest of the subtle forms is also the greatest of the great. No characteristic difference should be traced among the forms of the lord who is of inconceivable form.

48-49. None else but the lord is eternal in respect of time, space and quality. The wise define the eternity of time as time not circumscribed by time, the eternity of space as space not circumscribed by space, the eternity of attribute as an attribute not circumscribed by attributes.

50. Thus, the lord is characterized by his threefold eternity. Though omnifarious or all-pervasive, he can still be circumscribed by space. His inconceivable and wondrous powers are manifest in the forms he takes for the welfare of the people.

51-53. In respect of attributes and time, there is no difference in the forms of the lord. Being all-pervasive though circumscribed by space, there is no difference even in the minutest form of the lord. Still he is divisible even in subtle parts. Such is the virtue of his supreme power.

54. Therefore, O Garuḍa, know that he incarnates in particular forms. His all-pervasive form (which does not incarnate) they call Nārāyaṇa.¹

55. Thus, in all conditions and in all entirety, there is a fivefold classification of the different forms of the lord, viz., the eternal and non-eternal, the animate and inanimate and the lord circumscribed and not circumscribed by time, space and attributes. Lord Hari, the primeval Puruṣa of mighty power, deposited energy in the primordial nature called Māyā² and produced creation characterized by three guṇas, viz., sattva, rajas and tamas.

1. *Nārāyaṇa*—An epithet of Viṣṇu. The word is derived differently in the MS. I.10. See GP. p. 955, Fn. 5.

2. *Prakṛti* or *Pradhāna*—Primordial nature consisting of the three essential qualities sattva, rajas and tamas. It is distinguished from Puruṣa, the original source of the material world.

CHAPTER FOUR

Guṇas and their nature : Imbalance and Equilibrium

The lord said :

1. When the lord created the three guṇas, their composite form being *Prakṛti*¹, there sprang up Lakṣmī in her threefold form, viz., Śrī, Bhū and Durgā.

2. Śrī was characterized by sattva, Bhū by rajas and Durgā by tamas. Thus say the wise.

3. O lord of birds, one should not recognize any difference among Śrī, Bhū, Durgā—the three forms of Lakṣmī.

4. Those who recognize difference among the three, by virtue of three distinct guṇas are thrown in the pitch dark regions.

Puruṣa assumed three forms: Viṣṇu, Brahmā and Śiva, each containing the respective guṇa—sattva, rajas and tamas.

5. Viṣṇu pervaded the universe to sustain people with sattva guṇa. He inspired Brahmā to create beings with rajas guṇa.

6. Brahmā created the universe with rajas guṇa. Hence, Brahmā is the first creator and not Viṣṇu.

Viṣṇu inspired Rudra to annihilate the world with tamo guṇa.

7. Viṣṇu, when he inspired Rudra, was called Rudra. But Rudra and Viṣṇu are not identical. Viṣṇu is not identifiable with Brahmā either.

8. Brahmā and Rudra are pervaded by Viṣṇu. This very knowledge leads one to release. It is never otherwise.

9. They should recognize the respective functions of the three : Brahmā, Viṣṇu and Rudra. Those who do not recognize the same go to terrific hells whence there is no return.

10. The eternal lord Viṣṇu pervaded the guṇas, and activated them for the purpose of creation.

1. Equilibrium of the three guṇas—Sattva, Rajas and Tamas—is called *Prakṛti*: sattva-rajat-tamasāṁ sāmyāvasthā prakṛtiḥ.

11. When the three guṇas were activated there was evolved *Mahat*¹ out of the constituents of the three guṇas.

12. Out of Mahat were evolved Brahmā and Vāyu. They were born twins after the lapse of a year since Mahat came into being.

13. Mahat being activated by rajas, the creation was evolved out of the guṇas in the state of imbalance.

Garuḍa said :

14. O son of Devakī, you have explained to me the nature of creation evolved out of the guṇas. I have gained by your grace the correct knowledge of the principle of Mahat in imbalance.

15-20. O lord, now explain to me the significance of the *guṇas in imbalance*.

Lord Kṛṣṇa said :

O lord of birds, before I explain to you the *guṇas in imbalance*, I shall explain to you, first of all, what guṇas in equilibrium would signify and before I do that O lord of birds, I shall explain to you the portion of the guṇas in their material forms, ether, etc.

With the aggregate of tamas, O lord of birds, were joined the particles of rajoguṇa twice in proportion. With the aggregate of rajas, O son of Vinatā, were joined the particles of sattva guṇa twice in proportion.

The guṇas are evolved out of the primordial nature, they are not primary. Since forms of Prakṛti are many and not categorizable, the guṇas are secondary, not primary.

21. Thus I have explained to you, O lord of birds, the nature of the guṇas, their number and the way how they function.

22. Of the three guṇas, the sattva alone is pure. O Garuḍa, it is not mixed with rajas guṇa or tamas guṇa.

1. *Mahat*—In Sāṅkhya philosophy the great principle *Mahat* (intellect) distinguished from manas the second of the twentyfive principles recognized by the Sāṅkhyas.

23. It is called *kevala sattva*, not that it is superior to other guṇas but because it was the only existing guṇa at the beginning of Creation which got mixed with the rest at the time of dissolution.

24-25. O lord of birds, the sattva remains pure at all times (except at dissolution). Those who think contrarily enter the lower regions of pitch darkness. O lord of birds, only the rajas and tamas are mixed guṇas.

26. O lord of birds, they are mixed at the beginning and at the end of creation. With the aggregate of rajas, more than a hundred part of Sattva is mixed. O best of birds, it is not otherwise.

27-28. O son of Vinatā, of the aggregated hundred parts of rajas one part is tamas. It is mixed with the aggregated part of rajas.

29. O dear, such is the position of the aggregated rajas mixed with *tamas*. In the aggregated tamas, there is mixed sattva, O son of Vinatā.

30. O Garuḍa, sattva is mixed with tamas approximately more than the tenth part of tamas.

31. O son of Vinatā, with the ten aggregated parts of tamas is mixed rajas in one tenth part.

32. O best of birds, this is the position of the aggregated tamas.

Garuḍa said :

33-37. O lord of Sātvatas, I have strong doubts in regard to that.

In an aggregated guṇa, whatever parts of another aggregated guṇa are found in greater or smaller proportion, the guṇa acquires that name, like the milk in water, How is that ? O lord !

On hearing the query of Garuḍa, the lord spoke with great affection, appreciating the query of his devotee.

The lord said :

O lord of birds, the aggregated sattva is greater than the aggregated rajas or aggregated tamas.

Sattva is not mixed either with rajas or with tamas. The learned declare the aggregated rajas or tamas by those very names and not by any other.

38. Poison mixed with milk or sacrificial oblation is nothing but poison, the same is the position of guṇas, O bird.

39-43. O lord of birds, I shall now tell you of the state of equilibrium of the guṇas.

Whatever is the product of aggregated rajas, whatever has entered in the mahat principle is also called rajas. When the hour of dissolution comes, rajas remains in mahat by twelve parts. In the aggregated sattva it remains by ten parts; in the aggregated tamas by one part, O bird.

A part of aggregated rajas remains in rajas by one part.

44. Thus, O bird, the principle of mahat is dissolved in the three guṇas.

45. O lord of birds, when the guṇas are mixed in equal proportion, the learned declare it to be the equilibrium of guṇas.

46. Those who think otherwise, are placed in the pitch dark regions.

Garuḍa said:

47. O lord, tell me, in brief, how the aggregated guṇas stand in equilibrium, at the time of final dissolution (*pralaya*).

Lord Kṛṣṇa said :

48. The learned declare that the aggregated guṇas stand in equilibrium, being mixed together.

49-53. O dear, now, I shall tell you about the imbalance of guṇas.

The rajas which remained mixed by ten parts with sattva, by one part with tamas, by one part with rajas at the time of dissolution, remains mixed by ten parts with sattva, by one part with rajas and by one part with tamas. Thus the twelve parts stand conjoined and constitute mahat.

O son of Vinatā, there is another speciality in this context.

54. In the principle of mahat, one part is tamas. Thus the mahat principle is mixed with all guṇas.

Garuḍa said :

55-56. O lord of Satvatas, I have heard, formerly from Brahmā that the mahat principle was evolved out of four components of guṇas, i.e. one part of tamas and three parts of rajas.

57. Thus, the principle of mahat consists of four parts, being the form of Brahmā himself which the learned declare to be due to the imbalance of guṇas.

58. It is evolved out of thirteen parts. O fond of devotees and merciful one, please clear my doubts regarding this point.

Lord Kṛṣṇa said :

59-62. What Brahmā had stated to you and what I have said just now is not open to doubt. Rajas is mixed with primary sattva by ten parts, the total is but one constituent.

The second constituent consists of rajas extent in the primary rajas. The third constituent consists of rajas present in the primary tamas. The fourth constituent consists of one part of rajas present in the primary tamas being designated as tamas.

63. Thus, the three parts of rajas and one part of tamas constitute the body of Brahmā due to the imbalance of guṇas.

Garuḍa said :

64. Mahat consists of four parts, of which the three are rajas, one is tamas—this is what you have declared to me.

65. O lord, it appears from your statement that the body of Brahmā is constituted of rajas.

66. There is a doubt, O lord, on this point. The body of Brahmā is constituted of pure sattva, they say. How could it be formed of rajas.

Lord Kṛṣṇa said :

67-68. In the threefold rajas of twelvefold aggregate there exists sattva tenfold more in proportion to rajas.

69. In the threefold rajas of twelvefold aggregate, there exists sattva tenfold more in proportion to tamas.

70. In the threefold rajas of twelvefold aggregate there exists tamas elevenfold more in proportion to tamas.

In the threefold rajas of twelvefold aggregate there exists rajas onefold more in proportion to tamas.

Now, I shall tell you about the mixed parts, hear, O Wise one.

71-72. The material that constitutes mahat, O lord of birds, consists of thirteen parts of guṇas of which rajas contributes twelve portions and tamas one. I shall tell you about their sub-division. First of all, I shall tell you about the parts of guṇas.

73. *Parts of rajas* : One part of tamas, ten parts of rajas, one part of sattva—twelve parts in all.

74. *Parts of tamas* : One part of rajas, eleven parts of tamas.

75. *Parts of sattva* : Ten parts of sattva.

Such is the position of sattva in the mahat principle.

76. Since Brahmā is constituted of more sattva parts than any other deity he is called Śuddha sattva i.e. consisting of pure sāttvika quality.

77. I have thus told you about the constituents of mahat, O son of Vinatā, the knowledge whereof leads one to release from the cycle of birth.

CHAPTER FIVE

Deities and their relative status

1. In the mahat principle, as described above, lord Viṣṇu entered together with Lakṣmī and activated the same.

2-3. From mahat ego was born¹, being constituted of knowledge, substance and activity. In the constitution of ego

1. *Sāṅkhya-Kārikā* of Īśvarakṛṣṇa

प्रकृतेर्महांस्ततोऽहङ्कारस्तस्माद् गणश्च षोडशकः ।

Kārikā 22

tamas contributed one part, rajas ten and sattva contributed more. Lord became his ātman.

4. Characterized by the principle of ego, Śeṣa¹ was evolved at the beginning of creation. After the lapse of a thousand years, were born Śiva and Garuḍa.

5. The eternal Viṣṇu entered the ego. Lord Viṣṇu and Lakṣmī activated the ego.

6. I am threefold : of modified (i.e. secondary) form, born of tamas and of tejas. Lord Rudra is the controller of the three.

7-10. Lord Rudra controls all secondary objects. Therefore, he is called secondary. Controlling taijasa forms he is called taijasa.

Lord Viṣṇu and Lakṣmī entered the ego which the lord set to motion. He, the lord, evolved five organs of intellect : ears, eyes, touch, taste, smell, and five organs of action, viz., tongue, hands, feet, anus and phallus.²

11. O lord of birds, from the mahat were evolved the presiding deities of eleven organs of sense.³

12. In the beginning was born Vāruṇī, the presiding deity of the mind and then Gaurijā.

13. These were evolved from Śeṣa one after the other, within ten years serially.

14. Then were evolved Indra and Kāma—the presiding deities of the mind. O Tārksya, bondage and release came afterwards.

15-17. Then I was evolved in the bodily form constituted of skin and called a creator. Then, O best of birds, creatures possessed of hands came into being. Śacī,⁴ Rati,⁵

1. Śeṣa or Ādiśeṣa—One of the Prajāpatīs. He is the son of Kaśyapa and Kadrū.

2. बुद्धीन्द्रियाणि चक्षुःश्रोत्रघ्राणरसनत्वगाख्यानि ।
वाक्पाणिपादपायूपस्थान् कर्मेन्द्रियाण्याहुः ॥

Sāṃkhyatattvakaumudī, Kārikā 26

3. Eleven organs of sense—five organs of intellect and five organs of action and one mind.

4. Śacī—daughter of Puloman, an asura chief, became the wife of Indra.

5. Rati—Wife of Kāmadeva. See infra, p. 990, Fn. 4.

Aniruddha,¹ Manu² the son of self-born Brahmā, Bṛhaspati³ and Dakṣa⁴ were born in human form.

O bird, after Dakṣa was born Pravaha,⁵ also called Ativāha who by self-urge causes objects to move.

18. Thereafter, the organ of perception came into being.

19. Śatarūpā, wife of Svāyambhuva Manu, Yama, Moon and Sun—the four presiding deities of their respective organs came into being.

20. O lord of birds, the moon is the presiding deity of ears. Varuṇa, the presiding deity of the tongue came after the Sun.

21-23. After Varuṇa were born the wives of Dakṣa, their offsprings : Bhṛgu and Agni—the presiding deities of the tongue. These high-souled ones control the organ of speech Kravyāda and others, of which mention has been made before, do not control any principle. They are grouped in a separate category, for they are not the presiding deities of any principle of life.

After that, O lord of birds, were born the presiding deities of the generating organ. They are :

24. Viśvāmitra, Vasiṣṭha, Atri, Marīci, Pulaha, Kratu, Pulastya, Aṅgiras and Vaivasvata Manu. Manu and others of endless number are the presiding deities of the generating organ.

25. O lord of birds, thereafter were born the presiding deities of anus. They are:

26-28. Mitra—one of the twelve Suns, Tārā the wife of Bṛhaspati the presiding deity of the quarters, Nirṛti, Pravahī—

1. *Aniruddha*—son of Pradyumna and grandson of Kṛṣṇa. Uṣā, daughter of the Asura Bāṇa, fell in love with him. With the help of Kṛṣṇa who defeated Bāṇa in a battle, Aniruddha carried off his beloved as his wife to Dvārakā.

2. *Svāyambhuva Manu* : Born of Brahmā and Śatarūpā he is known as the author of the Manusmṛiti.

3. *Bṛhaspati*—the preceptor of the Devas (Devaguru).

4. *Dakṣa*—son of Brahmā born from his right thumb.

5. *Pravaha*—name of a wind that moves upwards in the body.

the consort of Pravaha. These four, O lord of birds, are the presiding deities of the principle of Vāyu.

O lord of birds, the following are the presiding deities of smell—Viṣvaksena, Aśvins, sons of Vāyu, lord of gaṇas and wealth, seven Vasus¹ and agni the eighth.

29. Now, I shall tell you the names of seven Vasus : Droṇa, Prāṇa, Dhruva, Arka, Dosa, Vasu, Vibhāvasu being the seventh.

30. Rudras are ten in number. The primary Rudra is called Bhava. O best of birds, now I shall tell you the ten names of Rudra.²

31. Raivanteya, Bhīma, Vāmadeva, Vṛṣākapi, Ahirbudhnya, Bahurūpa, Mahān.

32-33. These are ten Rudras, O bird. Now listen to six³ Ādityas, viz., Urukrama, Śakra, Vivasvān, Varuṇa, Parjanya, Atibāhu. Except Parjanya, they are mentioned before.

34-35. O lord of birds, Parjanya is at par with Gaṅgā, Sāvitrī, Aryaman, Dhātṛ, Pūṣan, Tvaṣṭṛ and Bhaga. Mahat is forty-seven. Pravaha and Ativaha have been mentioned above.

36-39. O lord of birds, Viśvedevas are ten, viz., Purūravas, Ādrava, Dhūri, Locana, Kratu, Dakṣa, Satya, Vasu, Kāma and Kālaka.

1. *Aṣṭavasus*—Gaṇa-devatās. They were born to Dharmadeva of his wife Vasu, daughter of Dakṣa. They are Dhara, Dhruva, Soma, Ahar, Anila, Anala, Pratyūṣa and Prabhāsa (M.B. Ādi. 66).

According to Viṣṇu Purāṇa (Ch. 15. Sec. 1) the eight Vasus are named Āpa, Dhruva, Soma, Dharma, Anila, Anala and Pratyūṣa.

In the Bhāgavata Purāṇa they are Droṇa, Prāṇa, Dhruva, Arka, Agni, Doṣa, Vasu and Vibhāvasu.

The names of Vasus differ in different Purāṇas.

2. The rest of the Purāṇas mention eleven Rudras. The present Purāṇa mentions ten but gives only seven names.

3. An obvious departure from ancient tradition which mentions twelve Ādityas. A number of names in these lists do not correspond with the names of this list.

Thus are the *Ṛbhus*,¹ three groups of *Pitrs*,² *Dyuloka* and *Bhūloka*.

Thus were born the eighty six deities, the presiding ones of the organ of smell.

40. The lord of *gaṇas* is the presiding deity of ether and of the organ of smell.

41. Excluding *Viṣvaksena*, *Jaya* and the rest are the councillors. In their mutual relationship some are equal and some unequal.

42. These are the secondary controllers of the organs of sense. Hence, they are inferior to the presiding deities of the *tattvas*.

43-44. *Apāna* is the presiding deity of the principle of touch, *Vyāna* that of form, *Udāna* that of taste and *Samāna* that of smell. The four *Maruts* are mentioned as the lords of waters.

45. O lord of birds, I shall now tell you about *Jaya* etc., who came after *Viṣvaksena*. In the materialistic creation *Agni* stands first. *Cyavana* son of sage *Bṛgu* and *Utathya* son of *Bṛhaspati* come after *agni*.

46-48. *Manus*, eleven in number, were also created first viz, *Raivata*, *Cākṣuṣa*, *Svārociṣa*, *Uttama*, *Brahma-Sāvarṇi*, *Rudra-Sāvarṇi*, *Deva-Sāvarṇi*, *Sāvarṇi*, *Indra-Sāvarṇi*, *Dakṣa-Sāvarṇi* and *Dharma-Sāvarṇi*.³

49. Seven groups of manes were created thereafter, O lord of birds.

1. *Ṛbhus*. *Ṛbhus* are a group of divine beings who attained divinity by performing *tapas*. RV. I. 111 mentions one *Aṅgiras*, the son of *Brahmā* who had a son named *Sudhanvā*. *Sudhanvā* had three children : *Ṛbhuṣan*, *Vibhvas* and *Vāja*. The three were names of *Ṛbhus*.

2. The three groups of *Pitrs* include *Agniśvāttas*, *Barhiṣadas* and *Somapas*.

3. *Manus* are fourteen in number. They are *Svāyambhuva* (2) *Svārociṣa*, (3) *Uttama*, (4) *Tāmasa*, (5) *Raivata*, (6) *Cākṣuṣa*, (7) *Vaivasvata*, (8) *Sāvarṇi*, (9) *Dharma*, (10) *Sāvarṇika* (11) *Pīṣāṅga*, (12) *Apīṣāṅgābha*, (13) *Śabala*, (14) *Varṇaka*. But the present *Purāṇa* mentions only eleven. The *Purāṇas* differ in the number and nomenclature of *Manus*.

50-54. Born thereafter and inferior to these are the following six : Gaṅgā the wife of Varuṇa, Vibhāvasu the wife of Parjanya, Śyāmalā the wife of Yama, Uṣā the wife of Aniruddha, Rohiṇī the wife of the moon and Saṁjñakīrā the wife of the sun.

After Gaṅgā, Svāhā, the presiding deity of the mantras was born. Svāhā is the wife of Agni, being inferior to Gaṅgā and others.

After Svāhā was born Budha, the presiding deity of knowledge. Budha, the son of the moon, is inferior to Svāhā.

55-56. O bird, after Budha, Uṣā was born. Uṣā who attained the greatest fame by this name was the wife of Aśvins.

She is inferior to Budha. Thereafter was born Śanaīścara the presiding deity of the principle of earth.

57. Inferior to Uṣā was Puṣkara, the presiding deity of all activities known also as Śanaīścara.

58. Thus having created the presiding deities, Viṣṇu, the lord of gods, entered the principles together with Lakṣmī.

CHAPTER SIX

Deities and their relative status

Lord Kṛṣṇa said :

1-3. O lord of birds, the presiding deities of the principles, stationed in their respective orbits, began to praise lord Viṣṇu in the prescribed manner. In you of recognizable or unrecognizable qualities there exist contrary qualities. Severally, they are many. I have no power to enumerate them.

Thus feeling shy and bashful, Lakṣmī spoke to Viṣṇu in the modest and humble tone.

Lakṣmī said :

4. O lord, I bow to your lotus-feet. I have no resort except the shelter of your feet. Your lordship possesses Virtue. Some I have known, some I have not.

5. Please give me shelter. Protect me from dangers. There is none more delightful, none more endearing than your lordship.

Brahmā said :

6. “O lord of Lakṣmī, an abode of living beings, you are the ocean of knowledge and omniformed. Where am I with my limited knowledge and full of ignorance and where your lordship all-powerful and omniscient. I am ignorant with my circumscribed knowledge. So is Her Ladyship Lakṣmī.

7. I have very little knowledge, very little devotion and very little detachment. And whatever little I possess is also due to your favour. There too, O Viṣṇu, who are an abode of the universe, I have no ownership.

8. O lord, eschew my ego and attachment to worldly affairs. I desire nothing more. I deserve the attainment of right knowledge. I am not a negligent or an imprudent pupil.

9. Let my organs of senses that are inclined to move in wrong channels fall at your lotus-feet. I am inferior to Lakṣmī by millions of virtues. I have no capacity to sufficiently praise your merits. Be pleased, O lord.”

10. Thus with palms joined in reverence Brahmā praised the lord in the presence of Garuḍa. Then, the god of gods, the noble Vāyu was visibly moved to love and devotion at the sight of the lord.

11. With eyes overflowing with tears and speech characterized in faltering accents he began to praise the lord.

Vāyu said :

“These gods are your servants. Your lotus-like feet are inaccessible to us.

12. O lord of Lakṣmī, I beg the favour of yours granting me the four objects of human life,¹ O lord.

The world is the creation of lord's Māyā. I see no other cause for evolving the world. Let me not go astray, O lord. I am anxious to serve your lotus-feet.

1. See p. 156, Fn. 1.

13. “O lord, you incarnate for rendering favour to the people who are averse to devotion, who are given to sinful acts and who are terribly suffering from (threefold) affliction.¹ O lord, you have no other object of life.

14. O Vāsudeva, out of mere sport, you incarnate in human form. You render welfare to the cows, brahmins, gods and the world of vegetation, that being the sole purpose of your incarnation on this earth.²

15. O lord, you are the foremost of pious activators. O lord of the mind-born god, the consort of Rati³, our mind, engaged in praise of your merit, finds no satiation whatsoever.

16. O Mukunda, I am your steadfast devotee. Pray create devotion in me for your lotus-feet. This and nothing else do I crave of you.

17. O god of gods, in whatever station you are present, let me also be there by your favour. Conversely, in whatever station I am present, let your presence be also there, O lord. This is my utmost desire. The four-faced Brahmā alone is aware of it.

18. O lord, let my subconscious mind be also at your worship; let my activities be your circumambulation, let my behavioral conduct also be your praise. O lord, I offer all these to you with my conscious mind.

1. *Threefold affliction* : viz ādhyātmika, ādhibhautika and ādhidaivika. *Ādhyātmika* is twofold : (1) Physical—pertaining to self, caused by diseases. (2) Mental—pertaining to mind, caused by desire, anger, greed, etc. *Ādhibhautika*—pertaining to body, caused by man, animals, wild beasts, birds, snakes, etc. *Ādhidaivika*—caused by evil influences of Yakṣa, Rākṣasa, etc.

2. *Bhagavadgītā* :

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय सम्भवामि युगे-युगे ॥

The lord incarnates for the protection of the noble, destruction of the wicked and establishment of virtue.

3. Rati—wife of Kāmadeva. According to Hindu Mythology, the gods wanted a commander for their forces in their war with Tāraka. They sought the aid of Kāma in drawing the mind of Śiva towards Pārvatī whose issue could vanquish the Asura. Kāma undertook the mission but Śiva being offended at the disturbance of his penance burnt him down with the fire of his third eye. Subsequently he was allowed by Śiva to be born again in the form of Pradyumna at the request of Rati.

19. The material substances intended for my use are nothing but different forms of Hari. O God of gods, I always regard these to be such, and worship the same with proper devotion.

20. The Sandal paste, fragrant flowers, the incense, the clothes, the eatable food-stuff—all these are for the pleasure of Viṣṇu. I undertake this vow for the gratification of Viṣṇu.

21. I abhor the non Vaiṣṇava people and love the Vaiṣṇava ones. I cut off the tongue of the people who reproach lord Viṣṇu. With the heated liquefied tin I fill the ears of those who hear his reproaches.

22. O God, by your favour I possess sufficient strength for the purpose. Still I lack in strength to offer sufficient prayers. I am inferior to Lakṣmī by millions of virtues.

23. I crave for eternal pleasure accruing from the company of the person who sings praises of Hari. Those who initiate others to the same are Vaiṣṇavas attached to Viṣṇu.

24. Lord Viṣṇu is verily pleased with those who recite this praise. And when the lord is pleased there is nothing that remains inaccessible to the praiser.”

25. Thus, the noble Baladeva eulogized lord Hari and stood in front of him with palms joined in reverence.

Sarasvati said :

“O lord, is there a man who can appreciate the excellence of your Virtues and be satisfied with the counting of your praise.

26. O god of gods, you are praised by Brahmā and other gods. Your merits entering the ear-hole of a person destroy our attachment for the body that is the cause of our rebirth.

27. Your praise, O lord, destroys our attachment not only for the body but also for our home, wife, sons, etc., and for fields, animals, gems or other precious articles.

28. Though the Vedas have tried to explain your identity (they have not done it fully). Lakṣmī too has failed to

gauge your essence. Neither the four-faced Brahmā nor Vāyu knows your reality.

29. I cannot sufficiently praise you, O lord. I am inferior to Brahmā and Vāyu. Hence, be merciful and protect me, O lord."

30. O lord of birds, thus Sarasvatī praised Hari and became silent. Thereafter, Bhārati began to praise lord Hari.

Bhārati said :

31-32. "O lord of Brahmā, O lord of Lakṣmī, O slayer of Mura, I have firm faith in your virtues, the praise whereof produces detachment of the people towards material objects and develops their firm devotion whereby you, O lord, are entirely pleased.

33. I have, therefore, strong desire to praise your virtues, O lord.

The act of your praise removes sorrows root and branch.

34. When sorrows are removed, the deserving devotee enjoys fruits of pleasure. The absence of devotion, on the contrary, invites sin and destroys virtue.

35. Knowing all this, my revered preceptor Vāyu who was very kind and affectionate to me, declared your qualities, the source of all pleasure and bliss, selecting them out of the many accruing from pious deeds.

36. Even lord Śiva, the friend of the distressed, does not feel jealous of our holy fame. I derive bliss of pleasure by your favour, by the favour of Lakṣmī and Vāyu.

37. Whatever act is enjoined by Vāyu, the same is endorsed by you.

38. Your lordship does not contradict Vāyu and Vāyu does not contradict your lordship. I feel no inferiority or handicap in the accomplishment of my task.

39. As in the original form, so in the assumed form at the stage of incarnation, Vāyu feels no suffering. Viṣṇu, Vāyu and other incarnations do not suffer even when they take human shape.

40. Vāyu appears to be powerless but he protects all customs current in different yugas. While he takes human forms he does not suffer from the pangs of birth.

O lord, I and Vāyu do not suffer on that account. O destroyer of Asura Madhu, thus situated, I am unable to sufficiently evaluate your merits, O lord.

41. In the process of incarnation, the wise should know, there are no tortures accruing from Yama. Know that once I went to slay the demons in the hellish region. (But I did not suffer at the sight of the sinners being tortured there).

42. O god, I am inferior to Vāyu in both human and divine forms."

43. Thus, having rendered praise Bhāratī was silent, O, lord of birds.

Then Śeṣa¹ who was younger in age to Bhāratī spoke to the lord with palms joined in reverence.

Śeṣa said :

44. "I do not know your worthy self nor does Rudra nor Garuḍa. I am inferior to Bhāratī in hundreds of pious deeds. O lord, give me your shelter and protection."

45. Thus having praised the lord, Śeṣa remained silent. Thereafter, Garuḍa began to praise the lord in the following way.

Garuḍa said :

46. "O lord, how far can I praise your lotus-feet where-upon my heart is set. How can I, a viviparous being be able to enumerate your virtues?"

47. Having praised Viṣṇu, Garuḍa was silent. Thereafter Rudra began to praise him thus.

Rudra said :

48. "O lord, I have been ignorant of your pervading power. My devotion was centred on the lotus feet of lord Śiva. I lost devotion for you and bore malice. I acted contrary to your desire.

1. Śeṣa or Ādiśeṣa, chief of the Nāgas is the son of Kaśyapa and Kadrū. He carries and supports the earth at the behest of Brahmā.

49. O lord, I, being stupid and devoid of discretion am unable to eulogize your virtues. I am inferior to Bhārati in hundreds of marks. O lord, grant me your shelter and protection.”

50. Having praised the lord thus, Rudra was silent. Thereupon, the goddess Vāruṇī who was younger to Śeṣa spoke thus.

Vāruṇī said :

51. “O lord of Lakṣmī, O lord of Brahmā, O lord of Manu, O lord of speech, O lord of Rudra, O lord of men, I am unable to praise you. Neither Pārvatī nor Brāhmī the consort of Garuḍa can do that.

52. I am inferior to Śeṣa by ten marks. O lord of the universe, I pray you, grant me eternal protection.”

53. O lord of birds, having praised the lord thus, Vāruṇī became silent. Brāhmī, the wife of Garuḍa, who was inferior to her in age, spoke thus.

Brāhmī said :

54. “O Hari, O lord of the universe, I have no power to praise you in words nor the power to hear your praise. He who remembers your personality, O lord, is blessed indeed. Who else on earth can know the lord, the blissful one.

55. Therefore, I cannot sufficiently praise your virtues. O lord, I am inferior to Rudra in Virtue by ten marks.”

56. O lord of birds, having praised thus, Brāhmī was silent. Then, Pārvatī who was younger to Rudra began her praise.

Pārvatī said :

57. O Nārāyaṇa, O Vāsudeva, O lord, I have no selfish motive in praising you. O lord, you are unparallel in virtue.

58. Your appellation *Nārāyaṇa* alone has the power to confer detachment from worldly affairs and devotion to the lord. It can wipe off the sin of slaying a brāhmaṇa and of having illicit connection with the wife of the preceptor.

59-60. I praise your name as the devotee of your lordship but cannot sufficiently praise your virtues. I am inferior to Rudra in virtues by ten marks. There can be no second thought in this matter." Thus saying, Pārvatī was silent, O lord of birds.

CHAPTER SEVEN

Praise of Lord Viṣṇu by deities and sages

Lord Kṛṣṇa said :

1. Indra who was younger to Pārvatī said :—

Indra said :

"At first a person should realize the Self in his heart and then praise the lord. O lord of lords, if he offers praise without knowing him it becomes insulting to the lord, the holder of discus.

2. But even the recital of your name confers merit to the reciter.

O lord, Rudra and others do not have sufficient power to render homage to you. How can I, an insignificant person, offer homage to you.

3. I am inferior to Rudra in virtue by ten marks. Lord Kāma is equal to me in knowledge and strength (Neither Kāma nor any other god can praise you sufficiently).

4. Having praised the lord, the god of gods stood motionless with palms joined in reverence and forehead lowered in humility.

Thereafter, Brahmā, the self-centered god spoke in the following words.

Brahmā, the self-centered god, said :

5. "Homage to the lord abounding in qualities. Homage to the lord, the image of knowledge. Homage to the lord,

devoid of ignorance. Homage to Brahmā, the all-pervasive lord.

6. I am inferior to Indra in merits by ten degrees. O inscrutable one, I do not ever know you. O lord of the universe, you should protect me, O Viṣṇu, grant me divine abode."

7. The self-centered Brahmā praised Hari in this manner and was silent.

Thereafter, Indrāṇī praised Hari in the following way.

Indrāṇī said :

8. "Incessantly I dwell upon your lotus-feet that bear the marks of thunderbolt, goad, banner and lotus. O lord, I think upon the dust of your lotus-feet which even the wise people cannot carry by their mind.

9. I am inferior to the self-centered Brahmā in virtue by ten degrees. O compassionate lord who are fond of devotees, grant me your shelter and protection."

10. Having praised the lord thus, goddess Indrāṇī was silent. Thereafter Rati (wife of Kāma—god of love) who was younger to Indrāṇī in age began to praise the lord.

Rati said :

11. "I think upon the lotus-face of Man-lion (Nṛsimha) who had incarnated himself in half-human and half-animal form out of desire to render protection to his devotee, who (the lord), accompanied by Lakṣmī and attended by Brahmā, Rudra and others looks splendid by curly tresses of hair.

12. Though I am equal to Indrāṇī in all respects I cannot sufficiently praise your virtues. O lord, I pray for your eternal protection."

Thus having rendered praise with devotion, Rati stood silent by the lord.

13. Thereafter, Dakṣa who was junior in age to Rati began to praise the lord.

Dakṣa said :

14. "I meditate upon the holy feet of the lord which out of devotion are water-washed and worshipped by Brahmā,

the ablutionary water being turned in Gaṅgā, the holiest of holy Indian rivers.

15. The dust from the lord's feet on the matted locks of hair made Śiva auspicious. O compassionate lord who have incarnated on earth for favouring your devotees, I do not possess sufficient strength to praise such power of yours. The Vedas declare that I am at par with Rati. I have not attained *mokṣa*. Please protect me as such, O primeval lord (from sensuous pleasures)".

16. Having praised thus, Dakṣa was silent. Thereafter, Bṛhaspati, who was junior to him in age, spoke thus.

Bṛhaspati said :

17. I meditate upon your lotus-face. O lord, you may kindly endow me with power to detach myself from vicious objects of pleasure.

18. I, the individual soul, regard myself as the creator, enjoyer, and bestower of objects of pleasure. O lord, cut off my attachment immediately to my sons, wife, friends, cattle, for they are surely destructible.

19. O lord, rolling on the wheel of birth and undergoing pain in the process of that action, I have come up here. O overlord, I cannot praise you sufficiently. O lord, I pray you to grant me protection as you granted to Rati."

20. Having praised the lord thus, Sage Bṛhaspati stood by him in complete silence. Aniruddha who was younger to him in age began to praise him thus :

Aniruddha said :

21. "O lord, a man of poor intellect is averse to hearing the sweet narrative of your lordship. Such a person indulges in sensuous pleasures, the kissing of a woman's lovely cheek or pressing his penis into their vagina filled with feces and intestines, like a pig fond of excrement.

22. I, indulging in sinful activity, am fallen in a pit filled with marrow, bones, bile, phlegm, blood, filth, covered with skin

and entrail, I feel pleasure thereto. O lord, the power (Śakti) that co-exists¹ with you is the cause of creation.

23. I, of perverted intellect, roll on the wheel of creation which is of the nature of sorrows, being entirely devoid of pleasure and emitting filth from the nine pores² of the body frame.

24. O lord, I bow to you—I who have (unfortunately left tasting the nectar of your auspicious narrative and have completely gone over to the worldly affairs such as the maintenance of my family—a fact which destroys my Vaiṣṇava dharma.³

I have not abandoned my house (which as a Vānaprastha I should have done) nor have I been disposed to charitable deeds.

25. O lord, remove this filth off from me. Give me an ambrosial drink in the form of story of your divine life. Like the consort of Indra, I cannot praise your virtues, O lord.”

26. O lord of birds, thus having praised the lord, Aniruddha stood silent. Thereafter, Manu, the son of Brahmā and who was junior to Aniruddha said thus :

Manu said :

27. “Though I am born of a womb, I have not suffered the embryonic pains. Hence, I have taken shelter with your worthy feet.

1. This accords with the dual system of Vaiṣṇava philosophers—Rāmānuja, Madhva, Vallabha and others. But according to the non-dual (advaita) system of Gauḍapāda and Śaṅkara the difference between Śaktimān and his Śakti is apparent, not real. Nor is the lord or his Śakti the cause of creation, for the very concept of creation is empirical.

2. *nine pores* ; 2 of the ear, 2 of the eye, 2 of the nose, 1 of the mouth, 1 of the penis and 1 of the anus.

3. *Vaiṣṇava dharma*—

The Vaiṣṇava dharma as outlined in the Bhagavad Gitā enjoins the devotee to abandon all dharmas and to resort to the lotus-feet of the lord—a view propounded by the exponents of the Vaiṣṇava cult.

सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज ।

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि भारत ॥

28. Mānavī—the wife of Manu, Yama—the lord of Saṁyaminī, the Moon—the presiding deity of the eight quarters, the Sun—the presiding deity of the eye are equal to one another when they have set out on the path of release.”

29. Thereafter, Varuṇa, twice inferior to Vāyu and junior to the Sun, began to praise the lord, O lord of birds.

Varuṇa said :

30. “O lord, this abode in the form of my body is built by your choice. So are the son, wife, riches and other objects. The stupid, possessing very little knowledge of reality are attached to worldly affairs. They are drowned in the ocean of suffering.

31. O lord, undo this wrong notion of mine and favour me with the chance to serve at your feet. I am inferior to Manu by sixteen *amśas*, O slayer of Mura.¹

32. Having praised thus, Varuṇa stood attentive with palms joined in reverence. Thereafter, Nārada, who was junior to Varuṇa began to praise the lord.

Nārada said :

33. “O lord, there is nothing more pleasing than hearing or uttering the praise of the lord. O lord, you purify those who utter your name, together with their ancestors and successors.

34. He is not a brāhmaṇa but an ass who does not utter the name Hari. O lord, I do not know your actual form. I am always inferior to Varuṇa.”

35. Having praised the lord thus, O lord of birds, Nārada stood silent before Hari. Thereafter, Bhṛgu² who was junior to Nārada began to praise the lord.

1. *The slayer of Mura*—See Fn. 34 on p. 5.

2. *Bhṛgu*—a sage, the son of Brahmā, was the founder of Bhṛgu Varṇśa. Members of the Bhṛguvarṇśa are called Bhārgavas. Bhṛgu Varṇśa has been reputed, for many of its members were Ṛṣis of great sanctity and grandeur.

For the Mythological origin of this family note the following :

उत्सङ्गान्नारदो जज्ञे दक्षोऽङ्गुष्ठात्स्वयम्भुवः ।

प्राणाद्वसिष्ठः सञ्जातो भृगुस्त्वचः करात्क्रतुः ॥

Bhṛgu said :

36. O lord, what better Vehicle you need when you have Garuḍa as such. When you have *Kaustubha* gem for your ornament, what more ornament you need. What more riches do you need from a devotee when you have Lakṣmī (the goddess of wealth) as your wife. O lord of speech, what more praise can I render unto you. I do not know your good qualities. O lord I am always inferior to Varuṇa by full one quarter of merits.”

37. Thus having praised Hari, Bhṛgu stood in silence. Thereafter, Agni who was inferior to Bhṛgu in age began to praise the lord, the Supreme primeval Puruṣa.

Agni said :

38. “O lord, spirited by your energy, I carry oblations sprinkled over with ghee at the altar of sacrifice.

39. Supported by your energy, I enter the belly of a person and cook the food therein. I derive my energy from yours, O lord. I am equal to Bhṛgu in every respect.”

Prasūti said :

40-42. “Even the Sages are perplexed in understanding the meaning of your name. The deities and their consorts are always engaged in your praise. So are Māndhātara, Dhruva, Nārada, Bhṛgu, Vaivasvata and the rest. I offer salutation to you, O lord, out of my devotion. Homage to you, O lord, who look after our well being. Hence, I do not know your benign aspect. I do not possess ability to offer praise.” O lord of birds, having offered praise Prasūti remained silent.

43. Agni, sage Bhṛgu son of Brahmā and the embodiment of speech and his wife Prasūti—the three are equal in status.

44. The three are inferior to Varuṇa by one quarter, to Pravaha by half, to Dakṣa by one hundred, superior to Mitra by twice that number.

45. Thereafter, Vasiṣṭha son of Brahmā junior to Prasūti began to offer praise.

Vasiṣṭha said :

46. “Homage to Brahmā, the self-born deity, one who abhors relations with the wicked sinners O lord, I bow to your lotus-feet.

47. O lord, son of Vasudeva, protect me ever. I am always inferior to Agni. I am always inferior to Mitra in certain aspects.”

Having praised the lord thus, Vasiṣṭha stood silent before the lord.

48. Thereafter, Marīci, son of Brahmā, junior to Vasiṣṭha praised Hari with great devotion.

Marīci said :

49. “My intellect is weakened. I have developed attachment to worldly affairs. I walk in wrong direction. My senses are quite perverted. I hanker after scanty pleasures. I turn my mind to objects that are far off from you. I stoop to wicked acts, O lord.

50. O lord, characterized by such points, I am equal to Vasiṣṭha.”

51. Having praised the lord thus, Marīci became silent, O bird. Atri, who was junior to him, praised Hari with hands joined in reverence.

52. “O lord, You have manifested yourself for creating, protecting and destroying the universe. Your form is truth itself eternal and unchanging. It is the essence of joy and unmodifiable.

53. Your real nature is devoid of *Sattva*, *rajas* and *tamas*. It is apportioned in all objects wherein your existence remains unmanifest. Therefore, O lord, destroyer of Mura, I, like Marīci am unable to praise your virtues.”

54. Having praised thus, O bird, Atri stood silent. Thereafter Aṅgiras¹ began to praise the lord.

1. *Aṅgiras*—a celebrated sage to whom many hymns of the Ṛgveda are ascribed.

Āṅgiras said :

55. “O lord, I do not see your body possessed of many arms, bellies and foreheads, adorned with thousands of diadems and other precious jewels. I am unable to praise your eternal form though I am equal to Atri in all aspects.”

56. O lord of birds, having spoken thus, Āṅgiras stood silent before the lord. Pulastya¹ who was junior to him, began to praise the lord.

Pulastya said :

57. “Lord Hari manifests himself to his devotees and confers auspiciousness. Homage to you, O lord, that savest the sinner from the suffering of hell.

58. I am unable to praise your virtue, O lord. I am equal to Āṅgiras in that aspect.

59. Having praised thus, Pulastya stood in silence before the lord. Thereafter, Pulaha who was junior to Pulastya in age began to praise the lord thus.

Pulaha said :

60. “O lord, you are devoid of form and desire. Still I offer you bath, cloth, water, fruits, flowers and foodstuff. O lord of Vaikuṇṭha² this worship rendered unto you is altogether fruitless. Thus say the noble sages.

61. I, therefore, offer my worship unto you, O lord, with no desire for return but only with the intention to place myself at your service. O lord of Vaikuṇṭha, I cannot praise you enough. I am equal to Pulastya in my capacity. There is no doubt in this.”

62. O bird, having praised thus, Pulaha became silent. Thereafter Kratu, who was junior to Pulaha began to praise the lord thus.

1. *Pulastya*—a celebrated sage is one of the mental sons of Brahmā. He was born from the ear of Brahmā, Mahābhārata, Ādi parva, Ch. 65.

2. *Vaikuṇṭha* or *Vaibhva*—the dwelling place of Viṣṇu described on the eastern peak of Mount Meru or on the Northern ocean.

Kratu said :

63. “Your names, at the time of death, O lord, destroy all suffering accruing from birth. Your names, when recited remove, all of a sudden, the pains of birth and confer release. Of such, yourself, O lord, I place myself at disposal.

64. O lord Viṣṇu, not to speak of those who meditate on you, even those who utter your name for devotion attain release.”

65. O lord of birds, having praised thus, Kratu stood silent. Thereafter Vaivasvata Manu¹ who was junior to him began to praise the lord.

Vaivasvata said :

66. “I am always engaged in worldly activities, in sensual enjoyment, occupied with the objects of senses, and averse to joys arising from your sight.

67. I am attached to this thievish body—a heap of flesh, bones, marrow and blood. When I maintain a preceptor, holy fire, sacred cow, etc. I cannot easily get away from worldly objects. O lord, remain merciful to me always.

68. I listen to the scandal of others. But I cannot sufficiently praise you, O lord. I walk over the path traversed by the common people but I do not follow the path of renunciation walked over by a few.

69. I spend on prostitutes and roguish people, But I do not spend on brahmins and saints, O destroyer of Mura.”

70. Having praised the lord thus, Vaivasvata Manu became silent. Thereafter, Viśvāmitra² who was junior to Vaivasvata Manu began to praise the lord.

1. Vaivasvata Manu, the seventh in the list, a leader among Devas. The complete list of fourteen Manus comprises (1) Svāyambhuva, (2) Svārociṣa, (3) Uttama, (4) Tamasā, (5) Raivata, (6) Cākṣuṣa (7) Vaivasvata, (8) Sāvarṇi, (9) Dharma, (10) Sāvarṇika (11) Piśaṅga, (12) Apīśaṅgābha, (13) Śabala and Varnaka.

2. Viśvāmitra, the contemporary of Vasiṣṭha was Kṣatriya by birth. He acquired Brahmanhood by practising penance. He is mentioned in relation with King Triśaṅku in the Purāṇas, with Rāma, son of Daśaratha in the Rāmāyaṇa and with King Sudās in the R̥gveda.

Viśvāmitra said :

71. “O lord, I have not meditated on your lotus-feet, nor performed *sandhyā* nor adhered to *Dharma* that opens the gate of knowledge. I have not heard your narrative which could remove the impurity of my body. O lord, protect me, I am equal to Atri¹ in all respects.

72. Thus having praised the lord, the sage Viśvāmitra remained silent.

73. Excepting Bhṛgu, Nārada and Dakṣa, the seven sons of Brahmā, Viśvāmitra and Vaivasvata Manu are equal to one another in this aspect.

74. Others are inferior to fire. Still others are more virtuous. O lord of birds, hear. I am going to tell you the praise of Hari by Mitra who was junior to Viśvāmitra in age.

CHAPTER EIGHT

Praise of Lord Viṣṇu by deities and sages

1. O lord of birds, Mitra who was junior to Viśvāmitra began to praise Nārāyaṇa, the source of the universe.

Mitra said :

2. “I, who am ignorant of reality, bow to your lotus-feet for release from the meshes of worldly existence—the feet that stop the rotation of life and death and constitute an abode for the well-being of the world. Lord Vāsudeva alone knows all this, not I, nor fire, nor Brahmā nor Viṣṇu nor Śiva, O lords of sages.

3. Not to speak of others, even the chiefs among the devotees of Viṣṇu do not know him. O lord, protect me ever from all others. I am inferior to Viśvāmitra, though I am twice superior to Parjanya. I cannot praise you enough, O lord.

1. *Atri*—one of the mental sons of Brahmā.

4. Thus, having praised Hari, O lord, Mitra remained silent. Tārā, who was junior to Mitra began to praise the lord.

Tārā said :

5-6. “There are people who are singularly devoted to you O lord. Having abandoned all activities together with their kith and kin they are engaged in hearing and reciting your narrative. O Viṣṇu, these pious people are devoid of all attachments.

7. O lord, I who am equal to Mitra, have fallen in their midst.” O lord of birds, thereafter, Nirṛti who was junior to Tārā said.

Nirṛti said :

8. “People attain supreme position by Yoga and devotion directed to your lordship by rendering service to those who are superior to me in virtue.

9. By knowledge accompanied by detachment O lord, and by the control of mind, the devotees reach the highest ladder. Hence, protect me, O lord, who am equal to Tārā in position.

Thereafter, Pravahī who was junior to Nirṛti began to praise the lord.

Pravahī said:

10. “Children are born of semen by intercourse. Prosperity accrues by your favour. Your narrative, O lord, that serves as the elixir of life, can take a devotee to the path of salvation.

11. O lord of lords, let my devotion remain ever at the service of your feet. I am equal to Nirṛti in status.”¹

12. Lord of the inter-spaces of quarters, Nirṛti, Pravahī and the beloved of Pravaha—these four are Parjanya, thrice superior in merit to others.

13. Now, I shall tell you, O lord of birds, of the people who are junior to them.

1. The second half of this verse is defective, and not translatable.

First of all, the noble Viṣvaksena who was junior to the mistress of Pravaha and was a member of the assembly of Lord Viṣṇu began to praise the lord.

Viṣvaksena said :

14. "If all-joyous lord Kṛṣṇa be the conferer of salvation, if there be full devotion as the self-evident means of attaining release.

15-16. If there be guileless devotion towards preceptor, holy hermits, Brahmā and others, O lord, if there be attachment for Tulasī and other sacred plants, one attains release from the tangles of birth and death, there is no doubt in this."

17. O lord, having said thus, Viṣvaksena remained silent.

Thereafter, Garuḍa with hands joined in reverence and head bent low, said, "I am inferior to Mitra in status. There is no doubt in this."

CHAPTER NINE

Nature of deities and the serial order of their position

Garuḍa said :

1. O lord, of great wisdom, I shall like to know the nature of deities Ajāna and others in the serial order of their position.

Lord Kṛṣṇa said :

2-4. The deities Ajāna and others are born in different families of gods. Thereafter come fifteen deities of action, viz, Virādha, Cāru, Deṣṇa, Citraratha, Dhṛtarāṣṭra, Kiśora, Hūhū, Hāhā, Vidyādhara, Ugrasena, Viśvāvasu, Parāvasu, Citrasena, Gopāla and Bala.

5. O lord of birds, such Gandharvas are hundred in number. They are equal in status to Ajānaja in the state of release and bondage.

6-7. Ajānaja deities who are hundred per cent inferior to Karmaja deities are ghṛtācī, Menakā, Rambhā, Urvaśī, Tilottamā, Suketu, Śabarī, Mañjughoṣā, Piṅgalā and other prominent Yakṣas (Yakṣaṇīs).

8-15. Equal to Ajānaja and hundred per cent inferior to Karmaja are Viśvāmitra, Vasiṣṭha, Nārada, Cyavana and Utathya.

The noble sages equal to Ajāneya are Śatarci, Kaśyapa, Parāśara the middle, Pāvamānya, Pragātha, Kṣudra-sūkta, Devala, Gṛtsamada, Āsuri, Bharadvāja, Mudgala, Uddālaka Rṣyaśṛṅga, Śaṅkha, Satyavrata, Suyajña, Bābhavya, Māṇḍūkya, Bāṣkala, Dharmācārya, Agastya, Dālbhya, Dārḍhya Acyuta Kavaṣa, Hārīta, Kaṇva, Virūpa, Musala, Viṣṇuvṛddha, Ātreya, Śrīvatsya, Vatsalā, Bhārgava, Āpnavāna Māṇḍūkeya, Māṇḍūkya, Jāvālī, Vītiḥavya Gṛtsamada, Śaunaka. The very names of these sages (who are his devotees) are pleasing to Hari.

16. I shall tell you, O Tārkhya, listen. I have sixteen thousand wives who have borne to me sixteen thousand sons who are equal to Ajānajas in merit.

17. Kaśeru, the daughter of Tvaṣṭṛ is senior to these in merit. O lord of lords, now I shall tell you about those who are junior to these in age.

18. Pitṛs are hundred per cent junior to seven Ajānajas. Conversely, the Vedic scholars declare them to be hundred per cent senior to Ajānajas.

19. O best of birds, listen, I shall tell you about those who are junior to Pitṛs in age.

Of the eight there sprang Deva-Gandharvas. They are less in number to the Pitṛs by hundred and eight.

20. Thereafter were born Ānandas who were hundred per cent superior to Gandharvas in virtue. They were principally the attendants of Devas, who received direct orders from them.

21. These are hundred per cent inferior to gaṇas. And hundred per cent inferior to Deva Gandharvas are the Kṣitipas.

22. Hundred per cent superior to these are Uttama gaṇas among mankind. Having so far made incidental remarks, I shall now take up the matter in hand.

23. Thus the deities Brahmā, Lakṣmī, etc., completed their praise and stood in silence with their palms joined in reverence.

24. Thus praised, Viṣṇu, the eternal lord of gods, thought of granting shelter to his devotees.

25. This pious praise is pleasing to the lord. It is sacred as well as destroyer of sins. It is the means of imparting bliss of self-realization.

26. Those who do not read or hear this praise of the lord are hypocrites.

27. The wicked people who do not differentiate the lord from the deities and at the same time enjoy the pleasures of life eat nothing but faeces abounding in hundreds of worms.

CHAPTER TEN

Creation Primary and Secondary

Garuḍa said :

1. Thus praised by the gods, the lord of the Sātvatas disappeared after granting them the favour of his shelter.

2. O lord Kṛṣṇa, I wish to know what sort of shelter the overlord granted to his devotees. O compassionate lord, please tell me truly if your lordship thinks I am fit to hear.

Lord Kṛṣṇa said :

3. The supreme lord Viṣṇu entered the related *tattvas* which he set to motion with the desire to create the universe.

4. In the beginning the lord created the primordial egg constituted of gold and which was spread over fifty crores of *yojanas* around.

5. Above it, there is a minute particle of golden hue of the same dimension as the egg itself. Above that, there is the earth as wide as the fifty crore *yojanas*.

6. Thus the dimension of the egg extends over hundred crore *yojanas*. The egg is encompassed by seven enclosures all around.

7. The first enclosure consists of water extending over ten thousand crores of yojanas. The second enclosure consists of fire.

8-9. It is enclosed all round by waters. The third enclosure is called Hara. It is ten times more in dimension than the dimension of fire. The fourth enclosure consists of ether.

10. It is enclosed all round ten times more than ether. The fifth enclosure consists of *ahaṅkāra* (ego) ten times more than ether.

11. The sixth enclosure consists of *mahat*. It is enclosed all round ten times more than ether.

12. The seventh enclosure consists of three guṇas—sattva, rajas and tamas.

13-16. It is enclosed all round ten times more than mahat. After mahat comes the enclosure *tamas*. It is enclosed all round, ten times more than *mahat*.

After mahat comes the enclosure tamas. It is five times more than *mahat*. Thereafter comes rajas which is two times more than tamas. Thereafter comes the enclosure sattva which is two times more than rajas. The three combined are called Ekāvaraṇa 'a single enclosing'.

The prime germ of nature 'ether' comes thereafter. It is limitless. The eternal Viṣṇu abides therein.

17. The river Virajā forms the eighth enclosure. It flows in between the spaces of ether. It spreads over five yojanas all round.

18. It is the most sacred river that wards off rebirth. O bird, those who bathe herein go to Brahmāloka where they rejoice with the four-faced Brahmā.¹

19. Those who take bath in the Virajā² river abandon their subtle bodies and attain liberation.

20. Those alone who have realized the Self and abide in Brahman can cross the Virajā river.

21-23. O lord of birds ! The sage Vyāsa and others, though they have realized the Self cannot cross the Virajā river, since they have still to reap the fruits of their karman.

1. Infra p. 1011 fn. 1.

2. Virajā—a mythological river.

They live on this earth as far as Brahmā lives^o till the seeds of their karman are destroyed root and branch. They can then cross the river Virajā, O lord.

24. Others who have the seeds of their karman still fructifying cannot cross Virajā.

25. O lord of birds, the river Virajā does not disappear even at the time of dissolution.

26-27. The river Virajā is identical with Lakṣmī and it has the function of destroying the subtle bodies.

There are devas Ṛjus by name who are worthy of attaining Brahman.

28. They are many in number being at par with the jīvas who attain liberation individually or along with the Ṛjus.

These are characterized by thirtytwo marks and are capable of attaining the position of Vāyu.

29. Inferior to these are the yogins called Śiva-Yogins who are characterized by twenty-eight marks. In between the compass come Suras who are characterized by sixteen to twenty-four marks.

30-31. After Suras come Aṣṭakas. They are called sages. Inferior to these are Cakravartins.

Within one hundred lives of god Brahmā they can realize their Self and get their karman destroyed. O bird, within one hundred kalpas one becomes identical with Vāyu.

32. Thereafter, having passed through hundred births, one becomes Brahmā and thereafter one goes to the abode of Viṣṇu.

33. O lord of birds, in the forty kalpas of Brahmā after getting all karmans destroyed even Rudra can realize his Self.

34. O bird of good vows, after the expiry of forty-one kalpas one becomes Śeṣa and attains liberation becoming one with Brahman.

35. Even Indra can get his karman destroyed, realize Self and attain with Brahmā the highest region of Hari.

Garuḍa said :

36-37. O lord, I have heard from Brahmā that even Rudra can realize Brahman when his karman is destroyed after com-

pleting the eightyfive kalpas of Brahmā, then how can you adjust your statement that even Rudra can attain Brahma after completing the forty kalpas of Brahmā". O lord, how can the contrary statements be reconciled ?

38. On hearing the words of Garuḍa the lord spoke again.

The lord said :

39. There is no contrariness between two statements. The stupid alone will cherish doubt, the wise have no doubts at all.

40. O lord of birds, aṣṭakas are eighty, with the additional thirteen they come to ninetythree in the fortieth Brahma kalpa—the four-faced¹ Brahmā has so declared.

41. Since Reality is to be kept strictly secret, Brahmā said so in olden days. O bird, you should understand this problem in the right way.

42. O bird, those who misinterpret the term *Pañcāśiti Brahma-kalpa* as the eightyfive kalpas of Brahmā are totally ignorant. I have told you the truth.

43-44. After the Virajā river, O bird, comes the boundless ether presided over by Lakṣmī. The dimension of the ether cannot be measured by any count, O lord of birds.

45-46. The Virāṭ Brahmā was made the presiding deity of the universal egg.²

Thus the everlasting, eternal Hari made special arrangements by appointing the presiding deities over the different

1. Brahmā is four-faced (Caturmukha). Originally he had five heads but one was cut off by Śiva for telling a lie. According to another version, the fifth head was burnt off by the fire of Śiva's eye for speaking disrespectfully of Śiva. We read in the Śātarudrasaṁhitā that it was Kālabhairava a terrible form of Śiva who cut off the fifth head. Viṣṇu Purāṇa (ch. 8), however, gives a different version. It states that Bhairava attempted to cut off the fifth head of Brahmā at the instance of Śiva but gave up the attempt when Śiva intervened at the behest of Viṣṇu.

2. *Brahmāṇḍa*—the egg of Brahman, the primordial egg from which the universe sprang.

principles. The lord Viṣṇu stood encompassing all regions above and below.

47. O lord of birds, the above account refers to the primary creation. Now, I shall tell you about the secondary creation.

Garuḍa said :

48. O lord, you have already spoken on creation and I have heard of the same very attentively.

49. O lord, now tell me in detail, what is the primary and what is the secondary creation. I am curious to hear about the same from you.

The lord said :

50. From the unmanifest Prakṛti to the gross elements the evolutes of Prakṛti are primary.¹ The knowledge of the same leads one to liberation.

51. O lord of birds, the universe evolved out of the Cosmic Egg is secondary creation.

52-53. Creation, dissolution, recreation and release, deities, major sages and regions Bhū, Bhuvah, Svar are eternal and unchangeable. The existence of the universe is actual and not a fiction.

54. Those who speak otherwise are the slayers of truth. The course of the universe is true, O lord, the service of the lord is also true.

55. Raising up my arm I declare that no scripture is superior to the Vedas and no deity is superior to Keśava.

56. Those who worship other deities, may they be piṭṛs or preceptors, at the cost of lord Viṣṇu go to the darkest regions.

57. O lord of birds, now hear about the secondary creation. He who understands the same, attains the highest region.

1. (1) Mahat: (creation of the great principle : intellect), (2) Tanmātrā : (creation of subtle elements). (3) Bhūta : (creation of gross elements)—this set of threefold creation is primary and originates from avidyā—ignorance).

CHAPTER ELEVEN

Lord Kṛṣṇa said :

1. Lord Viṣṇu, the primeval Being, slept in the Cosmic waters for full one thousand years.

2. Lakṣmī served as a couch of water, O bird, and Vidyā as the air propelling water into waves.

3. The same Goddess pervaded the embryonic waters in the form of darkness (tamas). In the embryonic waters there was nothing else.

4-5. O best of birds, Lakṣmī praised Hari in the embryonic waters.

Prakṛti assumed the forms of Lakṣmī and Pṛthivī. She slept with Hari and praised the lord in the Cosmic waters with the mantras : O god Nārāyaṇa, I offer my homage to you. Please attend to my entreaties .

6. O blessed one, please remove my illusion. Confer liberation to the worthy. The primordial Prakṛti is twofold : Parā and Aparā.

7. Inferior to Prakṛti is Brahmāṇī. The fair-faced Umā is inferior to Brahmāṇī. Śacī, the consort of Indra, is inferior to her. The three are inferior to Prakṛti, the primordial nature.

8. O Hari, we do not beg of you for the removal of the three. In every man there exist two Prakṛtis.

9-10. One is eternal and unborn, the other is wrapped up by Tamas. The two are popularly known as Ajās, the elder and Ajā the younger. One awards pleasure and pain, the other awards only pain.

11. Those worthy of liberation are blessed to share knowledge and supremacy. Prakṛti that wards off knowledge and supremacy is named dark-complexioned.

12. The aparā Prakṛti is Paramācchādilkā since it covers the Self from the vision of the Supreme Self.

13. Such a wretched tamasic Prakṛti abides in human beings, O bird, she does not abide in Brahman.

14. She assumes the role of a Piśācikā for the individual struggling for release. I am the propeller of the two (Parā and Aparā.)

15. O lord Viṣṇu O blissful one, that which envelops the guṇas is the most beneficial.

16. O sovereign lord, O supreme god, you confer liberation to your devotees after deserting the wicked Prakṛti that envelops the universe all round. She envelops all of us who are ever transmigrating.

17. Since she is eternal, her removal becomes a necessity. O auspicious lord, accept my entreaties, drive her away from me.

18. Lord Hari, though always wakeful, plays the role of one who has just wakened from sleep. It is just to test the ignorant.

19. Out of his navel there grew up a golden lotus which became the substratum of the world. The lotus was constituted of matter, of which the earth was the presiding deity.

20. It was as illuminating as the eternal solar deity. Viṣṇu whose nature is consciousness and bliss was surely distinct from it.

21. Those who think that Viṣṇu is identical with Prakṛti go to inferior regions, as also those who are associated with these.

22-23. O lord of birds, the phenomenon can be explained by the analogy of a diadem.

Diadems are twofold : identical and non-identical. As a matter of illustration they are assumed to be identical. In fact, they are not identical, O lord of birds.

24. He created the universe, divided into several regions and inhabited the people therein. During the period of dissolution the lord alone exists taking rest which the learned declare to be a sort of sleep.

25. O lord of birds, with the dissolution of the Universe the lord is not effected. Brahmā and Vāyu do not perish ever.

26. Knowledge of the Supreme lord is circumscribed by condition as the water for washing the feet. When the organs of senses stop to work it is called 'sleep'.

27. O lord of birds, Brahmā and Vāyu are eternal. How can it be said that they are not dissolved at dissolution?

28. O lord of birds, Brahmā and Vāyu are not the real entities. The sub-conscious state *Suṭi* is similar to another sub-conscious state named dream (*svapna*).

29. This state is metaphorically applied to Brahma. Hence, O lord of birds, the existence of Brahmā, and Vāyu should not be taken for granted. Those who realize this fact are for ever blessed with wealth as the merit of penance.

Garuḍa said:

30. The notion of *Supti* is caused by ignorance. Supti is not actual.

31-32. O lord, if there is a cause, there can be effect. There can be no effect without a cause. If you base your arguments on this statement, then O blessed one, there being no cause how could Brahmā suffer from fear.

Or assuming that Brahmā suffers from fear, can we lose anything from this assumption.

33. Thus addressed, the lord said in reply.

Fear is caused by ignorance. Thus the causal theory becomes applicable in regard to Brahmā.

34-35. If we do not admit ignorance to be the cause of fear or pleasure then how could there ever be a feeling of fear or pleasure.

Hence, whatever feeling of fear or pleasure inspires the devotee is caused by ignorance.

36. If fear or pleasure are caused by ignorance, then there should be no actual fear or pleasure, both being the results of ignorance. O lord, then how is it that the seeker of the truth is extremely devoted to the lord?

37. On hearing the words of Garuḍa, lord Kṛṣṇa said in reply. O wise one, the fear is assumed, it is not actual.

38. It is assumed just for the pleasure of the lord. Fear etc. are, in fact, not real.

39. For him who has attained the fruits of his activities no sorrow is caused by ignorance. How can there be a sorrow in the lord?

40. By the command of the lord the devotee assumes fear. The lord is pleased thereby. In fact, the fear never enters in him.

41. Brahmā observes all this. But this does not prove that ignorance (as a cause) is existent in Brahmā. O lord of birds, Brahmā is never found to be sorrowful.

42. If he makes no attempt to realize Brahma and obtain pleasure thereby, Brahma appears to be distressed just for deluding the ignorant.

43. The knowledge of Brahma comes to the seeker according to his power of receptivity.

44. The manifestation of the unmanifest knowledge and the acquirement thereof is called the visibility of knowledge (Jñāna-vyaktatā).

45. Hence, the supreme lord being knowledge itself there is no scope of ignorance. The four-faced Brahmā was evolved out of a golden lotus from the navel of Viṣṇu.

46-47. He was endowed with the power of reflection. He reflected to himself : "Will or desire has been created, for deluding the ignorance and propitiating the lord, out of knowledge itself, not from ignorance. Lord Brahmā queried himself : "Who has created me."

48. For an answer to this query Brahmā entered the lotus-stalk.

CHAPTER TWELVE

1. The noble Brahmā, the devotee of Viṣṇu who was seated on the lotus entered the lotus-stalk.

He meditated upon lord Viṣṇu who though non-dual and qualityless is the cause of his origin.

2. Brahmā, the perpetual devotee of Hari, O lord of birds, was swayed by ignorance when he meditated upon the source of his birth.

3. As the mind of Viṣṇu is constituted of nothing but desire, to his utmost he indulges in self-reflection.

4. In the form of Hari, O lord, there exist both, simultaneously, illusion and knowledge. But the two remain invisible like moving water in the clouds.

81. Brahmā is born of (i) the Cosmic Egg, (ii) the navel lotus and (iii) the body of Śiva.

5-6. Sometimes, he manifests both,¹ there being a distinct purpose for this manifestation.

Now, hear attentively how the lord himself declared his holy form, devoid of differences as it is known to the Vedas, but which Brahmā with his limited capacity is not capable of knowing, as he (Brahmā) does not realize his form to be identical with Viṣṇu.

O lord of birds, there is no ignorance in this conception.

7-8. Similarly, Brahmā is incapable of knowing the form of Lakṣmī. Not to speak of others, O lord of birds, Brahmā does not know the form of both Viṣṇu and Lakṣmī. The Vedas know the form of Viṣṇu in entirety. So does Lakṣmī.

9. O lord of birds, since Brahmā with his circumscribed knowledge does not know the form of Viṣṇu he is charged with the fault of eternal ignorance not conditioned by time or place.

10. Brahmā entered the lotus-stalk but he could not visualize Viṣṇu, the source of his being. Thereafter, Brahmā heard from the lotus-stalk a voice containing two syllables : O Brahman, perform *tapa*—penance.

11. Recognizing clearly that it was the voice of the lord enjoining penance, he practiced penance at the feet of the lord, just for his pleasure.

12. O lord of birds, then lord Viṣṇu manifested himself to confer favour to his best devotees.

Then the great god Brahmā looked at the four-armed Lord Viṣṇu with eyes resembling full blown lotus.

13. The lord wore Śrīvatsa gem on his chest and the Kaustubha round his neck. He looked with the most agreeable and affectionate glance.

14. At the sight of compassionate Viṣṇu who is fascinated by his devotees, Brahmā knelt and worshipped him with devotion. With his soul engrossed in meditation he, the eminent devotee, lauded Hari thus.

Brahmā said :

15. O lord of Lakṣmī, O lord of the world, abode of the people, goddess Lakṣmī does not know your real form. By

your grace, she understands your qualities which are known to the Vedas.

16. Still Lakṣmī does not know your traits in entirety. Nothing remains which the Vedas have not covered up. There are yet some distinct traits which are not expressed by the Vedas.

17. Some special traits are declared in the Vedas which are known only to the aspirants. O lord, at first, the four Vedas—R̥g, Yajus, Sāman and Atharvan—know them rightly.

18. The Vedas are so called because they know the lord. So do the Purāṇas, Mahābhārata and Pañcarātra texts. Goddess Lakṣmī too knows of the traits of Viṣṇu as large in number as they come within her knowledge.

19. She knows the distinct qualities of the lord which are mentioned in the Vedas, as far as her capacity permits. She knows the traits in general but not in particular.

20. I too know certain traits declared in the Vedas as far as my capacity, by the favour of Lakṣmī as well as yours.

21. There are still certain traits which remain unknown to many. But Śeṣa, the Serpent-chief knows them too. These remain hidden to others due to their bad Karman.

22. Śeṣa knows those traits which are known to many as far as he is able to know. Thereafter, he knows those too, which are hidden to others. He is, therefore, called the one who has the knowledge of all traits of Viṣṇu.

23. The lord of Umā, Hara, knows, by your favour, the traits of the lord as far as his capacity. O lord, therefore, he is called the one who has obtained what is not accessible to others. O lord, when he knows my regions he knows your form as well.

24. O lord, you are eternal, indestructible super-consciousness. I cannot make a better choice among many.

The gods who incarnate on earth are devoid of knowledge, absorbed in the objects of senses.

25. The gods who are absorbed in the objects of senses are attached to outward pleasures. The gods who are attached to sexual pleasures talk in vain of liberation.

26. O lord, there is no distinction between your nature and that of the lord. Since you possess no material body there cannot be eternal ignorance associated with you.

27. You possess a body eternally constituted of bliss and knowledge. Still the devotees regard, you have a physical body. Since you have no physical body, their calling you a bodiless one should only be correct.

28. My homage to you, O bodiless one who are devoid of Ego or attachment. I too am devoid of physical body and unattached to outward objects.

29-30. O lord, the objects of enjoyment—woman, heaven, silken clothes, garlands—come within the range of my material desires, still I am devoid of any material desire.

Rudra, etc., invested with physical bodies and attached to outward objects are possessed of ignorance, O bird.

31. O lord, I become attached to women. I wear silken clothes and put on garlands, just for the propitiation of lord Viṣṇu, not for my physical enjoyment.

32-36. I have no other desire, except the attainment of eternal bliss. I am not, therefore, attached to outward pleasures nor my wife too is attached to them. Though not actually stupid she appears to be stupid. To the wise she appears to be wise. To the stupid she appears to be stupid.

O lord, I possess as much of knowledge as is possessed by Vāsudeva. As much knowledge is possessed by Vāsudeva, so much knowledge is possessed by the wise men of straight nature.

The stupid men of complex nature are characterized by the intricacy of ignorance.

I have a perfect vision of knowledge as distinct and clear as the perception of an object in the light of the sun. Vāsudeva possesses as much of knowledge as the perception of an object in the light of a lamp.

Vāyu is inferior to us both, though his inferiority is not too visible. Hence, one should not think of complete knowledge to be present in Vāyu. Thus, I have explained to you the extent of knowledge in the lord as well as in Vāyu and others till they obtain release.

37. The five Rjus attain knowledge at release; Vāyu and others at dissolution; Gāyatrī suffers stupefaction either at dissolution or at re-creation.

38. O lord of lords, Bhāratī is at par with Gāyatrī. Those who are versed in the principles of knowledge related to Viṣṇu should know all about this.

39. I too suffer from illusion, sometimes but this illusion is assumed for stupefying Daityas, so that the supreme god Viṣṇu may be gratified thereby.

Like an ignorant person I put queries for stupefying people.

40. As darkness does not exist with the rise of the sun so ignorance does not exist with the rise of knowledge.

I know reality for certain, still I assume listening to, as if I know it not.

41-42. Men of complex nature, though they have passed through hundred births, remain in ignorance so long as they do not realize Self. After they have realized Self there remains no ignorance.

43. O lord of gods, after passing through series of births and realizing Self I obtained complete knowledge.

44. But the great sages have declared that even when passing through the series of births and before attaining to complete integration I possessed a complete knowledge of the Self. O great lord, Sarasvatī, who was born as Sarijñā,¹ has no ignorance.

45. No notion of ignorance should be ascribed to Brahmā and Vāyu. Now I relate to you a secret which every aspirant shall desire to know.

46. Among incarnations, Bhāratī is knowledge incarnate, devoid of all sorrows.

47. For stupefying Daityas she professes to be sorrowful partially. In fact, she imbibes no sorrow whatsoever.

48-49. For a short while, when the realized object deludes the grasp, there is ignorance. But in the basic form, there is no ignorance in Bhāratī. How can there be one in Sarasvatī ?

50. So Sarasvatī never incarnates partially. O slayer of Madhu, I too do not incarnate in part.

1. The remark is not confirmed in any other text.

51-54. She and myself are possessed of knowledge. Vāyu who incarnates in part possesses strength and knowledge in the original form but less when he incarnates.

Strength and knowledge are manifest in Vāyu in all incarnations, though the proportion is less in *Tretā* than in any other age.

55. As much of strength and knowledge as he reveals in *Tretā*, the same he manifests when he incarnates in *Dvāpara*.

56. As much of strength and knowledge as he manifests in *Dvāpara*, the same he manifests when he is born in *Kali*.

57-58. Vāyu shows his strength and knowledge for stupefying *Daityas*.

O lord, those who recognize difference in each incarnation of Vāyu go to dark regions. They are *daityas*, not *devas*.

We find no difference between Vāyu and Hari as we investigate into the nature of Hari.

59. I sever the tongues of those who reproach Hari. Vāyu incarnates on earth with that object in view.

60. [The following should be avoided as they amount to the censure of Viṣṇu.]¹

To think that Lord Viṣṇu is devoid of qualities while he is possessed of qualities.

To think that he is identical with me, while full of bliss he is not identical with me.

61. To think that he takes birth while possessed of eternality, consciousness and bliss he does not take birth.

62. To think that he can be cut and severed in parts while he cannot be cut and severed in parts.²

To think that he can get separated from Lakṣmī while he is inseparable from Lakṣmī.

To think that he suffers from sorrows while in fact he is devoid of sorrows.

63. To think that Vyāsa and Rāma (*Paraśurāma*) are not the sage and the *Brāhmaṇa*.³

1. The first two statements establish the concept of duality (*dvaitavāda*) of the Vaiṣṇava School to which Rāmānuja, Madhva and Vallabha belong.

2. *Bhagavad Gītā* II.

3. *Paraśurāma*, the son of *Jamādagni*, was a *Brāhmaṇa* by birth, though by profession he was a warrior. Or, the word *Rāma* may signify

To differentiate among Kṛṣṇa, Rāma and other incarnations.

64. To think that Rāma (son of Daśaratha), Kṛṣṇa and other incarnations can be vanquished in the battle.

65. To think that Lord Kṛṣṇa worshipped Śiva for the continuation of his line by getting offspring.

To think that Rāma, aggrieved at the separation of Sītā, set up the image of Lord Śiva (at Rāmeśvaram).¹

66. To think that Lord Kṛṣṇa is Viṣṇu while in his physical form he is composed of five bhūtas.²

To think that man is constituted of supreme consciousness and bliss while in fact man is not constituted of supreme consciousness and bliss.

67. To assume that father, mother and Brahmins are made in the form of Viṣṇu, while in fact they are not made in the form of Viṣṇu.

To think that lord Viṣṇu and Rudra are identical in status while in fact Rudra is subordinate to Viṣṇu.³

68. To think that lord Viṣṇu and Sūrya are identical.

To think that Sūrya is the greatest of deities and Viṣṇu is his subordinate.

69-70. Those who offer homage to the holy fig tree or the sacred basil plant, unless these grow up naturally, and those who overpass Śālagrāma incur sin in common with those who censure the lord.

71. Those who, being on the verge of liberation, regard the lord as a separate entity come to grief in course of time.⁴

Rāma, the son of Daśaratha. Then it would mean "To think Rāma (Dāśarathi) is not identical with the supreme lord is tantamount to the censure of Viṣṇu."

1. *Rāmeśvaram*—a holy place in South India. According to Kamba Rāmāyana, Rāma encamped on the sea-shore to cross over to Laṅkā to release Sītā from Rāvaṇa's custody. This temple was built by Rāma at that time.

The present text denies the installation of Śiva Liṅga by Rāma, for that would impart more glory to Śiva which a Vaiṣṇava Purāṇa cannot bear.

2. Though divine in nature, the incarnations of Viṣṇu, etc., in human form are constituted of five gross elements (pañca mahābhūtas).

3. This shows the sectarian character of the present Purāṇa.

4. When the state of liberation draws near, the limits of religion and ethics are crossed and the notion of duality disappears.

72-73. Those who regard the lord as a [separate entity are stupid.¹ Those who pay homage to the plants, unless these grow naturally, should be regarded as asuras.

74-75. Neglecting the holy fig-tree, devoid of boughs, those who pay respects to the holy basil plant less than two months old or a young cow that has not delivered—should be declared asuras.

76. Life beginning with the plants and ending with humanity constitutes my arms. Full one hundred years of my life constitute an age of Kali.

77. The period of Kali is counted by Kalpas. Life exists though Kali expires.

During the day of Brahmā the sinners who have strayed from the path of virtue go to the dark regions.

78. While staying there they wait for the turn of their destiny while the attendants of Vāyu carry out the orders of the lord and torture them severely.

79. After the lapse of one hundred years the living beings together with Kali will have their subtle bodies smashed with the thrust of a club by Vāyu.

80. Gradually, they will enter the dark regions all round.

81. Of all the ages, Kali comes at the end. Kali is the foremost of those who slander the devotees of Viṣṇu.

82-83. In this world of mortals or in the world of extreme darkness, there is none equal to Kali who slanders the lord, among the devotees of Śiva who find pleasure in ignorance and aversion in knowledge.

Kali is known as Duryodhana,² the endless pain incarnate.

84. The wife of Kali hundred percent less in qualities, is known as *Alakṣmī*, popularly known as *Mantharā*.³

1. Though there is a focus on identity as stated here, the distinction between the Jiva (the individual soul) and Paramātmā (the supreme soul) is mentioned. The distinction is a continual process till the Jiva is merged in Brahman.

2. *Duryodhana*—who strayed from the path of Virtue has been identified with Kali—the presiding deity of the iron age.

3. *Mantharā*—an evil genius and an agent of Kali is described here as the mistress of Kali.

85-87. Hundred per cent less in qualities was Vipracitti.¹ Then came Jarāsandha,² Kālanemi³ and Kaṁsa.⁴ The latter was hundred per cent less in qualities. Less by five per cent in qualities were Madhu and Kaiṭabha,⁵ also known as Haṁsa and Hidambaka. Bhauma⁶ was equal to Vipracitti.

88. Less by eight per cent in qualities was Hiraṇyakaśipu.⁷ Less by three per cent in qualities was the great Asura Hiraṇyākṣa.⁸

89. Maṇimān⁹ was equal to him in qualities. Baka¹⁰ was a little inferior to Maṇimān. The great Asura Tāraka¹¹ was less by twenty per cent in qualities.

90. Śambara,¹² the tormentor of people was less by six

According to *Vālmiki Rāmāyaṇa*, Mantharā was a hump-backed nurse or slave of Kaikeyi who instigated her mistress, on the eve of Rāma's coronation as heir-apparent to beg of her husband by the two boons formerly promised to her by him, the banishment of Rāma for fourteen years and the installation of Bharata on the throne.

1. *Vipracitti*—a dānava born to Prajāpati Kaśyapa by his wife Danu. He was the eldest of the thirtythree notorious asuras.

2. *Jarāsandha*—Son of Bṛhadratha and king of Magadha, was killed by Bhima in a duel.

3. *Kālanemi*—a great asura. In later years he was born as Kaṁsa, the son of Ugrasena.

4. Kaṁsa—Son of Ugrasena, king of Mathurā and an incarnation of Kālanemi.

5. *Madhu and Kaiṭabha*—the two asuras born of the ear-wax of Viṣṇu (*Viṣṇu-karna-malodbhūtau*).

6. *Bhaumāsura*=Narakāsura, son of Hiraṇyākṣa.

7. *Hiraṇyakaśipu*—Son of Kaśyapa and Diti, his elder brother was Hiraṇyākṣa. He was called Hiraṇyakaśipu because his mother Diti delivered the child on the golden seat which was set up for the sages at the aśvamedha sacrifice.

8. *Hiraṇyākṣa*—Son of Kaśyapa and Diti and the elder brother of Hiraṇyakaśipu.

9. *Maṇimān*—born of Vṛtra, son of asura Danāyu.

10. *Baka*—an asura who terrorized the people of Ekacakrā on the Ganges. He was killed by Bhima.

11. Tāraka (Tārakāsura), an asura chief who was killed by Kārttikeya, the eldest son of lord Śiva.

12. *Śambara* : The Purāṇas refer to this leader of the Asuras as having played a prominent part in the Devāsura war.

There is a hint in the R̥gveda 1.17. about the killing of Śambara by Indra.

per cent in qualities. Śālva¹ the meanest of the Daityas, was equal to Śambara.

91. Hiḍimba² was two per cent less in quality than Śambara. Bāṇa³ was inferior to Hiḍimba. Then came Kīcaka.⁴

92. Dvāpara Mahāhāsa⁵ was equal to Asura Bāṇa. Inferior to him by ten per cent in quality was Namuci,⁶ the strongest of Daityas.

93. Pāka⁷ and Ilvala⁸ were equal to Namuci. The vilest of daityas was Vātāpi⁹ less by four per cent in qualities than Ilvala.

94. Dhenuka,¹⁰ the king of daityas, was less than one and a half per cent in qualities. The meanest of the daityas was Keśin¹¹ less than half per cent in qualities than Dhenuka.

95. The great asura Tṛṇāvarta¹² was equal to Keśin. O lord, Hamsa¹³ was less by ten per cent qualities than Keśin.

1. *Śālva*—ruler of Śaubha was the friend of Śiśupāla, at the death of Śiśupāla he besieged Dvārakā and was killed by lord Kṛṣṇa.

2. *Hiḍimba*—an asura whom the Pāṇḍavas confronted in the forest after their escape from the lac palace. Bhima killed him and married his sister Hiḍimbī. Ghaṭotkaca was Bhima's son by Hiḍimbī.

3. *Bāṇa*—a powerful asura was killed by lord Kṛṣṇa.

4. *Kīcaka*—Brother-in-law of Matsya, king of Virāṭa and son of Kekaya, king of the Sūtas.

5. *Mahāhāsa*—not identifiable.

6. *Namuci*—Son of Prajāpati Kaśyapa by his wife Danu. This fierce giant was killed by Indra.

7. *Pāka*—an asura, killed by Indra who got the name Pākaśāsana.

8. *Ilvala*—an asura who lived in the Maṇimati city. Ilvala and his brother Vātāpi ate up a number of brahmins and Agastya cursed them to death.

9. *Vātāpi*—an asura, brother of Ilvala. He was eaten along with his food by Agastya.

10. *Dhenuka*—an asura who lived in the forest of Kālī. He was killed by Balabhadra Rāma and Śrī Kṛṣṇa.

There is another story that while Balabhadra Rāma, Śrī Kṛṣṇa and other cowherds were looking after the cows an asura entered into the midst of the flock (dhenu). Rāma and Kṛṣṇa saw him, struck him against a tree and killed him.

11. *Keśi*—an asura, son of Kaśyapa by his wife Danu.

12. *Tṛṇāvarta*—son of asura Tāraka.

13. *Hamsa*—an asura who clashed with Kṛṣṇa and was kicked down to pātāla where he died of snake-bite.

96. Tririk¹ was equal to Haṁsa and Paurika² was equal to him likewise. In the previous birth he was known as Vena.³

97. Kumbhāṇḍaka⁴ and Kūpārṇaka⁵ were less by one per cent qualities than him. O lord, Duḥśāsana⁶ was equal to Jarāsandha.

98. The best of Daityas, Vikarṇa⁷ was equal to Kaṁsa.

Less by hundred per cent in qualities than Kumbhakarṇa⁸ was Kradhyā⁹.

99. Less than hundred per cent in qualities was the great asura Śatadhanvan.¹⁰ The best of Daityas, Karmāri¹¹ was equal to him.

100. Kālakeya¹² was equal to Vena. The meanest of daityas is equal to his superior.

101. This is due to the influence the gods exercise over them. Less by hundred per cent in qualities than Kālakeya was asura Cittamān.¹³ The presiding deity of Cittamān was superior to him by hundred per cent in qualities.

102. Less by hundred per cent in qualities was the asura Pādamān.¹⁴ The presiding deity of the eyes is superior to him by hundred per cent in quality.

1. *Tririk*—not identifiable.

2. *Paurika*—a king of the ancient country Purikā. He was such a sinner that he was born as a Jackal in his next birth.

3. *Vena*—an ancient king who was notorious for his bad rule.

4. *Kumbhāṇḍaka*—Minister of Bāṇa. Father of Citralekhā companion of Uṣā, the daughter of Bāṇa.

5. *Kūpārṇaka* : not identifiable.

6. *Duḥśāsana*—Son of Dhṛtarāṣṭra and brother of Duryodhana.

7. *Vikarṇa*—Son of Dhṛtarāṣṭra was one of the seven great warriors.

8. *Kumbhakarṇa*—Brother of Rāvaṇa was the son of Viśravas.

9. *Kradhyā*—not identifiable.

10. *Śatadhanvan*—a Yādava king killed by Balabhadra and Śrīkṛṣṇa.

11. *Karmāri*—not identifiable.

12. *Kālakeya*—Which Kālakeya is meant is not clear. Kālakeya is not the proper name of a particular Asura. The term refers to 60,000 sons of Kālā by Kaśyapa Prajāpati. They fought against Devas, on the side of Asura Vṛtra.

13. *Cittamān*—not identifiable.

14. *Pādamān*—not identifiable.

103. Less by hundred per cent in qualities was the asura Śaktimān.

104. Less by hundred per cent in qualities than Pādamān was the great asura Sparsāmān.¹

105. Less by hundred per cent in qualities was Caṇḍamān.² Less by hundred per cent in qualities was Śiṣṇamān.³

106. Less by hundred per cent in qualities was Karmamān.⁴ The presiding deities Rudra and others are urged by the deities who lived at the beginning of Kalpas.

107. O lord, sometime they go contrary to your wishes, while I and Vāyu, O lord, never go contrary to your wishes.

108. O lord, Rudra and other gods lose their link with their root when they incarnate. Hence, they become powerless.

109. O lord of earth, my intellect alone remains unimpaired. Even then, O lord, I need sufficient strength to fully offer my praise.

110. O Sovereign lord, be compassionate to me who am your constant devotee". Thus having offered praise Brahmā stood before the lord with his palms joined in reverence.

CHAPTER THIRTEEN

Creation after dissolution

Lord Kṛṣṇa said :

1. Lord Viṣṇu, the slayer of Asura Madhu, the receptacle of compassion, was thus praised by his son Brahmā, spoke in a voice as loud as the thunder of reigning clouds.

The lord said :

2. O Brahman, please start re-creating⁵ the universe in the fashion you did in the previous Kalpas.

1. *Sparsāmān*—not identifiable.

2. *Caṇḍamān*—not identifiable.

3. *Śiṣṇamān*—not identifiable.

4. *Karmamān*—not identifiable.

5. After each dissolution of the universe, there is re-creation. Lord Viṣṇu enjoins Brahmā to create the universe afresh.

3. You have no axe to grind thereby. You create the universe to carry out my instructions." Thus spoken to by Viṣṇu, Brahmā praised the lord.

He thought of creating the Universe, just for pleasing Him.

4-5. O Garuḍa, at first, Brahmā, who represented intellect¹ created Vāyu² who became the presiding deity of life. He is the soul of mankind.³

6. Then, from his right hand he created Brahmāṇī and Bhāratī. The two control the unmanifest Prakṛti.

From his left hand was created Fire, the son of Truth, representing the principle of Intellect.

7. From his right hand was created Hara representing Ego. At first, Śeṣa was born. Garuḍa came next.

8-9. Thereafter Brahmā created Rudra. Thus, Brahmā created the universe. Ten years after his own birth, Brahmā created Vāyu. A year after, he created Gāyatrī.

10. A year after, he created Bhāratī. A thousand divine years after, he created Śeṣa.

11. A thousand divine years after, he created Garuḍa.

12. After the lapse of the same period, he created Vāruṇī.

13. When ten years had lapsed after Garuḍa was created he created Sauparṇī.

14-15. After the lapse of ten years, he created Pārvatī; after the lapse of ten years, he created the moon, the presiding deity of the mind.⁴ After the lapse of ten years he created Indra, the presiding deity of the right arm. After the lapse of ten years he created Śacī.⁵

1. The primordial creation was evolved out of intellect which is an unconscious principle. Brahmā, the conscious principle pervaded intellect to create the universe.

2. Brahmā created the principle of breath (*prāṇa*) which is the principal constituent of life. The gross body cannot function without breath. Hence breath is the presiding deity of life.

3. To regard Vāyu (breath) as the soul is hyperbolic. Vāyu and Ātman are different entities. They cannot be equated with each other.

4. The moon is born out of the mind of Brahmā (*Candramā manaso jātaḥ*) and at the dissolution of the universe the mind is merged into the moon (*manas candre nīliyate*).

5. Śacī—the wife of Indra.

16. After the lapse of thirty years since Indra was born, he created, from his left arm, Kāma, the presiding deity of the mind.¹

17-18. After the lapse of ten years since the birth of Kāma, he created Rati, the wife of Kāma. Brahmā is the presiding deity of Kāma. After the creation of the universe, he created Ego.

19. After the lapse of ten years, he created the right nose. After the lapse of five years he created the left nose.

20-21. Seven years after the creation of ego, he created Bṛhaspati. Five years after, he created Tārā² who became the wife of Bṛhaspati.

22. Twentyfive years after, he created Manu³ his son from his mind.

23-28. Five years after, he created Śatarūpā.⁴ Twenty years after, he created Dakṣa from his right thumb. Five years after, the four-faced Brahmā⁵ created Prasūti from his left thumb.

Brahmā made an all-out effort and created offspring for the increase of population. First of all, he created Dakṣa.⁶ Twenty-five years after Dakṣa, he created Aniruddha,⁷ out of the joints of his middle finger.

Twenty five years after, he created Virāja out of the joints of his middle finger.

One hundred years after, Aniruddha, he created Pravaha from the joints of his little finger. Ten years after, he created Pārvatī.

1. *deity of the mind*: Since desire is born out of the mind, Kāma (Desire) is said to be the presiding deity of the mind. But, as stated previously, the mind is governed by the moon.

2. *Tārā*—Wife of Bṛhaspati who eloped with Candra (the moon). A child born of their union was called Budha. She returned to Bṛhaspati later on.

3. *Manu*—the mental son of self-born Brahmā was called Svāyambhuva.

4. *Śatarūpā*—the wife of Manu.

5. On the four-faced Brahmā, see P. Fn.

6. *Dakṣa*. This is repeated.

7. *Aniruddha*. This feature is not mentioned elsewhere.

29. One hundred years after, he created Vāmadeva¹ from the joints of his little finger.

30. He created Yama from his back. Eight years after, he created Śyāmalā who became the wife of Yama.

31. Thirty years after Yama, he created the moon from the right ear. The moon became the presiding deity of ears.

32. Nine years after, the lord created Rohiṇī. He created Garuḍa from his left ear, of which Garuḍa became the presiding deity.

33. Twenty years after the creation of the moon, he created the sun from his right eye.

34. Six years after the creation of the sun, he created Saṁjñā from his left eye.

35-36. A hundred years after, he created Varuṇa from his organ of taste and made him the presiding deity of that organ.

Twenty years after, he created Gaṅgā from the very organ of taste and made her the presiding deity of that organ.

37. Ten years after, he created Nārada from his lap. Nārada became very dear to him.

38-40. He created Agni from his organ of touch, sixty years after.

He, the presiding deity of speech,¹ created Svāhā² after five years. Svāhā became the presiding deity of the mantras.

O lord of birds, ten years after, from his eye-brows, he created Bhṛgu,³ the best of the Brahmanic sages.

After a year, he created a woman who became the wife of Bhṛgu.

41. A hundred years after Bhṛgu, he created Kaśyapa out of his mind.

42. A year after, he created Aditi. Ten years after Kaśyapa, he created Atri.

43. Ten years after, he created Bharadvāja.

Ten years after, he created Vasiṣṭha.

1. Either Brahmā or Bṛhaspati is meant.

2. Svāhā, the wife of god Agni.

3. Bhṛgu: Son of Brahmā and the founder of Bhṛgu Vamśa, was born of Brahmā's skin.

44. Ten years after, he created women, to become their consorts, at the interval of one year each.

45. After Vasiṣṭha, he created Gautama. Ten years after, he created Jamadagni.

46-47. Ten years after, he created Vaivasvata Manu. A hundred years after Manu, was born Viṣvaksena, the most powerful son of Vāyu. Fourteen years after, the lord of gaṇas was born.

48. O lord of birds, eight years after, he created Kubera; a year after, he created his consorts.

49. Ten years after Viṣvaksena, he created Jaya and others the devotees of the lord.

50. After Jaya, he created the deities of activities—Valla and others. A hundred years after, he created the bull Nandī, the Vehicle of Śiva.

51. Thirty years after, he created Parjanya, the presiding deity of Mantras and Yantras.

52. Ten years after, he created Puṣkara, the presiding deity of the principle of activity.

O lord of birds, thus Brahmā started creation at my bidding, in order to oblige me.

He who understands this obtains liberation.

CHAPTER FOURTEEN

Nature and form of lord Viṣṇu and Benefits of Vaiṣṇadeva

Garuḍa said :

1. O lord, let me know the incarnations of lord Viṣṇu, Lakṣmī and gods, O you of good vow, as also the difference amongst them in regard to their qualities.

Lord Kṛṣṇa said :

2. The eternal, primeval lord has all the qualities in common with Brahmā and others.

He is independent, ancient and complete in himself. Such a being is second to none, O lord of birds.

3. His feet and their soles, his nails, hips and throat are all full.

4. Other parts of his body, viz, thighs, belly, breast, shoulders, arms, hair of the head and the body pores of the hair, beards, teeth, penis, scrotum, hair on the scrotum, armpit, eye, ear are also complete.

5. How shall I describe the original form of lord Hari? So long as there is strength in his composite body there is strength in his each and every hair, he can be called complete. He is the creator of all, the destroyer of all and the enjoyer of quintessence of all substances.

7-8. He is not the enjoyer of non-essential part of substances. O lord of birds, now hear, I shall tell you the essence of substances.

The juices of the grape, sugar-cane, cocoanut, mango, bread-fruit, orange, betel-nut, date, Banana fruit—the compassionate lord drinks these juices when these are in their form of seed.

9-10. He drinks the juices of the betel, Khadira tree, flower, Sandal, wheat, barley, bean, *hareṇu* (?), cultivated and wild rice, corn and unhusked rice.

11-16. Lord Viṣṇu receives the juices of forbidden vegetables, salts, foodstuff, prescribed eatables, soup, substantial foodstuff—milk, curd, butter-milk, ghee, foetid, mustard, pepper, cumin seed food cooked in the sacrificial ghee, treacle roasted or fried in the oil, butter, clove, sugar,—lord Vāsudeva partakes of these essences with pleasure.

By order of the lord of Lakṣmī, the abode of all living beings, Vāsudeva enjoys the essences of all these things. O best of disciples, the rest of the juices are enjoyed by the ruling monarch, the lord of the earth.

The devotees of lord Vāsudeva, usually, have no knowledge of essences. Leaving aside these devotees, we talk of the devotees of Viṣṇu who enjoy the essences of substances and thereby avoid coming to grief.

Those who partake of meals without performing Vaiśva-deva¹ are the low class of people who eat the stale food.

1. *Vaiśvadeva*—an offering to all deities made by presenting oblations to fire before meals.

17-18. O lord of birds, I shall tell you the additional benefits accruing from Vaiśvadeva—benefits which are most guarded secrets, not to be disclosed to any.

Those who offer gifts in respect of the Sun, leaving Vāyu and the Supreme lord Hara stationed therein can be said to enjoy the essence. Lord Viṣṇu is said to enjoy the part of essence, not of the total quintessence, although he can enjoy the entire essence by his might unchecked.

19. O lord of birds, I quote another list of essences of substances.

Juicy substances, grapes and the like lose their quintessence with the lapse of time.

20-28. Ripe grapes lose their essence after four days; the rose apple after the same period; the bread fruit after a month, the date after six months, the cocoanut after twentyfour hours since its breaking forth; the cocoanut and the date after they go dry, the mango after a fortnight, the areca nut after a year, the betel after twentyfour minutes; the cooked food, soup, milk-rice after three hours, the foodstuff roasted in the oil after a month and a half, the food roasted in ghee after twelve hours; the vegetables after nine hours; the citron, ginger, āmalaka, camphor and mango lose their value after a year.

Parpaṭa loses essence after a fortnight. The holy basil is always full of essence. Dry or green it is always fresh.

29-33. The holy basil, as thought of containing essence even on the Ekādaśī (eleventh) day should be held either by the hand or the nose, but never by the organ of the tongue.

On Ekādaśī, the day sacred to Viṣṇu, the cooked food loses essence.

On Ekādaśī O lord of birds the holy centre of Viṣṇu is full of essence for the whole of the day, exceeds in essence on the second day (so on and so forth). O blessed one, the holy places of bath, if polluted by the articles of worship, scent, etc., lose their essence, similarly if mixed with sweet water.

O lord of birds, on Ekādaśī, sacred to Viṣṇu, milk, ghee, honey and water are full of essence, while other stuffs are without essence. The best of the sages have declared thus.

34. In the month of Āṣāḍha, O Garuḍa, the vegetable loses all essences.

35. In the month of Bhādrapada, O lord of birds, the curd loses all essences. In the month of Āśvina, the milk loses all essences.

36. If a woman does not put the traditional mark *Ūrdhvapuṇḍra*¹ on her forehead she becomes devoid of essence. Those who are averse to devotion of Hari are called asuras.

37. The mouth devoid of Hari's name is without an essence. The cooked food, a part of which is not offered to Hari is essenceless.

38-41. The hemp blossom becomes essenceless after three days. Mallikā (Jasmine) for three hours and Jāti (a kind of Jasmine) for half that period; a lotus after nine hours, Karavīra after twentyfour hours, Pārijāta after twentyfour minutes, saffron after three years, milk after ten years, camphor after a year, sandal for all times.

I shall now tell you of things that have no essence.

42-47. The chaff of gram, *Medhyā* (a fruit-bearing plant), gruel, the holy basil, parched or fried grain, *Upodvajī*, gourd, *Kośālaki* (?) the egg plant, tamarind, Bilva fruit, Udumbara fruit, onion, garlic—these are essenceless in all times.

The performance of Vaiśvadeva Śrāddha on Ekādaśī, offering of water libation to the manes, cremation of the dead with the mantras are always essenceless.

Lord Hara does not accept such inauspicious gifts. He, the omniscient lord, makes sinners reap their evil deeds while he himself does not taste them. The partaking of essenceless food is the result of their evil deeds.

48. Common people do not partake of essential food. On the other hand, noble persons like Kuntī and others partake of essential food. Lord Viṣṇu himself drinks the sacred but not the polluted water.

49. Who can tell the movements of Hari? The lord is of blissful nature. There is none equal to him at any time or place. O lord of birds, now I shall tell you all about the incarnations of Hari.

1. *Ūrdhva-puṇḍra*—a mark worn by the Vaiṣṇavas on their forehead with yellow ochre colour.

CHAPTER FIFTEEN

Incarnations of Viṣṇu

The lord said :

1. Lord Hari, the primeval being, thought of incarnating himself. He appeared as Viṣṇu, the repository of all virtuous deeds.

2. Lord Viṣṇu, the germ of all creation, incarnated as Vāsudeva. He entered the womb of Mâyā and created Vāyu.

3. He entered the womb of Jayā and was born as Saṁkarṣaṇa¹ (Balarāma).

4. The lord was born as Pradyumna. He created Sarasvatī, Bhārātī and the Goddess (Durgā).

5. He created Mahat (in subtle form) with sixteen digits accompanied by ego. I shall now tell you the sixteen digits.

6-7. They are : Five primary elements (*mahābhūtas*),² five organs of actions (*karmendriyas*)³ and five organs of knowledge (*jñānendriyas*)⁴ and one mind.⁵

Thereafter was born Aniruddha. The omnipotent lord gathered Souls and created Gods Brahmā and others and invested them with the gross body. O lord of birds, then the primeval Puruṣa Viṣṇu was born as Sanat Kumāra.⁶

8. The lord then became Sanandana and in that form he practised celibacy and subdued the ten organs of senses, a

1. *Saṁkarṣaṇa*, Balabhadra, Rāma. He was the elder brother of Śrī Kṛṣṇa and the eighth incarnation of Mahāviṣṇu.

2. Five gross elements : earth, water, fire, wind and ether.

3. *Karmendriyas* : Organs of activity, viz., (1) anus, (2) phallus (3) hands, (4) feet, (5) Speech.

4. *Jñānendriyas* or *buddhindriyas* : (1) ears, (2) skin, (3) eyes, (4) tongue and (5) nose.

5. Some regard *manas* as the eleventh indriya (*manas tvakādasam smṛtam*).

6. *Sanat Kumāra*—also known as Sanat Sujāta. He is one of the four Sanakādis, the other three being Sanaka, Sanandana and Sanātana.

The Sanakādis were the mental sons of Brahmā who as infants were asked to create subjects. But they being the incarnations of Sattva (purity) were not prepared to undertake creation. They remained celibates for ever.

feat which cannot be accomplished by everybody. The prince Sanandana was no other than the lord himself.

9. Lord Viṣṇu became a hog¹ and took the earth out of waters. He slew Hiranyākṣa, protected the pious and established rule of law over the earth.

10. The lord incarnated himself as Mahidāsa from his mother Yāminī and father who was not a sage. In his incarnation as Mahidāsa² he preached philosophy of Pañcarātra.

11. Viṣṇu, known as Nārāyaṇa, was born in Badarī³ for effacing sin and destroying impurities. He practiced penance, taught sages and humbled celestial women.

12. The lord became Kapila,⁴ explained tattvas, removed doubts and instructed Āsuri.⁵

13. The lord was born of Atri and Anasūyā. He was known as Datta.⁶ He imparted instructions in logic to his disciple Alarka.⁷

14. Born in the Solar race from Ākūti⁸ and constituted of permanency (consciousness and bliss) he ruled in the Sāyam-bhuva Manvantara together with the Devas.

15. O lord of birds, the wide-strider Viṣṇu was born of Nābhi⁹ and Marudevī, the daughter of Agnidhra and showed marvels to the honourable learned men of Bhārata.

1. The earth was merged under water by Hiranyākṣa. Mahā Viṣṇu incarnated as the boar and brought the earth out of water by his large teeth.

2. Mahidāsa—a preacher of Pañcarātra system of philosophy.

3. Badarī—Badarikāśrama, Badaryāśrama. A holy place in the Himalayas where Nara and Nārāyaṇa performed penance for thousands of years.

4. Kapila was an authority on Sāṅkhya. He has written two books, Sāṅkhya-pravacana and Tattva-Samāsa.

5. Āsuri—a disciple of Kapila. Compare—

एतत्पवित्रमग्न्यं मुनिरासुरयेऽनुकम्पया प्रददौ ।

आसुरिरपि पञ्चशिखाय तेन बहुधा कृतं तन्त्रम् ॥

No work of Āsuri has so far been discovered.

6. Datta Ātreya—the son of hermit Atri. Anasūyā the consort of Atri gave birth to Dattātreya. But Dattātreya was an incarnation of Mahāviṣṇu.

7. Alarka—No work is ascribed to him.

8. Ākūti—wife of Ruci Prajāpati.

9. Nābhi—the eldest son of Agnidhra. He was the father of Rṣabha whose son is Bharata. India was called Bhārata after the name of this high-souled king.

16. Lord Hari incarnated himself as tortoise¹ supporting the Mandara² mountain when it was being used by gods and asuras for churning the ocean.

17-18. Lord Hari was born as Dhanvantari³ who was as bright as an emerald.

Lest the undesirable things should occur, the lord seized the jar of nectar and assumed the form of a pretty damsel Mohinī⁴ and deluded the puffed Asuras.

19. The noble lord incarnated himself as Nṛsiṃha⁵ and killed Hiraṇyakaśipu⁶ by tearing up his thighs with his nails.

20. The lord was born as Vāmana⁷ to Aditi and Kaśyapa for restoring to Indra the land which had been usurped by Bali.

21. The lord was born to sage Jamadagni and was known as Paraśurāma.⁸ He wanted to liberate the earth from the yoke of Kṣatriyas who hated the Brāhmaṇas.

1. *Incarnation as tortoise.* Mahāviṣṇu incarnated as tortoise and supported the Mandara mountain when it was being used for churning the milky ocean.

2. *Mandara*—a mountain in the east of Bhārata, near Kailāsa. It was used as the churning stick when the milk-ocean was churned.

3. *Dhanvantari*—born from the ocean of Milk when it was being churned by Devas and Asuras.

4. *Mohinī*—When Devas and Asuras quarrelled with each other over the right of partaking the nectar obtained from the sea of milk, Mahāviṣṇu appeared before them in the guise of Mohini and turned the attention of Asuras on her while the nectar was carried away by Devas.

5. *Nṛsiṃha or Narasiṃha*—Incarnation as lion-man for killing Hiraṇyakaśipu, the brother of Hiraṇyākṣa and protecting Prahlāda, a devotee, against his aggressive designs.

6. *Hiraṇyakaśipu*—son of Kaśyapa and Diti and brother of Hiraṇyākṣa, Vajrāṅga and Simhikā, he was a terror to the devotees of Mahā-Viṣṇu, including his son Prahlāda.

7. *Vāmana*—an incarnation of Mahāviṣṇu. In the guise of a dwarfish brahmin, Mahāviṣṇu begged Mahābali of the entire earth and thrust him to the nether regions.

8. *Paraśurāma*—An incarnation of Mahāviṣṇu. He destroyed the wicked Kṣatriya kings as a revenge for the death of his father Jamadagni by Saḥasrārjuna Kārttavīrya.

22. The lord was born as Vyāsa¹ from Parāśara-Satyavati. He divided the Vedas into four Saṁhitās for his pupils—Paila and others.

23. The lord was born in the house of Raghu² in the Solar dynasty, to Kauśalyā and Daśaratha. He challenged the ocean to fight and subjugated him. He fought against Rāvaṇa and killed him.

24. Then, in the twenty-eighth Dvāpara age, lord Viṣṇu incarnated as Vyāsa.

Born as the son of Parāśara and Satyavati,³ he classified the Vedas into four divisions.

25. The lord was born as Kṛṣṇa⁴ to Devakī and Vasudeva. He killed Kāṁsa and his associates, and protected the Pāṇḍavas.

26. Then in the Kali age, the lord was born in the Kikāṭas⁵ as Buddha.⁶ He deluded the asuras and flouted the Vedas.

27. Then, at the interval between Kalki⁷ and Satya age, the lord will be born in the house of Viṣṇugupta and slay the rulers who have turned thieves.

1. *Vyāsa*—son of Parāśara from Kālī, the daughter of a fisherman. He arranged the Vedas into four Saṁhitās. The Mahābhārata and the Purāṇas are ascribed to him.

2. *Rāma* (Dāśarathi)—an incarnation of Mahāviṣṇu. He defeated the Brahmin sage Paraśurāma and killed the Brahmin asura Rāvaṇa.

3. *Satyavati*—Called by various names : Kālī, Matsyagandhā, she was the fisherman's daughter. By copulating with her, Sage Parāśara got a son named Vyāsa. Later on, she married Śantanu and delivered two sons Citrāṅgada and Vicitravirya.

4. *Kṛṣṇa*—a full incarnation of Mahāviṣṇu. Born in the Yādava dynasty as the son of Vasudeva and Devakī, Śrī Kṛṣṇa was the ninth of the ten incarnations of Mahāviṣṇu.

5. *Kikāṭas*—name of a country, modern Bihar.

6. *Buddha*, better known as Gautama Buddha. He was the ninth incarnation of Mahāviṣṇu, born to convert every asura to Buddhism and send him to hell.

7. *Kalki*—an incarnation of Mahāviṣṇu. As the son of Viṣṇuśāśana he will destroy all lawless people; restore normalcy, establish four classes and four stages of life. This would be at the end of Kali and the beginning of Kṛta age.

28-29. The incarnations of Viṣṇu Nārāyaṇa are twentyfour: beginning with Keśava and Saṁkarṣaṇa. Those beginning with Viśva are one thousand. Those beginning with Para are enumerable.

These incarnations are of lord Nārāyaṇa himself. There is not the slightest variation in this statement.

30. Lord Viṣṇu is complete in all respects by virtue of strength, form and qualities. He is eternal by virtue of his eternal qualities, not otherwise.

CHAPTER SIXTEEN

Incarnations of Mahālakṣmī

Lord Kṛṣṇa said :

1. O lord of birds, now, listen to the nature of Mahālakṣmī, her incarnations and the extent of knowledge peculiar to her.

2. O lord of birds, the universe is distinct from the lord. The personal soul is the eye that perceives the universe. The knowledge of the universe is the knowledge belonging to Lakṣmī.

3. The eternal Goddess Lakṣmī is inseparable from the lord. The feet of the lord are her only shelter. She is a released soul. She is always awakened.

4-5. O lord of birds, she is called Prakṛti, for, she creates the Universe by her qualities—sattva, rajas and tamas and consumes the world by tamas.

6-8. As the consort of Vāsudeva, she is called Māyā; as the consort of Saṁkarṣaṇa, Jayā; as the consort of Aniruddha, Śāntā; as the consort of Pradyumna, Kṛti; as the consort of Viṣṇu, Lakṣmī—the presiding deity of Sattva guṇa. As the presiding deity of tamoguṇa, she is Durgā or Kanyakā. As the sister of Kṛṣṇa, the son of Nanda, she is called Kanyakā.

9-10. As the goddess of earth, the presiding deity of rajas, she is the consort of Boar. As the presiding deity of the Vedas, she is Annapūrṇā. As the consort of Nārāyaṇa, she is Lakṣmī, the unborn.

11. As the consort of Yajña Vārāha, she is Dakṣiṇā.

12. As the consort of Vṛṣabha, she is Jayantī. As the daughter of Janaka and the wife of Rāma, she is Sītā.

13-14. Rukmiṇī and Satyabhāmā were the wives of lord Kṛṣṇa. The incarnations of Lakṣmī are many, O lord of birds and there is no difference among them. The forms of Lakṣmī, O bird, are inferior to Viṣṇu who possesses enumerable distinctions.

15. Brahmā and Vāyu are inferior to Viṣṇu by millions of qualities. Now, I shall tell you about the nature of Brahman, O lord of birds.

16. Born of Lord Viṣṇu and his consort Māyā, Brahmā is called Viriṇca.

17. Born of Aniruddha and his consort Śāntā, and constituted of intellect (*Mahat*), he obtained the appellation—Mahāviriṇca.

18. Born of Vāsudeva from Māyā by rajas, he (Viriṇci) is called Vidhi.

19. Born of Universal egg from the navel lotus of Viṣṇu and seated in the lotus itself, he is called Caturmukha—the four-faced god, O best of birds.

20. Thus they declare the four names of Brahmā. I shall now tell you the names of Vāyu, O lord of birds.

21. Born of Saṁkarṣaṇa and Jayā, he is called Vāyu known by the appellation *Pradhāna*.

22-23. As he activates men to work he is called Sūtra-Vāyu who assumed the form of *dhṛti* to praise Nārāyaṇa at Badari with steadfast devotion. He stays in the heart of his loyal devotees and is called Hari. Present in the heart of all, Vāyu ever remembers lord Hari.

24-25. Vāyu is, therefore, called Sthiti, O lord of birds. Or Vāyu alone remembers Hari. Staying in the White Island (*Śvetadvīpa*),¹ O lord of birds, he is called Smṛti.

26. Vāyu abides in the hearts of all people—this is what Lord Viṣṇu has declared. Hence, he is called Mukti.

1. *Śveta-dvīpa*—It has not been possible to identify this island. Colonel Wilford has attempted to identify it with Britain. H.M., p. 153.

27. With my consent, he confers liberation to his devotees by imparting knowledge to them. Vāyu is called mukti.

28. Abiding in the hearts of his devotees he multiplies their devotion for Viṣṇu. Therefore, he is called the devotee of Viṣṇu.

29. He constitutes the consciousness of living beings. He is called consciousness.

30. O bird, he is the lord of gods and of his associates. Hence, he is called an Overlord.

31. Staying in the heart of the people, O lord, he observes their strength. O lord of Vinatā, he is, therefore, called Bala.

32. Abiding in the hearts of people he conducts sacrifices through their sons and grandsons. He is, therefore, called a sacrificer.

33. From Anantakalpa to Vāyukalpa, there is no complexity in Yoga. Therefore, R̥ju is called Yogya.

34-35. Complexity of Yoga arises from Hari's worship or from the worship of Īśa, Rudra, and others with an object in view. Those who perform such worship are called anṛjavas.

36. Among the sages too, those who worship Hari for attaining the object of their desire are called anṛjus. The same practice is current among the people.

37. [He cannot obtain release] until he gives up Hari's worship with an object in view, for desire is an obstacle in the path of realization, even for the sages.

38. Impressions of countless activities performed in previous ages are obstacles to the person seeking for liberation. He should, therefore, give up worship which aims at the fulfilment of desire.

39. By enlightenment received from Guru's instructions all activities practically cease to be. Being initiated in Yoga and practising the same, the aspirant achieves liberation after all.

40. The worship of the lord with an object in view imparts riches which controvert knowledge and lead to darkness.

41-44. If the lord is worshipped without any motive that worship leads him to perfect knowledge.

To take a stone, say *Śālagrāma* or a Brāhmaṇa for lord Viṣṇu or water for a holy place or Śiva, Sūrya or Kārttikeya

for Viṣṇu, O lord of birds, is a false knowledge. To take stone, etc., as nothing but an entity inseparable from Viṣṇu is called *Viṣṇubuddhi*. One should not differentiate one form of the lord from the other.

45. Vāyu is called R̥ju the worthiest since he worshipped the lord without a motive. Those who worship the lord with a motive are called *anrjus*.

46. Vāyu is called wisdom (*prajñā*) since he shows the lord ever in sight to those who are on the verge of liberation.

47. He is called *jñāna* (knowledge) as it shows Hari, even beyond the range of sight.

48. Stationed in the heart of devotees and showing them what is wholesome and what is not, he is called *Guru*.

49. Stationed in the heart of Yogins and meditating on the lord as a distinct entity he is called a meditator.

50. As he comprehends the lord according to his ability and as he knows the qualities abiding in Rudra and other gods he is called *Vijña*, O best of birds.

51. He is non-attached *Virāja* since he has abandoned all activities associated with the fulfilment of desire.

52. Or he is called *Virāja* because abiding in the hearts of Yogins he creates, aversion in them for worldly pleasures.

53. When the results of virtue and sin are exhausted, the gods, as far as Vāyu, deserve perfect bliss.

54. As Vāyu creates objects of enjoyment for the pleasure of gods, sages and nobles, he is called joyful.

55. O lord of birds, Vāyu is the principal deity who suffers both pleasure and pain.

56. Whatever calamity befalls the deities is due to the influence of *Asuras*.

57. Human soul suffers from affliction caused by the *Daityas*. People suffer often and anon specially in the Kali age.

58. Vāyu consumes all sorrows accruing both from virtue and vice in the Kali age. Hence, Vāyu is called *Kali*.

59. O lord, whatever joys or pleasures accrue to the people are due to divine influences. There is not in the least any doubt in this.

60. O son of *Vinatā*, *Devas* do not go to hell, and *Daityas* do not seek pleasure from the objects of pleasure.

61-62. Whatever pleasure they enjoy accrues to them from Devas. Devas have no tamas; they suffer from no pain by coming in contact with the objects of pleasure. Whatever pain they suffer is due to the influence of asuras.

63. Hence, Kali is a sufferer, Vāyu is joyous. Ordinary people and sages have both pleasure and pain.

64. Vāyu enjoys the fruits of his virtuous deeds. He suffers from his sinful actions. It is hard to escape the results of good or bad activities.

65. Partial incarnations of Lord Vāyu from Prāṇa to Sukha are nineteen in number. O lord of birds, the lord has descended on earth several times, each time with a separate identity.

66-67. O lord of birds, I shall explain to you the total incarnations of Vāyu. Listen.

Of the fourteen Indras, the second is called Virocana who is identical with Vāyu. With his eyes expanded all around, he, the partial incarnation of Marut, is also called Rocana.

68. When lord Rāma incarnated on earth, Vāyu was born as Hanūmān¹ for rendering assistance to Rāma.

69. When lord Kṛṣṇa descended on earth, he was born as Bhīma, the offspring of Vāyu.

70-71. Vāyu will be born as Maṇimān daitya, known as Śaṅkara. He will be so called, for he will abolish caste and destroy dharma.

72. Then he will be born as the son of Vasudeva. There will be none equal to him in the fourteen worlds.² He will be fully equipped with wisdom.

1. *Hanūmān*—a monkey-chief. He was the son of Añjanā by the god wind or Marut. He is represented as a monkey of extraordinary strength and prowess which he manifested on several critical occasions on behalf of Rāma whom he regarded as the idol of his heart.

2. The fourteen worlds are divided into two groups: seven higher and seven lower regions. Bhū, Bhuvaḥ, Svaḥ, Mahāḥ, Janāḥ, Tapas, Satya, or Brahma are the upper regions rising from the earth, one above the other; while Atala, Vitala, Satala, Rasātala, Talātala, Mahātala and Pātāla are the lower regions descending from the earth, one below the other.

73. The full incarnations of Vāyu are three. Their creed is one and the same which is propounded in the Bhāgavata.

74. The purpose of each and every incarnation is two-fold : establishment of order and suppression of the wicked. There is no other purpose for the lord to incarnate.

75-76. In the three incarnations of Vāyu, viz. Vairocana etc., O lord of birds, there are no pangs of birth. In the four incarnations there is no fusion of semen and blood. Hence, in these four incarnations there is nothing inauspicious.

77. In the four incarnations, at the hour of birth, the lord, at first, dries up the embryo before he is born out of the womb.

78-80. Of the twenty-three forms of the Supreme lord Brahmā, Vāyu is one. In the enjoyment of eternal bliss, pleasure, etc., Vāyu is at par with Brahmā. This truth knows no variation; listening to this leads to release. O lord of birds, I shall now tell you about the descent of Vāyu.

81. In the Kṛta age, there were born from Pradyumna twins Sāvitrī and Sarasvatī.

82. In between the two, was born Vāṇī. Sāvitrī was married to Viriñca, Sarasvatī to four-faced Brahmā.

83. These are the three forms of Vāṇī. I shall now tell you about the incarnations of *Bhārati*. Please hear attentively.

84. Being the presiding deity of the Vedas she is the Veda itself. She is the mistress of Vāyu, the great meditator.

85. She is also the mistress of Vāyu—knowledge incarnate. Being of the nature of joy she is identical with joy.

86. She is the mistress of Vāyu who is identical with joy. Vāyu is the preceptor of Bhārati. Since she is devoted to Vāyu, the preceptor, she is called *Gurubhakti*. She is the mistress of Vāyu, the great preceptor.

87-88. She has devotion for Hari, hence, she is called *Hari-Pṛiti*. She is the mistress of Vāyu of the form of dhṛti.

89. Since she is the presiding deity of all sacred texts, she is identical with them. She is the wife of lord Vāyu.

90. She presents all objects of senses to lord Viṣṇu for propitiating him or for his enjoyment. Hence, she is called *Bhuji*.

91. She became the mistress of Citra. In the name of Śraddhā she became the mistress of lord Rocana.

92. O lord of birds, Hanūmān, the son of Vāyu, lived in the Tretā age. Then, Bhāratī was born as the daughter of a Brahmin, Śiva by name.

93. Not only Bhāratī and her companions such as Śacī, etc., but also all the rest who were born of him were married to their partners.

94-95. His daughter named Mati was also called *Anyagā* (one who has relations with another than her partner). She was born together with Śacī, etc., at the end of Tretā, O lord of birds. Born of Anala, she is known as Indrasenā. As she delighted Nala, she is called the delighter of Nala.

96-97. She was separated from her lord, since in her previous birth she had illicit relations with Vāyu in human form.

In her previous birth Mati had died as a maiden together with Śacī and others.

98. She was born out of the sacrifice conducted by Drupada and was named Draupadī. She married Bhīmasena. The sin of illicit copulation with a person in her previous life did not visit her in the next birth. Hence, she had no separation from her husband.

99. Bhāratī, the daughter of Kāśīrāja known by her popular name Kālī became the mistress of Bhīmasena.

100. Draupadī, the daughter of Drupada, gave up her body together with her maidens. O lord of birds, she will be born in the Kali age in the house of Śaṅkara in the village of Kāraṭī.

101. She died as a maiden to become the mistress of Vāyu in her third birth.

102. O good one, such are the mistresses of Vāyu and Brahmā. O lord of birds, they are inferior to their husbands in hundreds of merits.

CHAPTER SEVENTEEN

Forms of Bhārati in different births

Garuḍa said :

1-2. You have said, O lord, that Bhārati, Śacī, etc., had the self-same bodies in all their four births. O cherisher of good vows, please tell me the reason thereof. Asked by Garuḍa thus, lord Kṛṣṇa, the destroyer of asura Madhu, answered him thus.

Lord Kṛṣṇa said :

3. O lord of birds, O noble one, I shall tell you the reason thereof. Please listen.

4-5. O lord of birds, in the Kṛta age, formerly, Pārvatī the mistress of Rudra, Śacī, the mistress of Indra, Śyāmalā, the mistress of Yama, Uṣā, the mistress of Aśvins, went to the region of Brahmā.

6. In the presence of Brahmā, they displayed their amorous feelings. O best of birds, on seeing that they were excited by love, Brahmā cursed all the four.

7. "Since you are excited by love, you will be born as mortals and will marry the mortals."

8-9. After they were cursed by Brahmā they came to the mountain Meru¹ where they saw Brahmā again. They practised deception on Brahmā while the latter stood silent. They deceived him thrice.

10-11. When lord Brahmā had been deceived again, he cursed the ladies in the following way.

Since you have practised deception on me four times, you will have four births in human form.

In the first birth, you will be born as normal human beings.

12. In the second birth, you will be born as human beings but turn unchaste. In the third birth you will be born as human beings and married to men with whom you will remain for life.

1. *Meru*—a mountain round which all the planets are said to revolve; it is also said to consist of gold and gems. The Sun and Moon go round this mountain, everyday.

13. In the fourth birth, as in the first, you will not turn unchaste and you will not be separated from your husbands.

14. Thus cursed by Brahmā, the four ladies discussed the matter among themselves on the peak of Meru. They said:

15. "The curse of Brahmā cannot be nullified, though we make hundreds of attempts. Association of the divine with the human is not commendable. It brings misfortune.

16-17. Association with the noble brings wealth and prosperity. Of all the gods, Vāyu is the best. We can associate with him in human form without degrading ourselves.

With this unanimous decision they began to worship Bhāratī.

Pleased with their worship, at the end of one thousand years, Bhāratī said.

18. "O ladies of good vow, wherefore do you worship me?" Being devoted to her, they expressed their woes thus.

19-20. "O madam, Brahmā has, in fury, cursed us thus—"In the first birth, you will be born as human beings, in the second too as such, but will turn unchaste. In the third, you will marry and live with your mates for life. In the fourth, as in the first, you will not turn unchaste."

21. Now, that we shall be united with human beings we shall not incur the sin of unchastity if we unite ourselves with Vāyu. O Bhāratī, we desire to be identical with you in these births.

22. Thus urged by the ladies, O best of birds, Bhāratī agreed to their request and descended to the earth together with those ladies.

23. She was born to a Brahmin named Śiva. She practised penance for the fulfilment of her object.

24-25. The great lord Viṣṇu named Śiva was pleased with her penance and conferred a boon to all those women. O ladies, you will enjoy in the company of a suitable person in the form of Kṛṣṇa even without having an intercourse.

26. Since urged by Pārvatī you have displayed amours to lord Brahmā, Pārvatī will be considered to be the best amongst you all.

27. Even though she remains in the company of lord Kṛṣṇa, she will not be sexually united with him.

In the second birth, you will be stained with a scandal for having illicit intercourse with a person other than your husband.

28. Thus, lord Hari, stationed in the heart of Rudra, conferred boon to the ladies and disappeared.

29. When the lord had left for his celestial abode, the ladies gave up their physical bodies and were born as daughters to king Nala and were named Indrasenā and others.

30. They went to forest (for living an ascetic's life) but fell in love with Sage Mudgala at first sight.

31. At the same time, Vāyu intervened and overpowered Mudgala. Vāyu copulated with Bhāratī and her companions.

32. When Bhāratī left her present body she was born as Draupadī. She was so called as she was the daughter of Drupada.

33. Since she was born of sacrifice she was known as one not born of a womb. As she was dark-complexioned she was known as Kṛṣṇā.

34. While she lived as Kṛṣṇā she had the recollection that she was in fact Bhāratī. Śacī and others too recollected their original Self but only sometimes.

35. Bhāratī alone had the memory of her previous life during the intercourse, not others.

36. When Pārvatī indulged in intercourse with her husband she had no such idea. She thought she was indulging in love-sport in a dream.

37-38. When Draupadī copulated with Arjuna, she felt she was Bhāratī. Śacī, Umā and Śyāmalā thought they were sporting in dream.

39-40. In fact, Vāyu had entered into the bodies of Arjuna, Yudhiṣṭhira, Nakula and Sahadeva. When the latter were copulating with Bhāratī, Syāmalā, Uṣā and Draupadī, it was Vāyu who in fact had the intercourse.

41-42. In the form of Draupadī, Śacī and the rest had their intercourse with Vāyu in the body of Arjuna and others, hence, their union with Arjuna and others was not illegal.

43. Similarly, Bhāratī had no intercourse with Yudhiṣṭhira, Arjuna and others, since they could not copulate with a mortal.

44-46. As they have realized Self, even if they transgress norms they cannot invite scandal.

O lord of birds, once upon a time, Dharma and Vāyu copulated with Kṛṣṇā jointly. Even then Kṛṣṇā cannot be accused of unchastity.

47. The gods know some peculiar ways of copulation, of which the mortals are quite ignorant.

48. It is the swan alone who can distinguish water from the milk.

49. When Bhārati, etc. in the form of Draupadī are copulating, their male partners are divine beings, not human ones. Hence, their copulation with human beings such as Arjuna is not untenable.

CHAPTER EIGHTEEN

Incarnations of Rudra and after

Lord Kṛṣṇa said :

1. I shall now tell you about the subsidiary creation for your knowledge. Please, hear attentively and retain the same in your memory, O lord of birds.

2. After Viriñca, was born the powerful Śeṣa. When Lord Viṣṇu and Lakṣmī rested in the ocean.

3. Śeṣa served as a couch, though lord Hari did not need it.

(When the lord moved) Śeṣa was replaced by Garuḍa, (Here is the praise of Hari by Garuḍa).

Garuḍa said :

“I always remain as your slave, O Hari. I always worship you.

4. I am always your devotee. I shall remain so in each and every birth of mine”.

5. Thus, Garuḍa served as the Vehicle of lord Hari. Garuḍa was the son of Vāyu called Sūtra. Born of Vinatā he was popularly known as Vainateya.

6. O lord of birds, identical with ego, you were born of Viriṇca identical with intellect. The propitiation of Hari has been the mission of your life.

7. O lord, the three are at par with one another but are superior to Gāyatrī and Bhārati in respect of virtues.

8. Śeṣa, the devotee of Nārāyaṇa, was possessed of three *aṁśas* of Viṣṇu, Vāyu and Ananta.

9. O lord, born of Sumitrā and Daśaratha, Lakṣmaṇa was the incarnation of Śeṣa having certain *aṁśas* of Vāyu and Ananta.

10. O lord of birds, Sītā was born of Earth in order to propitiate Rāma. Balabhadra was born of Vasudeva and Rohiṇī¹ having the *aṁśas* of both.

11-12. He, the son of Rohiṇī, was pervaded by Hari of white and dark complexion.

The three—Śeṣa, Lakṣmaṇa and Baladeva—are the incarnations of lord Viṣṇu.

Lord Viṣṇu has ordained that the three should not be counted among his incarnations.

13. I shall now tell you the incarnations of Rudra. Hear attentively, O lord of birds.

14. Rudra identical with ego obtained the title 'ever-inauspicious' and was assigned the task of destruction.

He became the presiding deity of tamas. Being not auspicious he was called ever-inauspicious (*Sadā-aśivaḥ*).

15. As he ever wore the inauspicious garland of skulls, he was called ever-inauspicious. He should be ever distinguished from Śiva, the devotee of Viṣṇu.

16-17. As he wore the unholy hide of an elephant, destroyed the sinful wicked people and with the consent of lord Viṣṇu made the worldly people averse to the lord, he was called ever-inauspicious.

18. Sometimes, influenced by the Asuras, he acted contrary to the wishes of the lord, he was called ever-inauspicious. As such, he should be distinguished from Śiva, the devotee of lord Viṣṇu.

¹ *Rohiṇī*—Vasudeva had two wives Devaki and Rohiṇī. Śrī Kṛṣṇa was born from Devaki and Balabhadra from Rohiṇī.

19. As he liked to abide in the cemetery he was called inauspicious. As such, he should be distinguished from Śiva, the devotee of lord Viṣṇu.

20. To practise penance, he remained in the salt-ocean for ten divine years. Hence, he obtained the title *tapas*, O lord of birds.

21. Śuka, the son of Vyāsa, who had been influenced by Vāyu was the incarnation of Rudra. He was born for the spread of knowledge in the world.

22. Rudra was born as the great ascetic Durvāsas of Sage Atri and Anasūyā, humiliation of Kṣatriyas being the mission of his life.

23. Born of Droṇa, Aśvatthāman was Rudra himself. He was born to reap the fruits of the seeds of his actions sown in the former birth and to illumine (by contrast) the virtues of his enemy.

24. Stationed in the north-eastern direction, Rudra obtained the title of Vāmadeva. Stationed to the left of Vāyu, he is propitiated by him, his worthy disciple.

25. Hence, Rudra got the title of Vāmadeva. Further, on the strength of his lordship and nobility he obtained the titles of *Kāla* and *Bala* and not by the virtue of his handsome features.

26. To slay the Asuras of Tripura¹ who were inimical to Viṣṇu, Rudra assumed the form of Aghora. Hence, he is called Aghora.

27. To confer boon to the daityas who had followed the path of service and practised penance, Rudra was born in a trice and was called Sadyojāta.

28. Aurva, the son of Ūru, was called Rudra. Ūru was so called because he was given to loud weeping (*ūru*).

1. *Tripura*—the three cities of gold, silver and iron in the sky, air and earth built for the asuras by Maya. These cities were burnt down, along with the asuras inhabiting them, by Śiva at the request of gods.

According to another version the three cities or castles of the Asuras Tāraka, Vidyumālī and Maya were received as gifts from Brahmā pleased by their penance. These were destroyed with a single shaft by Śiva who was annoyed at their savage activities. Prof V. S. Agrawal considers the burning of Tripura as historical event.

29. The son of Ūru was called Aurva. Rudra was called Aurva since he wanted to revive the cult of weeping (in devotion).

Garuḍa said:

30. O lord, please tell me why Sage Ūru wept in devotion and why his son Aurva tried to revive the cult of weeping.

31. O lord of good vow, I, your grandson, desire to hear all this in detail. Being addressed by Garuḍa, the compassionate lord spoke in reply.

Lord Kṛṣṇa said:

32. Rudra saw his own self reflected in Saṅkarṣaṇa who was possessed of good qualities, whose lotus-feet were bowed to by Brahmā, Śeṣa and others desirous of gaining victory (over the senses), as well as by Bhāratī and Svastipās.

33-34 On seeing Hari, Rudra was extremely delighted. His eyes were brimful of tears. His throat was choked with emotion. He was beside himself with joy. He said:

O lord, during the enumerable Kalpas of Brahmā that have passed so far, I have never remembered your name. O Lord, then, by what virtue have I seen your lotus feet adorned with beautiful nails?

On seeing, over and over again, the lotus feet of the lord, Garuḍa was choked in throat.

35. With his body shivering with fear Rudra wept and spoke to the lord again.

"O Mukunda, Nārāyaṇa and omniformed lord, how shall I praise you with my tongue.

36. My very sight is productive of sin. My very speech is attended by sin. My very eyes are set on women, instead of being set on you.

37. I have been attached to my children, wife and other members of my family. I have no ability to offer praise. My tongue is not free to eulogize you. By what merit have I seen you O lord?

38. O lord of many ears, I did not hear your narrative with attention. Conversely, I have been indulging in gossip with the lay people. By what merit have I seen you, O lord?

39. Seeing the footstool whereon the lord had put his feet, Rudra had his throat choked with emotion. He wept while his body shivered with fear, thinking how could he hear the narrative of the lord.

40-42. O lord Vaikuṇṭha, known as Vāyu, I have not offered any scent or flower to you. I have applied these to my arms. Mixed with perspiration from my breast, arm-pits, hair of the head and other parts of my body, the flowers and scents have acquired the impurity of urine and faeces. O lord, I have not offered any cloth or scent to you. By what merit have I seen you, O lord.

Breathing in the scent of flowers that had been left after they were offered to the deity, Rudra's throat was choked and he wept while his body shivered with fear.

Rudra said:

43. O lord! how could I touch your body. O man-lion stationed at the tip of nose, O lord of nose, I have not smelt the fragrance of fresh lotuses. If I have smelt, I have not offered the same to you.

44. By what merits, O lord, have I seen your face with lovely nose and shining teeth.

Breathing out the scent of flowers that were left after they had been offered to the deity, he had his throat choked again and again.

45. With his body shivering with fear, Rudra wept and said: O lord, how do I breathe out the smell of flowers that had been left after they were offered to you?

46. O lord Jihva, as you always sit on the tongue (of the faithful), if a person in the presence of your image takes bath every day in the water containing the remains of the eatables that had been mixed with Tulasī leaf offered to you, that has been sprinkled over with the water wherewith your feet have been washed, though the offering of the eatable has been made just by word of mouth, obtains the merit of performing ten thousand crores of sacrifices.

47. Such remains of eatables, as luminous as the Sun, I have neither eaten nor offered to you. I have taken meals but not offered the same to you.

48. I have not offered any eatable at your lotus-feet. By what merit have I seen you, O lord?

While eating the remains of the eatables, after they had been offered to you, I saw your face tended by Lakṣmī.

49. I saw your head adorned with diadem and curly hair being the support of heaven and earth. I have seen your face by the aggregate of merit accumulated in my several previous births, in the company of noble people.

50. Alas! O lord, it will disappear again by the aggregate of sins accumulated in my several previous births.

Thus, at the sight of Hari adorned by all merits Rudra wept out of devotion.

51. O omniformed lord, your lotus-feet kept in the heart by the great Yogins, have been seen by me out of compassion. O Vāsudeva, how shall I see them again. Thus Rudra wept again.

52. I saw your belly in the field of battle containing three worlds. I saw your body adorned with discus, conch, etc., which could stop the recurrence of birth. O lord of Lakṣmī, how could I see it over and over again.

53-54. O lord, full of bliss, equipped with good nails, hair and nose and abounding in virtues, your chest wide and shining with brilliant Kaustubha gem with bright ornaments and the company of Lakṣmī, tender and adorned with the leaves of Tulasī and flowers of various sorts and anointed with sandal paste—such a wide and beautiful chest I have seen by your compassion alone.

55. How shall I see you again and again? Thus, out of devotion, Rudra wept and wept again. Thus Rudra obtained the title Ūrū and his son obtained the title Aurva.

56. Since he made Rudra fertile, the son of Rudra was named Aurva. Aurva saw people worthy of liberation as well as engrossed in the objects of senses.

57. Aurva praised the lotus-feet of Viṣṇu, remembered them again and again and felt choked in the throat. These sinners employ their senses to evil objects every day.

58-59. How shall I shun them and remain unattached. I do not know this, O lord. Thus he wept bitterly.

These stupid people are addicted to the objects of senses just for attaining pleasure. Addicted to the objects and for satisfying their desire they spend their wealth. They are deluded by your Mâyā. They lose their power of discernment. O omniformed lord when will you relieve them of delusion.

60. Aurva, with his body shivering with fear remembered Mâyā of the lord and wept.

61. These men of wicked nature accumulate wealth with great effort. These animals (in the garb of human beings) earn with great toil without any return.

62. Deluded by the Mâyā of Viṣṇu, these wealthy people do not part with their wealth in favour of a worthy person who can be equated with the lord. The noble have declared their life to be a wastage. Thus sorrowful at their loss Rudra cried aloud.

63. Their life is lived in vain. Their youth too is spent in vain. Death that remains ever close to a man laughs at them. But these deluded people know it not.

64. Let my family live for hundred years. Let my sons live for hundred years. Let me also live in comfort for hundred years. Let my auspicious wife too live for hundred years.

65. Let my cows always yield milk. Let me give my son to my daughter-in-law and my daughter to my son-in-law.

66. I shall marry my daughter in a noble and rich family. I shall give wealth to them on their marriage. Taking note of these people who are devoid of discernment, lord Vāmadeva laughs at their folly.

67. [The stupid person speaks thus:]

“I shall not hear the narrative of the lord lest it should destroy my good fortune. I shall not worship the lord, lest it should cause destruction of my sons and prosperity.”

68. Lord Vāsudeva, designated as fortune confers fruits of acts to all and sundry, at the opportune time. Solely devoted to Vāsudeva, Aurva saw these stupid people and wept.

69-70. O lord of birds, Aurva is Rudra who has been rightly instructed by lord Kṛṣṇa himself. When Satī, the daughter of Dakṣa abandoned her body in Dakṣa's sacrifice, O lord

of birds, she was reborn as the daughter of Himādrī and Menakā. Rudra was designated as Aurva.

Be celibate, asked by Brahmā thus Rudra remained celibate.

71. But when Rudra married the daughter of Himādrī he became attached to her. Hence, he got the designation *Para*.

72. Rudra had ten brothers. Among these, the three, viz. Sadāśiva Saumitreya and Rauhiṇeya—were inferior to Rudra and his consort by one hundred merits.

Garuḍa said :

73. O compassionate lord, please tell me about the Eternal Bliss (*ānanda*), explaining its nature to satisfy my curiosity and for enlightening the seekers after truth.

74. O lord, please tell me, since I am your disciple, just for lifting me up, and out of compassion for me. Since you are fully satiated, you have no desire to be fulfilled.

75. Thus addressed by the lord of birds, the lotus-eyed lord was pleased and spoke with compassion.

Lord Kṛṣṇa said:

76-77. Śatānanda was born of Gāyatrī, Ekānanda of Brahmā. Śatānanda belonged to Brahmā, Śeṣa and Sarasvatī, O best of birds, while Ekānanda belonged to Bhārati, O son of Vinatā.

78. O bird, such is the information about *Ānanda*. I have told you all. What more do you desire to know?

CHAPTER NINETEEN

The Episode of Nilā

Garuḍa said :

1. O lord Kṛṣṇa, Govinda, you have said that Brahmāṇi and Bhārati are superior to Rudra by hundred merits, O best of gods.

2-3. O lord of gods, I have heard all what Brahmā has said of the gods and goddesses ending with Umā, about the *aṁśas* of Ānanda found missing to the extent of a thousand.

4-5. O all-pervasive, supreme lord, please tell me your ideas on Knowledge, Bliss, Strength, etc., including Vāyu at the last and the proportion of amśas in them reaching a thousand. Considering the views of your predecessors on this topic, you proclaim your judgment, O Govinda, since you are omniscient, O lord.

Thus accosted by Garuḍa, Vāsudeva said in reply.

Lord Kṛṣṇa said :

6-7. O lord of birds, by the degrees of Ānanda present in each, I have explained to you the superiority and inferiority of jñāna, bhakti, etc. Brahmā has declared that if hundred per cent Ānanda is felt, there would be endless guṇas.

8-11. Accordingly, Ānanda is thousandfold in jñāna, hundredfold in Bhakti, of the same proportion in Bhāratī, Māruti and Vāyu.

12-15. Just as the flame of fire hundredfold more powerful than the earthen lamp is not so illuminating as the lamp itself or just as the wide-spread fire is not so refulgent as the Sun, just as the moon, twice as large as the Sun is not so refulgent as the Sun, in the same way, O lord, know the relative gradation of Ānanda in jñāna, bhakti, etc. I know my qualities, O lord of birds, which are endowed with many specialities and which possess subtle forms. There is nothing which remains unknown to me.

16. Goddess Lakṣmī too knows me in all my incarnations.

17. She knows my indivisible subtle qualities endowed with many specialities, through Brahmā or by my grace.

18. Goddess Lakṣmī knows her own subtle form endowed by special traits.

19. Brahmā too perceives the all-pervading Vāsudeva endowed with noble qualities proportionately larger than those of Vāyu. Ears do not know the qualities of the lord which are subtle and special.

20. Except lord Brahmā even the gods, until and unless they are released, are ignorant. Brahmā and Vāyu know their Self and the Supreme Self endowed with special traits.

21. Sarasvatī perceives my special qualities who am a self-born lord but not beyond my form as Kṛṣṇa constituted of three guṇas.

22. O lord of birds, Śeṣa and Rudra perceive me stationed in the tamoguṇa. But they do not know my other *guṇas* and their special traits. O dear, I have told you the truth.

23. Umā, Suparṇā and Vāruṇī—the three know me very well as I am stationed (in their heart). But, O lord of birds, my special traits perceived by Rudra are not known to them at any place or time.

24. O lord of birds, Indra and other gods know me as pervading the Ego; Dakṣa and other Prajāpatis as pervading the intellect. So also Soma and Sūrya.

25-26. Others know me pervading the elements; Others know me as pervading the Cosmic Egg; others as present in the heart of devotees like yourself, others as existing (in the form of Ātman) in the heart of all.

O lord of birds, you should realize me as such. Now hear what I tell you about my six wives.

27. Rukmiṇī, etc. are my six principal queens. O lord of birds, amongst them Nīlā was the daughter of Agni in the previous creation. I make no distinction in sexual enjoyment with them.

28. As a maiden she cherished to wed Kṛṣṇa (my form), She relished what she conceived in mind. O lord of birds, Agni tried his best to marry her with one of the pitṛs.

29. But the maiden did not agree to any proposal, her mind being extremely set on Kṛṣṇa.

30. Then, the fire-god spoke to his daughter. O silly one, why don't you marry? Thereupon, the maiden spoke to her father thus.

O father, in this life, accompanied by all facilities, there can be no husband without Hari. He alone can be my husband.

31-33. In this world, there are several women who though married are always widows. Those who do not regard Hari as their husband—Hari who is beginningless, eternal, the quintessence of the universe, beautiful, bestower of liberation and accomplisher of desires—are always widows.

O father, leaving Kṛṣṇa, I shall not seek for the hand of any person, though forced by misfortune. He may be only an apparent cause (of producing children). As he is devoid of devotion for the lord, as he is impure, pouring forth impurities

from nine doors,¹ emitting bad smell and contemptible, he is not acceptable to me. For such a despicable person I have no love, O my father, when as an option lord Kṛṣṇa is there.

34. The celestial women abandon their husbands and enjoy intercourse with the lord who stays with them (in heaven). As these women find their husbands in the lord, they are honoured by the people. There can be no second thinking in this respect.

35. If they get husbands devoted to Viṣṇu, their life becomes fruitful. They can get husbands devoted to Viṣṇu by the aggregate of merits accumulated in several births.

36-37. Those who have husbands not devoted to Viṣṇu should immediately cast off their bodies. If at the time of giving up their bodies they remember lord Viṣṇu in the form of Kṛṣṇa as their husband, they do not incur the sin of committing suicide—this is the statement of the Śāstras.

The women should desert their husbands if they are averse to Viṣṇu.

38. If they have stored merit accruing from their pious acts performed in previous lives, their husbands can be devoted to Viṣṇu.

39. Rare are the devotees of Viṣṇu in Kali age. Rare is a devotion for the lord. Rare is the narrative of the lord to be heard in the mortal world. Initiation in the cult of Viṣṇu is rare, very rare. Rare is the company of the devotees of Hari.

40. Rare is the chance for circumambulating the lord or for homage to Hari. Rare is the means for maintaining his devotees. Rare is the gift of food to them.

41. Rare is the tantric worship conducted for the lord. Rare is the recitation of his name. Rare is the worship of his devotees. Rare is the dialogue with him.

42. Rare is the touch of Śālagrāma stone,² or the sight of the pious Vaiṣṇavas. Rare is the holy touch of the cow

1. *Nine doors*—apertures of human body, are nine : two eyes, one mouth, two ears, two nostrils, the organ of excretion and the generating organ.

2. A stone emblem of Viṣṇu. There are about nineteen classes of Śālagrāma. See P.E. under Śālagrāma.

or the singing of holy chants. Rare is the noble and good preceptor.

43. Rare are the people with faithful wives and worthy sons. Rare is the sight of the lord on the mountain Śeṣa. Rare is the sight of Raṅganātha¹ on the Kāverī.² Rare is the sight of the Ganges.³

44. Rare is the worship of Varadarāja⁴ in Kāñcī.⁵ Rare is the sight of Rāmā's bridge.⁶ Rare is the ability to understand Madhva philosophy.⁷

45-46. Rare is the sight of Viṣṇu on Bhīmā,⁸ Revā⁹ (Narmadā), Gayā¹⁰ or Badarī.

On the Śeṣa mountain, or the holy hermitage of Śrīnivāsa, the ascetics are very rare on the mortal soil.

47. At Prayāga,¹¹ rare is the sight of Mādhava.

48. Hence, I do not desire a husband other than lord Kṛṣṇa. Having uttered such words to her father she went to the mountain Śeṣa.

49-50. At the sacred place Kapila, she ascended the great mountain. She saw Śrīnivāsa therein. She paid homage, abstained from food for three days, went to the holy spot—the destroyer of sin. In order to secure a worthy husband she went to a solitary place for meditation.

51. To the north of it, at the distance of two Krośas at Mahātāla, she commenced a great penance in a solitary pit.

52. She meditated upon Nārāyaṇa for one thousand divine years. At the end of this period, she began to praise the lord.

1. *Raṅganātha*—a tutelary deity.

2. *Kāverī*—a river, rises in the western ghats, flows south-east through Mysore and falls into the Bay of Bengal.

3. *Ganges*—a famous river of Northern India.

4. *Varadarāja*—a tutelary deity.

5. *Kāñcī*—modern Conjeeveram in Madras.

6. *Rāmā's bridge*.

7. *Madhva philosophy*—Unqualified Dualism.

8. *Bhīmā*—A river in Southern India.

9. *Revā*—Narmadā river.

10. *Gayā*—a famous city in Bihar, a place of pilgrimage.

11. *Prayāga*—a celebrated place of pilgrimage at the confluence of Gaṅgā and Yamunā near Allahabad.

The maiden said :

53-54. You are my mother, father, husband, friend, son, preceptor, brother, sister and my darling. Throughout this vast universe, O lord, I have been trying to know Reality but have not succeeded in my attempt. Father, mother, etc. are just artificial relations. You are the sole true relation, my lord.

55. Hence, I shall be your wife. This is my vow. O you of attractive form, I pray, I may not be united with a person I do not desire.

56. O lord, ward off from my sight the people who have offended you, who have tried to frustrate my desire to become your devotee, who bear malice to their preceptors and your worshippers.

57. O lord, you ward off my talk with those who hate you. You establish my contact with your lotus feet. Homage to you, O lord who inhabit Śrī Śaila¹ and who are the abode of Lakṣmī, your loving consort.

58. O lord of Lakṣmī, the superior and inferior, the primary cause of creation, I have not seen you since long. Of you, the four-armed god, the vision is possible only by the aggregate of merits accumulated in several previous lives.

59. Polluted by all sorts of sins, O lord, how can I have your vision. O lord of birds, I am your devotee, the devotee of your devotees. O abode of the universe, be pleased with me.

60. Thus praised, the compassionate lord Varadarāja was pleased by her devotion. He appeared before her and said:

61. O good lady, express your desire. I have come to you to fulfil the same.

On hearing the words of Viṣṇu, her face was brightened with smile.

62. She spoke to Hari, the abode of Lakṣmī and the lord of the universe with great devotion. O lord with a lovely face, may I become your wife.

1. *Śrīśaila* : A hill to the south of Kṛṣṇā river.

63. On hearing her words, the lord spoke to her in gentle words.

The lord said :

“O blessed maiden, I shall become your husband when I incarnate as Kṛṣṇa on earth.”

64-66. Thus addressed by the lord, the maiden who was extremely pleased spoke to Hari, the depository of merits, in the joyously faltering voice.

The maiden said :

May I become your wife when you incarnate on earth as Kṛṣṇa, on the day previous to our marriage. May I precede other women in enjoying intercourse with you :

The lord agreed and spoke to her again.

The Lord Said :

67. Since you as a maiden have sought for my favour which I bestowed upon you, O pretty maid, as a result of it, the other maidens will also reap the fruit of their cherished desire.

68-69 Thus after bestowing the boon on the maiden the lord disappeared all at once. The maiden gave up her body there and then and was born in the house of Kumbhaka and was called Nīlā. Kumbhaka was the brother-in-law of Nandaśobha.

70-71. He was the first who carried Kavya to the pitṛs. He was abiding on the mount Vṛṣabha, at that time. I went to his house, O best of birds. Being unconquerable, by the boon conferred by lord Śiva, I killed him and was married to Nīlā.

72-74. In her second birth, Nīlā was born as the daughter of Nāgnijit, Kavyavāha. In the *Svayamvara* of Nīlā, I controlled seven bulls who by the favour of lord Śiva were uncontrollable by gods and mortals. I conquered kings who had assembled at the ceremony. I married her.

75. Thus Nīlā was born twice on earth and married to me. I shall now tell you the birth of Bhadrā. Please hear the narrative, O lord of birds.

CHAPTER TWENTY

The Episode of Bhadrā

Lord Kṛṣṇa said :

1. O lord of birds, Bhadrā, the daughter of Nala, desired lord Viṣṇu to be her husband. As she, who was auspicious by merit, worshipped and circumambulated the lord she was called Bhadrā.

2. To Bhadrā the maiden, the father Nala spoke thus. O Bhadrā, why do you trouble your body (by worshipping the lord). What is the fruit of this suffering, tell me, O daughter.

Bhadrā said :

3. Dear father, now hear. None can declare the gain derivable from paying homage to lord Viṣṇu.

4. Even then, I shall tell you something, as far as I can, just for the welfare of the world. The compassionate lord Viṣṇu is alone my guide. I am a slave of his slaves. May he protect me. I bow to his feet. Saying so, she prostrated at the feet of the lord.

5. The wise declare that homage to Hari, if it is not accompanied by the prescribed worship, is fruitless. O father, now, hear details. "One should bow to lord Viṣṇu by reciting the formula : O lord of Ramā, O lord of Madhu, O lord of Sarasvati, homage to thee."

[Bhadrā continued]

6. (O father) the lord of lords is pleased not so much by worship as by offering homage to him or by reciting his name.

7. O father, people attain health and prosperity by offering homage to him. But such prosperity and good health are valueless. They occasion suffering in hell.

8-9. Yama puts such people in the mortar and crushes them with pestle. If there be people who do not circumambulate the lord Yama crushes their feet in the *talayantra*. If there be people who do not utter the name of Hari and Kṛṣṇa, Yama extracts their tongue which he grinds in the mortar.

10-12. What avails residence in Kāśī or death at Prayāga or in the battlefield or performance of a sacrifice or visit to holy

shrine or deep study with sharp intellect, if the name of lord Hari is not uttered or if homage is not paid to him.

If there be people who do not circumambulate the lord, their activities come to nothing. Thus say the learned people.

13. Offering homage to the lord and uttering his name are superior to the worship rendered unto him. Hence, one should pay homage to Viṣṇu as well as utter his name, O father.

14. Rare is to attain human life which is mortal and evanescent as the bubble in waters. O father, do not trust your body, make no distinction between your own and other people.

15. So far you have not rendered homage to the lord, not uttered his name. The hour of death is quite uncertain. Do not trust your body, O lord.

16. O lord of lords, Nala heard her speech simple and straightforward. He paid homage and at his best circumambulated the lord. She too did likewise.

17-19. Continuing the tradition for long and meditating on lord Nārāyaṇa she gave up her body at last. As she meditated on Hari at the hour of death she was born to the sister of my father Vasudeva. She was named Kaikeyī and was also called Bhadrā as she was possessed of auspiciousness.

20. Her five brothers Kaikeyas gave her to me in marriage, O best of birds.

21. I am going to tell you about the circumstances how Mitravindā was married. O noble lord of birds, now hear attentively.

22. In the previous creation Mitravindā performed at will several sacrifices, Agniṣoma and others for attaining Hari as friend.

23. There being many ways to attain her purpose, Matravindā thought of a sure one. She found that the hearing of the *Sāttvika Purāṇas*¹ was the best way.

1. The *Sāttvika Purāṇas* constitute Viṣṇu, Nārāḍa, Bhāgavata, Garuḍa, Padma and Varāha.

24. That Purāṇa alone is worthy of hearing which narrates the merits of Viṣṇu and Vāyu. One should hear that Purāṇa out of faith and devotion for Viṣṇu. There could be no better way of attaining the lord.

25. If they hear a Purāṇa which contains no reference to Viṣṇu, their life becomes miserable. Their baths of purification, their repetition of lord's name, their five great sacrifices, their observance of vows, their performance of Iṣṭāpūrta¹ and Kṛcchra Cāndrāyaṇa² are rendered useless. All such performances are fruitless including the ceremony of initiation in the Vaiṣṇava cult, though it may have been properly performed, if it is devoid of Hari's narrative.

26. The wise declare that the life of such people is rendered fruitless as have not heard the Bhāgavata or the Brahma-kāṇḍa of the present Purāṇa, in the company of their preceptor or the 'followers' of the Bhāgavata sect.

Such is the efficacy of the illustrious narrative of the glorious lord.

27. One should not linger even for a moment where there is no stream in the form of lord's narrative, no resort at the feet of Nārāyaṇa, and no talk about the lord.

28-29. In the village, where there is no recital of the Bhāgavata Purāṇa, no follower of the Bhāgavata cult who can taste the flavour of the Bhāgavata verses, where there is no exegesis or commentary on the supreme songs of the lord or his one thousand names, where there are no people who understand the substance thereof, one should not live even for a moment.

30. The day is wasted if there is no talk of lord Viṣṇu, no narrative of his divine tale. Though he has human form, which is rare to attain, his life is wasted.

31. The ear adorned with the divine flowers looks not so beautiful as the one adorned by the ornaments in the form of Viṣṇu's tale.

1. *Iṣṭāpūrta*—a technical term for performing sacrifices and digging wells and doing other acts of charity.

2. *Kṛcchra Cāndrāyaṇa*—a religious observance or expiatory penance regulated by the period of the moon's waxing and waning.

32. Fruitful is the life of the people who narrate or listen to the tale of the lord as told in the Bhāgavata Purāṇa.

33. Those who clad in head dress and bodice hear or recite the narrative of the lord are alone worthy of respect in the world, not those who are addicted to vicious objects of senses.

34. Those who recite the Bhāgavata Purāṇa out of greed for riches or those who know but do not reveal the secret of the Bhāgavata go to Yama's abode.

35-37. Those who create interest in Dharma and Karma Kāṇḍas but not in the Brahma Kāṇḍa and those who recite the Purāṇa by accepting fee go to Yama's abode. Those alone are worthy of recital who remain satisfied with whatever money is offered willingly by devotees.

38. Those who are extremely greedy of wealth have no right to recite this Purāṇa.

39. For the well-being of the people who regard lord Viṣṇu and none else to be all-pervading, lord alone undertakes the charge.

The pious followers of lord Viṣṇu fear no misfortune or calamity.

40. The lord bestows the fruits of auspicious and inauspicious Karmans. One should never endeavour for the accumulation of wealth, rather one should fix one's mind in devotion for Viṣṇu.

41. One should take bath for purification, recite sacred mantra, dispose articles of worship. Being purified thus, he who is well versed in the Purāṇas should recite regularly the Bhāgavata Purāṇa every day.

42. Acquisition of wealth, knowledge of the Vedas and Śāstras and the narrative of Viṣṇu come as a result of previous auspicious activities. Of these listening to Hari is very rare.

43. One should enjoy the essence of the Bhāgavata Purāṇa—a rare thing in this mortal world. One should enjoy the essence so that tears of joy may trickle down the eye—a phenomenon very rare to occur.

44-46. Listening to the essence of the Bhāgavata Purāṇa and then retaining the same in memory is an act hard to accom-

plish. Rare is the achieving of desire and indignation, absorption in meditation, association with the pious Vaiṣṇavas. The omission of such occurrences makes even the wise as the target of doubt.

47-48. Therefore, I remained always engaged in listening to the auspicious tale of Hari. I recited his name, heard his tale so long as I lived. After death, I was born on earth from the womb of Sumitrā, the sister of Vasudeva.

49. Since she obtained Hari as Mitra (as friend) I was named Mitravindā.

50. In the Svayaṁvara, Mitravindā discarded all candidates who had come to woo her and put garland around my neck as a token of acceptance. I then conquered all the kings and reached home with her. O lord of birds.

CHAPTER TWENTYONE

The Episode of Kālindī

Lord Kṛṣṇa said :

1-2. O lord of birds, now I shall tell you the birth of Kālindī too.

A daughter was born to Vivasvat of the solar race. O lord of birds, she was Kālindī known also as Yamunā, the daughter of the sun. She practiced penance with a desire to obtain lord Kṛṣṇa for her husband.

3. Penance, they say, is a self-reflection, whereby reality is sought to be determined or it is a way of repentance for the sins of previous life.

4. *Prāya* is a penance wherein the mind is controlled. Hence, *Prāyaścitta* (expiation) is a way of self-control. It is not the tonsure of head which they do while entering penance.

5. This penance has its root in remorse. O lord of birds, you may hear in detail.

O lord, I have not uttered the sacred mantra.^{*} I have thrown myself in the forest conflagration in the form of Kleśas (i. e. worldly afflictions).

6. I have not remembered the ambrosial name of Hari. Rather, I have remembered his faults. I have not thought upon the ambrosial essence of Hari's teachings. Rather, I have indulged in gossips with the common people.

7. I have not worshipped the lotus-feet of Hari. On the other hand, I worshipped my sons and friends. I did not bow at the lotus feet of Hari. On the other hand, I worshipped the feet of my friends.

8. I have not seen the face of Hari covered with tresses grey as the incense smoke. I have fondled with my sons with affection and not caressed your loving face.

9. I have adorned my sons and friends with ornaments but not the face of my lord who can eschew the effects of my sins which I committed in my previous life.

10. I did not partake of the remanent of food offered to you but I partook of six varieties of food at the house of my friends. I did not offer you flowers and fragrances but did the same to my sons and friends. I am now tired of my sons and friends. When shall I see your face, O lord?

11. I have polluted my tongue by consuming the prohibited vegetables not sanctified by mantras, a part of which has not been offered to you, which are not permitted in the coteries of your devotees and which are forbidden in the codes that prescribe rules of conduct. When shall I see your face, O lord?

12. I have not purified my body by worshipping you with the eight-syllabled mantra or by visiting holy places or by blowing conches in front of your idol. When shall I see your face, O lord?

13. I have incurred sin by not offering perfumes and flowers, ornaments or clothes. My body is polluted by anointing it with the perfumes prepared by those who are not the devotees of Viṣṇu. When shall I see your face, O lord?

14. O Vāsudeva, my feet are burnt since they have not

traversed the shrines of Viṣṇu. My eyes are burnt since they have not sighted your charming face.

15. My hands are burnt since they did not perform your worship. I have incurred sin by indulging in sinful activities. When shall I see your face, O lord ?

16-17. O lord, do not mind my faults, have pity on me. I have sincerely placed myself at your service. O lord, as many hair do I have on my body so many sins do I have on my head. When shall I see your face, O lord ?

18. I have not attained even the slightest pleasure since I gave up your worship, in spite of the fact that I have my husband, sons, friends, servants, buildings, cattle and wealth. Henceforth, I shall not visit my kins and friends. I shall ever remain your devotee, nay a slave.

19. Those who regard their kins and friends as the sources of joy have their faces filled with urine and faeces. This is what I know.

20. Wealth spent on friends is a mere waste. It turns into filth, dirt and impure matter. Given to the devotees of Hari it becomes the cause of attaining Hari.

21. Whatever has passed so far, I have suffered utterly thereby. Please, favour me with the company of the noble by your grace and not with the company of the wicked by your indifference.

22. O lord, my body is tarnished by association with the wicked. It is not detached from worldly pleasures. Without you, what course shall I adopt, O lord, have mercy on me and favour me with protection.

23. Thus the daughter of Sūrya repented. And she set her mind on Hari after repentance.

24. Lord Hari is the best of all gods. He embodies all merits. Everything in the Universe emanates from him. Hence, he contains all qualities.

25. He is the first and foremost of the gods as the letter *a* is in the series of alphabet. Brahmā and other gods do not possess all merits. But somehow, by the favour of Lakṣmī or the aggregate of virtues accumulated in previous lives Brahmā has come to embody all virtues.

26. But Brahmā is not so complete in merits as Lakṣmī. Lakṣmī is not so complete in virtue as Viṣṇu. Bhārātī is not so complete as Vāyu. Vāruṇī is not so complete as Śeṣa.

27. Pārvatī is not so complete as Rudra. Others too are not complete either.

Brooding over the matter in her mind, she practiced penance on the bank of Yamunā river.

28. At that time, I had gone a hunting on the bank of Yamunā.¹ I saw her there practicing penance. I spoke to my friend Arjuna.

29. O friend, approach the maiden immediately and ask her about the purpose of her penance.

30. Thus asked, Arjuna approached her and asked her the purpose of her penance. After knowing her purpose, he returned and told me all that he had learnt of her. Then, at the auspicious hour, I married her.

31. I did so, for I was moved by her penance. I had no personal motive, O lord of birds. I always remain in full bliss otherwise. What more joy or comfort could I derive from this alliance.

32. I married just to favour her, but not for my pleasure, I shall now tell you the story of Lakṣmaṇā and the reason why I married her.

33. Listen, I am going to tell you a great secret. There is nothing that the preceptor will not disclose to his disciple.

CHAPTER TWENTYTWO

Marriage of Lakṣmaṇā with Śrī Kṛṣṇa

Lord Kṛṣṇa said :

1. O lord of birds, in her previous birth Lakṣmaṇā was the daughter of a learned Brāhmaṇa Vahnideva. Since she possessed auspicious marks, she was called Sulakṣmaṇā.

1. *Yamunā*—a celebrated river, said to be the sister of Yama.

2-3. Like Lakṣmī, Hari, Vāyu, Gāyatrī, Rudra, Lakṣmaṇā was possessed of good qualities. She drew her name from three sources, viz., her traits, activities and devotion.

4. Nārāyaṇa, the lord of Lakṣmī is possessed of thirty two auspicious traits. O lord of birds, I tell them serially. The person who hears the same obtains a quick deliverance.

5-17. The lord has seven feet, ninety-six fingers, four hands, sharp teeth. These four combined constitute the first trait. A loving, round and blooming face is the second trait. An unelevated chin is the third. Sharp and small teeth the fourth. Red lips the fifth. Blood-red hands the sixth. Red and bright nails the seventh. Red cheeks the eighth. Marks of conch and disc the ninth. Thin but developed belly marked with three wrinkles the tenth. The deep navel the eleventh. The plump pair of thighs the twelfth. Long, extensive waist the thirteenth. Well set scrotum the fourteenth. Straight and elevated penis the fifteenth. The red soles the sixteenth. Depressed ankles the seventeenth. Lovely neck the eighteenth. Lotus eyes the nineteenth. Red arms and knees the twentieth. The wide breast the twenty-first. Lion-like shoulders the twenty-second. Small mouth the twenty-third. Extended eyes the twenty-fourth. Small and tender penis the twenty-fifth. Even feet, even waist, even knee, even thighs the twenty-sixth. Even legs, even hands and even ears from twenty-seven to thirty-second. Thus, the lord possesses thirty-two traits. The same number of traits exist in his consort Lakṣmī.

18. Brahmā too has thirty-two marks. So has Bhārati. The same number of marks characterize Viṣṇu. I shall tell you my decisive thought on this point.

19. My consort Lakṣmī is ignorant of the value of even my single mark. Those who know Hari say that Hari is possessed of many marks.

20. O lord of birds, Lakṣmī knows the additional marks as compared with her own in the Vāyu form of Viṣṇu. Bhārati has one hundred additional marks in comparison with her own.

21-22. O lord of birds, do not think, therefore, that such forms of the lord as Viśva have the same qualities as those of Viṣṇu. Gods, like Rudra, have twenty-eight marks as they have

no marks of eyes and brows. But the absence of these marks should not be regarded as defect.

23. In the absence of marks of eyes and brows, lord Hari contains anger; his penis and belly are somewhat larger in proportion.

24-27. The ladies of the lord, Lakṣmaṇā, etc., have twenty seven marks. Vāruṇī, etc., have twentysix. Candramā contains twentyfive; Kubera twentyfour; the nose and breath twentytwo; Śacī the same number; Pravāhas nineteen; Yama the same number; Varuṇa eighteen; the air seventeen; Vaivasvata sixteen; Mitra fifteen, Kubera twentyfour; Fire thirteen; Gaṅgā twelve; Budha eleven; Śani ten; Puṣkara nine.

28-30. I have sixteen thousand women who are my beloveds, possessed of eight marks. Pitṛs have seven marks; Devas and Gandharvas six, their successors five; Kings four and others three.

31. A slight arrangement of the belly, small feet, short ears, long tufts, except in a Brāhmaṇa lady and in the consort of Śiva, are regarded as great defects.

32-33. Lakṣmaṇā has five defects, except those of the head and the ankle. There are eight other defects in the body, such as the enlargement of the navel, legs, etc. These defects are present in Śacī, O lord of birds, such defects should be marked by the seeker.

34-44. O lord of birds, one should know the following defects well known to the learned.

Enlarged belly, long navel, fierce prolonged teeth like a pole or a plough, eyes deep like the hidden well, long ears, lips and nose, long ankle, curved feet, bad navel, dark brown teeth, long legs, long penis, single scrotum, single nose, red beards, red hair, curved mouth, body scorched as a hill, red back—these are the bad signs in Kali. Shoulders and ears without hair, red cheeks, pale forehead, pale shoulders, pale hands, fierce look, fierce glance, indistinct sound, excessive eating and excessive drinking, breasts as dry fruits, hairy thighs, hairy back, hairy forehead with three long parallel lines, penis marked with the snake-like fish, tip of the tongue marked with the shoe-

like fish, the anus marked with penis-like fish, feet marked with scorpion-like fish, the mouth marked with a dog-like fish, hands marked with many lines, nose hairy, thumb and little finger overlong. Suchlike bad marks abound in the Kali age. Several good marks are present in me, O lord of birds.

45. Thirtytwo marks of Viṣṇu, Brahmā has already explained with reference to himself.

46. Those stated by me or by Brahmā are not contradictory to each other. Whatever I had stated I repeat succinctly.

47. I have stated these by collecting the scattered material together. As it is evident, there is no contradiction in what I have stated at other places in the text.

48. Lady Lakṣmaṇā and others possess twenty-seven marks. In comparison to Bhāratī she is short of five marks in pudendum, ears, hands, breast and belly.

49. O lord of birds, she has neither the additional marks of gods, nor the additional marks of Rudra. She is possessed of twenty six marks minus six marks of Varuṇa, plus additional marks in ears, belly, nose, hair, ankle and pudendum.

50-54. Indra possesses twenty-five marks, devoid of seven marks (of Varuṇa), with additional marks in hands, feet, belly, ears, penis, ankle and lips. Śacī contains twentythree marks and nine defects, with additional marks in pudendum, hair, lips, ears, legs, cheeks, breasts, ankles and lips.

55-56. The wind pravaha contains twentytwo marks of merit and ten marks of defects. There are some additional marks on her thumb. The Sun contains twenty marks of merit and eleven defects. Fire contains nineteen marks of merit and thirteen defects.

57-70. Vaivasvata contains eighteen marks and fourteen defects; Mitra seventeen marks of merit and fifteen defects; Kubera sixteen marks of merit and sixteen defects. My eldest son contains fifteen marks and seventeen defects; Gaṅgā fourteen marks of merit and eighteen defects; Budha (Mercury) thirteen marks and nineteen defects; Śani (Saturn) twenty marks and twenty defects; Puṣkara eleven marks and twenty one defects; Pitṛs ten marks and twentythree defects. Devas,

Gandharvas eight marks and twentyfour defects; Gandharvas in human forms seven marks and twentyfive defects; Kings six marks and twentysix defects. Some others possess four or five marks and three defects. This is the lower limit for the number of marks, merits and defects.

If a common man or a royal person possesses some additional marks (and no defect) he is neither a man nor a god. Each and every person cannot be wholly whole or perfectly perfect. Devas and Daityas possess twenty seven marks of merits and twenty seven marks of defects. None but the supreme god has thirtytwo marks and no defects.

71-72. Thus, Sulakṣaṇā grew up in her father's house. Once when her father was distributing food among his friends and relatives, for the prosperity of his family she said to her father : O father, gifts should be made over to those who have realized the lord in their self. If they are made to an unworthy person who has not realized the Self, the food and the drink go waste.

73-74. Now, I shall tell you about lord Hari, where he stays, what he eats and what he drinks. Please hear attentively. Hari in the form of child Kṛṣṇa drinks milk, eats butter, and wears fresh dress and ornaments. Gifts should be made, thus, for the pleasure of Viṣṇu.

75. Hari eats and drinks in the company of his friends. Therefore, a householder should gift sumptuous food and tasteful drink in favour of the lord and receive his blessing. Otherwise, all that food and drink go in vain.

76. The donor should be conscious that the lord receives his gift with pleasure. He should confer gifts to a worthy person. If knowing thus, he donates gifts every day. Viṣṇu is pleased thereby. Otherwise, gifts of the donor are rendered waste.

77. One should keep one's house decorated with the articles of precious metal knowing that lord always likes them.

78. Lord Govinda abides with his sons in the house of the devotees of Viṣṇu. The lord by the name of Mukunda abides in the abode of Mitra. By the name of Aniruddha he abides in the public rest house. By the name of Nārāyaṇa he abides in the house of a Brāhmaṇa.

79. By the name of Hari he abides in the cowpen. By the name of Vāmana he abides in the stable. By the name of Saṁkar-
ṣaṇa he abides in Śūdra. By the name of Pradyumna he abides
in Vaiśya.

80. By the name of Janārdana he abides in Kṣatra. By
the name of Mahidāsa he abides in the fisherman. By the name
of Upendra he abides in the earth.

81. By the name of Cakrapāṇi he abides in the elephant.
By the name of Viśva he abides in the heart. By the name of
Bhūtabhāvana he abides in dogs.

82. By the name of Trivikrama he abides in the ant. By
the name of Hari he abides in the firmament. By the name of
Ananta and Hari he abides in all castes The multi-formed Hari
has no class, no family, no race.

83. Knowing all this, Lakṣmaṇā set herself to propitiate
the lord. “May lord be pleased with my worship and become
my husband”.

84. Desiring Viṣṇu to be her lord she gave up her body
and was born in the country of Madras.

85. In the Svayamvara of Lakṣmaṇā I hit the target,
conquered the rival wooers and married Lakṣmaṇā, brought
her home and gratified her desire.

Now, I shall giue details of my marriage with Jāmbavatī
and explain why I married her.

CHAPTER TWENTYTHREE

The Anecdote of Jāmbavatī the consort of Śrīkṛṣṇa

Lord Kṛṣṇa said :

1. Jāmbavatī, the daughter of Soma, in her previous
birth became my wife. She became superior to all the ladies
of my harem.

2-3. When I am deep in love with Lakṣmī, my passion
for Jāmbavatī subsides. When I am less in love with Lakṣmī I

have equal passion for all. But among these I have more love for Jāmbavatī.

Garuḍa said :

4. O omniformed lord, what sort of worship was performed by Jāmbavatī that she became superior to all others.

5. Thus asked by Garuḍa, lord Kṛṣṇa, son of Devakī, spoke in a voice resembling the thunder of clouds.

Lord Kṛṣṇa said :

6. Jāmbavatī, the daughter of Soma in her former birth, purified her life as well as her father's by the worship of Viṣṇu.

7. She heard the sacred Purāṇas, bowed to and circumambulated Viṣṇu who takes men across the ocean of life and death. She kept him ever in her memory.

8-9. O lord of birds, by hearing the Purāṇas ceaselessly she and her father became detached from worldly affairs. Wealth, friendship and her previous possessions—elephants, gems, house, etc., she regarded as evanescent.

10-11. She thought, "all this wealth, friendship, etc., are given and taken back by Hari." She was not distressed thereby. "The most compassionate lord has taken pity on me to-day", she said.

Both she and her father set their heart on Vāsudeva with sincere devotion. She became averse to seeking means for her sustenance. She accepted whatever came to her without being sought.

12. She placed her wealth at the lotus-feet of the lord who takes men across the ocean of suffering. She set her tongue to the praise of Hari.

13. She applied her hands to the act of sweeping the temple of Viṣṇu with devotion that removes impurity. She directed her ears to hearing the sacred tale of Hari—the tale that takes one to heaven or effects release.

14. She set her eyes to seeing the idols of Viṣṇu—a fact that effaces impurities of body accrued from eternal times.

She set her body to the pious embraces of the Vaiṣṇavas, kept herself in their company or busied herself with her body anointing with the fragrant substances that were left after the worship of Hari.

15. She set her organ of smell to the feet of Hari—the feet which give release from the circle of birth and death. She set her organ of taste to partake the remanents of what had been offered to Hari and were mixed with Tulasī leaves.

16. She set her feet to traversing the path sacred to Hari, her head to bowing at the feet of lord, her heart and mouth to his praise and service as is the practice among the illustrious devotees of Viṣṇu.

17. She directed her intellect to thinking upon the supreme spirit, and her organ of speech to the praise of the lord.

18. Thus, she placed her life at the feet of the lord, started on pilgrimage with her father, to propitiate lord Viṣṇu.

Before she started on pilgrimage she worshipped at first the Brāhmaṇas and the devotees of Viṣṇu with clothes and ornaments.

19. Thereafter she made a vow in the presence of the lord.

20. O lord, so long I remain on pilgrimage, I shall be in Yaugic practice. May you, O lord, favour me with the company of the faithful, not with the company of non-believers.

21. Let me hear the narrative of Hari. May I not go on pilgrimage with friends, sons, relatives and also with those who start on journey with a set motive or purpose.

22. Fruitless is the pilgrimage of those who do not carry Śālagrāma stone with them.

23. If one goes on pilgrimage on foot let him take the Śālagrāma stone with himself. Such a person obtains full fruits of his pilgrimage.

If he wears shoes or protects his feet, he derives the fruit of his pilgrimage less by one fourth.

24. If he goes on pilgrimage on a vehicle or a horse he derives the fruit of his pilgrimage less by one half. If he goes

riding on a bull, he derives the fruit of his pilgrimage less by one-fourth.

If he subsists on the food provided by another, his pilgrimage is wasted. He derives no fruit of his pilgrimage.

25. But there is no sin if he accepts food from an ascetic, Vedic Scholar or a high-souled person.

Having made this vow she set out on pilgrimage.

26. She took bath, washed off the ointment and listened to the Purāṇas. She shared food with her father and together with him set out on journey the next day. She walked the distance of one Kośa, the very next day.

27. She worshipped and fed the Brāhmaṇas and listened to the story of the lord. Those who perform journey in this way, their journey becomes fruitful.

28. The noble have declared that pilgrimage without compassion is barren. Similar fate awaits those who do not hear the divine story of lord Hari on their way to a shrine.

29-30. The same fate awaits those who go on pilgrimage on horse or in other vehicles.

Slaying a horse (in aśvamedha) invites sin that can be washed off at the sight of the idol of Viṣṇu at a sacred shrine.

31. The sin accruing from the worship of lord without devotion can be wiped off by the repeated uttering of the Vedic mantra for the purpose or by meditating upon Viṣṇu. Whatever is performed by way of worship without devotion is a sheer waste. Thus say the learned devotees of Viṣṇu.

32. Hence, O lord of birds, one should devote oneself to Viṣṇu, hear his narrative which destroys sins, remember oneself falling at the feet of the lord, thus he should devote himself to the service of the lord.

33. She proceeded, O lord of birds, together with her father to visit lord Viṣṇu, the consort of Lakṣmī, at the Śeṣa mountain. She thought of Hari all the way to the shrine.

34. "When shall I see lord Viṣṇu of wide chest, adorned with Śrīvatsa.¹ When shall I see the lord with lovely belly marked with three folds.

1. *Śrīvatsa*—a mark on Lord Viṣṇu's chest. According to ancient tradition, Sage Bhṛgu once struck Mahāviṣṇu, with his feet on the chest.² Viṣṇu bore this mark with pleasure. The mark is designated as *Śrīvatsa*.

35. When shall I see the lord with the neck resembling a conch and the resting-place for Maharloka. When shall I see the navel of the lord, the resort of the firmament.

36. When shall I see the face of the lord, the resort of the people of Janas.

37. When shall I see the head of the lord, the resort of Satya people. When shall I see the hips of the lord, the resort of Bhū people.

38. When shall I see the thigh of the lord, the resort of Talātala people.

39. When shall I see the tender knees of the lord, the resort of Sutala people. When shall I see the soles of the lord the resort of Pātāla people.

40. Thus pondering, on her way to the shrine, she reached the mountain Śeṣa where she saw lord Śeṣa possessed of one thousand hoods. The mountain abounded in various trees and was inhabited by monkeys.

41. She said : "I have seen this mountain by my merits accumulated since various births."

At the sight of the lord her eyes overflowed with tears. She stood up immediately and bowed to the lord.

42. One should salute the lord in front of the image and not at the back. She bowed to the lord with the eight organs of her body, placing Śālāgrāma in front.

43. The devotees of Viṣṇu should act accordingly. The consort of Lakṣmī abides at the peak of the mountain, worshipped or honoured by Lakṣmī, Brahmā and others.

44. I shall see the mighty, supreme lord of Lakṣmī. I shall attend the mountain and put up my residence at the holy hermitage of Kapila.

45. Lord Viṣṇu is here in his visible form and not elsewhere.

She took bath, dressed her hair and offered rice-balls to the manes at a sacred place.

46. She gave cows, land, gold, etc., in charity and ascended the mountain.

47-48. She put Śālāgrāma in front and bowed to the lord with devotion. She had traversed one hundred steps before she

found herself in front of the lord where sitting comfortably she heard the recital of the Bhāgavata and the portion of the Purāṇa which contains the praise of the mountain Veṅkaṭa.¹

With full devotion she heard the glory of lord Veṅkaṭādri from the honourable preceptor Jaigīṣavya.

CHAPTER TWENTYFOUR

The glory of Veṅkaṭācala and lord Śrīnivāsa

Jaigīṣavya said :

1. O girl, Attend to the merit one obtains in ascending the mountain Veṅkaṭa.

2. In each and every step of the mountain the people recite Bhagavadgītā remembering lord Śrīnivāsa. They are transported to the highest region of delight. When the lord is pleased, they attain liberation. O girl, there is nothing inaccessible to a person with whom lord Hari is so pleased.

3. He who hears this Purāṇa while ascending the mountain attains the merit of visiting holy places of pilgrimage. Therefore while ascending the steps the devotees should praise Hari Śrīnivāsa and their preceptor.

4. She heard the glory of ascending the steps, set up and worshipped the holy Śālagrāma thereon and started ascending.

5. O lord of birds, while ascending the steps the non-Vaiṣṇava devotees feel no pleasure. O lord of birds, this very fact is enough to put them into deep dark regions.

6. At every step of journey, one should remember Hari. The maiden said to Jaigīṣavya again.

The maiden said :

7. O Jaigīṣavya, please, tell me how Śrīnivāsa, the lord of Lakṣmī appears to Brahmā and others.

1. *Veṅkaṭa*—a sacred mountain in the south.

Thus addressed by the maiden, the daughter of Soma, Jaigīṣavya said in reply.

Jaigīṣavya said:

8-11. Brahmā and others can see Śrīnivāsa as of eternal form of lustrous body. This is how Venkaṭeśa is seen by Rudra and his associates. He appears to them as lustrous as one hundred thousand suns, which to the mortals is as lustrous as one thousand suns, as also possessed of the lustre of lightning. To the sages he appears like the sun and the moon, to holy men like constellations, to the worldly people like the mass of milk, to the liars as a blue stone, to the lay people as an ordinary stone only.

12. People do not realize the true form of lord Hari. They are swayed by *tamas* and *rajas*.

13. Those characterized by Śattva are seldom found in the Kali age. Those who appear to be devotees of Viṣṇu are in fact not devotees at all. Rather, they are busy in filling up their belly and meeting their sexual desire; for they undertake journey with that end in view.

14. Rare is the diffusion of devotion in the iron age. Those who are devotees of the lord but still not detached from worldly pleasures cannot easily get the sight of lord Viṣṇu.

15. O lord of birds, I shall tell you the nature of a true devotee. A true devotee is one who is devoid of hatred, is full of affection and possesses keen insight and devotion. I shall now tell you the forms of hate.

16. The supreme lord is distinct from Ātman. He is independent as well as free. He is full of knowledge and bliss. To think otherwise is to abhor the lord.

17. To pay more attention to Brahmā, Rudra and others or among men to Brahmins, etc. and to regard Brahmā, Rudra, and others as more honourable than Viṣṇu is nothing less than dishonouring him.

18. O noble one, to regard Viṣṇu as a human being possessed of hands, feet, etc., is equal to hating the lord. To distinguish each incarnation of the lord from the other or to think of their death is also tantamount to a hate.

19. To hate the devotees of Viṣṇu is a sin; to find fault with the instructions of the lord is showing hate. O maid, those who are full of hate can never be true devotees.

The maid said :

20. O sage Jaigīṣavya, please tell me who are the true devotees. How did they show their devotion. Lord Viṣṇu, Śrīnivāsa who is compassionate to devotees is indeed their protector.

21. Thus addressed by the lord, Sage Jaigīṣavya revived his memory and spoke to the maid.

Jaigīṣavya said :

Prahlāda, the devotee of Śrīnivāsa Nṛsiṃha attained sovereignty of the world and the precious knowledge of ātman from Nṛsiṃha.

22. Parāśara, the devotee of Śrīnivāsa had a great devotion for Vyāsa, the incarnation of Viṣṇu. He praised Vyāsa and obtained the quintessence of knowledge from him. With his soul elevated by devotion he achieved liberation.

23. The sage Nārada, the devotee of Śrīnivāsa had a devotion for Hari while he was in his mother's womb. By that devotion he was adopted as a son by Brahmā. By the attainment of knowledge he achieved liberation.

24. Ambarīṣa was a devotee of Śrīnivāsa as well as Hari. He attained knowledge from Durvāsa. With his soul elevated by devotion he attained liberation.

25. Mucakunda was the devotee of Śrīnivāsa. Detached from worldly affairs and firm in devotion he received supreme knowledge of lord Viṣṇu. With his soul elevated by devotion he attained liberation.

26. Puṇḍarīka, the devotee of Śrīnivāsa was devoted to Viṣṇu at the behest of his father. He obtained supreme knowledge by the grace of God and received liberation after his soul was elevated by devotion.

27. Brahmā, Vāyu, Sarasvatī are great Yogins. They are the constant devotees of lord Viṣṇu. They are of pure form, not attached to worldly objects.

28-29. Lord of mountains, lord of Nāgas, lord of birds, Venus, Mars, Jupiter, moon, sun, lord of waters (Varuṇa), Agni (fire-god), Manu, Dharma, Kubera, lord of obstacles, Aśvins, groups of Maruts, Parjanya, Mitra—all these are the devotees of Viṣṇu.

30. Viśvāmitra, Bhṛgu, Aurva, Kutsa, Marīci, Atri, Pulaha, Kratu, Śakti, Vasiṣṭha, Gautamiya, Pulastya, and Bhāradvāja—these are the devotees of Śrīnivāsa.

31. Māndhātā, Nahuṣa, Ambarīṣa, Sagara, Pṛthu, Haihaya, Ikṣvāku, Bharata, Yuyutsu, Sutala, Dharma, Vikukṣi, Utthāna, Bibhiṣaṇa, Daśaratha—these wise and intelligent persons are the devotees of lord of Venkaṭa.

32-33. Bhāgīrathī,¹ Samudra, Yamunā, Sarasvatī,² Godāvarī,³ Narmadā,⁴ Kṛṣṇā,⁵ Bhīmarathī,⁶ Sarayū,⁷ Phalgu,⁸ Kāverī, Gaṇḍakī⁹ Kapilā¹⁰—these are the devotees of lord Hari.

34-35. O maid, hear, I shall tell you a significant fact. At a congregation, where they narrate the tale of Viṣṇu, where

1. *Bhāgīrathī*—Gaṅgā, so called because she was brought from the Himalayan mountain to the plain, by Bhagiratha, the descendent of Sagara.

2. *Sarasvatī*—The modern river of the same name flows between the Jumna and Sutlej. Formerly, it was a much larger river but in later times it perished, as it does now, in the sands of the desert. Vinasana was the name of the place where it disappeared.

3. *Godāvarī*—A famous river of Janasthāna, the scene of Rāma's first conflict with the Rākṣasas was the country on both its banks.

4. *Narmadā*—This river rises in the Vindhya mountain and falls into the gulf of Cambay. It flows in a wide flood-plain and is fairly deep. It forms a suitable boundary between the political units north and south of it.

5. *Kṛṣṇā*—This river received very little attention in ancient times, and was almost unknown compared with the Godāvarī and Kāverī. The reason seems to be that the country through which it flows was nearly all forest in ancient times.

6. *Bhīmarathī*—Modern Bhīmā, the tributary of Kṛṣṇā rising near Pune.

7. *Sarayū*—It is a sacred river of Northern Kosal, with Ayodhyā, the sacred city of great antiquity lying along its bank.

8. *Phalgu*—a river on which Gayā stands.

9. *Gaṇḍakī*—a river which rises in the Himalayas and falls into the Ganges at Sonapur in Bihar.

10. *Kapilā*—a river mentioned in the Mārkaṇḍeya purāṇa.

the devotees who understand the essence flock together—all those who are present are the devotees of the lord.

36. Those who go on pilgrimage intent on realizing the lord are the devotees of the lord, not others, for the life's purport of the devotees of Viṣṇu stabilizes in the supreme lord and not in other matters.

37. If reaching the mountain Śeṣa one does not gift food, cloth and ornaments to the deserving he is not entitled to be called a devotee of Viṣṇu. Who can be a greater animal than him.

38. The devotees of Hari such as Gaṅgā, etc. live on the mountain Śrīnivāsa in the service of the wide-strider Viṣṇu. O maid, they should not be worshipped by the faithful.

39. I shall narrate to you the purport thereof. I shall also tell you where one should worship and offer homage to the devotees, to each individually.

40. He should worship the worthy Brāhmaṇas at their feet, with hands joined in reverence.

He should worship lord Viṣṇu with eight organs of the body. He should worship his preceptor in the same way taking him for Viṣṇu.

41. He should bow to Gaṅgā, Tulasī and the rest with the eight organs of the body. He should physically bow to the holy fig tree but to the cows and others mentally.

42. The devotees of Viṣṇu alone should worship the supreme god. Those who are rightly the devotees of Viṣṇu but possess nominal knowledge are also entitled to worship him.

43. But those who are nominally the devotees of Viṣṇu, though possessed of knowledge are not entitled to his worship.

44. Those who do not worship the supreme god Viṣṇu go to the dark regions (i.e. hell) due to the great sin.

45. Brahmā, etc. are the names of Viṣṇu which he himself had given to the gods. The wise lord did not transfer some of his names such as Keśava, just as a king, when he leaves the capital does not relinquish his title or pass it on to another.

46. O maiden, all this I have told you precisely. You should investigate the matter further by yourself. Worship should be made to me by my titles—Govinda, Nārāyaṇa and Mādhava.

47. Together they ascended the mountain Veṅkaṭa, chanting chants of praise, uttering the name of lord Śrīnivāsa, feeling joy and pleasure and clapping their hands in expectation of seeing the lord.

On hearing the words of lord Kṛṣṇa, Garuḍa asked the lord how the travellers felt pleasure by uttering his name.

Lord Kṛṣṇa said :

48. “O lord Śrīnivāsa, this very name of yours is indeed omnipotent. Brahmā and others take resort to you. Ramā (Lakṣmī) has derived her name Śrī from this very title.

49. Lord Viṣṇu has derived his name Śrīnivāsa from the fact that he is the resort of Śrī.”

Thus addressing Śrīnivāsa by name, dancing and clapping hands, with the thrill of hair on their person, they gave expression to their feeling.

50. O lord, may we see your face this very day. When shall we get our desire fulfilled. O lord Keśava, you favour us this very day by showing your lotus-feet to us.

51. In the epithet Keśava, the letter K devotes the primeval being Brahmā which again signifies the lord of all beings. The word Īśa denotes the worthy lord Rudra who instigates dissolution of the universe.

52. Hence, Hari is called Keśava. Addressing the lord by this epithet, dancing as well as trickling the spring of joy in the form of joyful tears and uttering the name lord Nārāyaṇa, they continued their upward journey.

53. As he is the resort of merits and demerits and as he abides in the waters of ocean, he is called Nārāyaṇa. People who take resort to him obtain eternal release, O lord of birds.

54. Waters are called Nāra; as he resorts to waters (in the ocean) he is called Nārāyaṇa. Those who resort to Nārāyaṇa get an eternal release.

55. Nāras (waters) are so called because as cosmic waters they emerge from his side-glances. As he is the resort

of these waters he is called Nārāyaṇa and also because he is the source of this eternal universe.

56. They danced, praising the lord thus : “O Govinda, there is no such Being as your supreme self, no such personage whose sight is so thrilling and delightful.

57. In the word *Govinda* *go* means the universal speech. As you are expressed by the medium of universal speech you are called *Govinda*. O lord, you are known to or by the Vedas”.

58-59. Thus they danced while their eyes flowed with joyful tears. “O Hari, the slayer of Asura Mura, please grant us an interview. We are slaves of your slaves.

As you pervade the fourteen worlds¹ you are called Vāsu. As you play sports constantly or as the great declare you a god, you are called Vāsudeva.”

Thus uttering the names of the lord—Vāsudeva, Mādhava, etc., they danced joyously.

60. “People call you *Lakṣmīpati* the lord of Lakṣmī.

The syllable dhava is the synonym of treasure. Hence, the learned call you Mādhava (the treasure of Lakṣmī). O lord of Lakṣmī, protect us, your devotees.”

61. Thus speaking they danced and pursued their upward journey, uttering “O lord, grant us your eternal protection. As you are omnipresent you are called *Vitala*.” Reciting names of the lord they reached their goal. Here, full of devotion, they sought the audience of the lord.

The Maid said:

62. O best of sages, what is the name of this shrine? What rites shall we perform here? whom did lord Śrīnivāsa favour at this holy place, please tell us in detail.

Jaigīṣavya said :

63. O maid, listen to the narrative of Prahlāda, the best of the devotees of Viṣṇu. Once, when he had no desire to fulfil, Prahlāda went to see lord Śrīnivāsa on the Śeṣa mountain.

64. This was the place where Prahlāda had spoken to the Daitya youths on the glory of Viṣṇu. Hence, O maid, you

1. *Fourteen Worlds*—See p. 1043 fn. 2.

should worship lord Viṣṇu (the abode of Lakṣmī), in the form of Nṛsiṃha.

Prahlāda said :

65. “O Daitya youths, you have attained human life which is very rare. Rarer is the knowledge of the glory of Nṛsiṃha. That journey is fruitful whereon throughout they utter the narrative of Hari, O Daitya youths, Hari abides at the place where they sing his narrative, though he pervades the universe.”

66-68. On hearing the same, the daitya princes said to Prahlāda, the devotee of Hari. “O friend, if Hari is all-pervading why does he withhold his presence here in the midst of water.”

Thus spoken to by the Daitya youths, Śrīnivāsa appeared in the midst of water.

69. Those who bathe in this holy pool stabilize their intellect which remains untarnished with impurity, even in this iron age (Kali).

70. Thus bestowing favour on the Daitya youths, lord Viṣṇu disappeared in the midst of waters.

Even today, Nṛsiṃha abides in the midst of waters. Prahlāda too abides therein together with Daitya youths.

71. Here in the afternoon, there is heard all around the word ‘Victory’. The place is called Narsimha in recollection of the Victory of the lord over Hiraṇyakaśipu. Pilgrims who visit this holy place take plunge here.

72. They took bath, offered an earthen lamp to a pious Brahmin Śrīnivāsa, uttering ‘Govinda, Govinda.’

73. The maid sat in front of the principal deity and said. “O noble Jaigīṣavya, please tell me how shall I have the audience of the lord.”

On hearing this, Jaigīṣavya was extremely delighted at heart and said.

74. O, maid, I tell you how you shall proceed. At the main gate of Śrīnivāsa you should recite the following.

75. “I commit thousands of faults day and night. O lord, pardon all these faults of mine, O best of primeval beings.

76. O lord, efface those causes of mine which create hatred for the devotees of Viṣṇu, whether they are mental, oral or physical.”

77. O maid, at the main gate of the temple of Śrīnivāsa you should remember, in the appropriate form Jaya and Vijaya. At the right gate of Śrīnivāsa you should remember Caṇḍa and Pracaṇḍa.

78. At the left gate, you should remember Nanda and Sunanda; at the extreme left gate you should remember the lily-eyed Kumudanetra.

79-81. You should enter the temple with full devotion and reverence, circumambulating the lord twelve times.

You should sip waters in the holy pool and bathe. You should enter right in the interior of the temple and other chambers. While there, you should meditate on the deities sitting in their respective postures on their seats.

82-83. In the middle of the seat you should bow to Śrīnivāsa with all the organs of your body. To the left of the lord, outside the pedestal, you should pay homage to the preceptor, in front of the pedestal, just below at the south-east corner. In the south-western corner you should pay homage to the honourable Vyāsa. The devotee of Viṣṇu should be honoured all times everywhere.

84. In the north-western corner you should honour goddess Durgā with your soul elevated by devotion.

Above the pedestal, in the south-east region you should bow to Yama, the presiding deity of Dharma.

85. Above the pedestal, in the upper south-western region to Vāyu.

86. Above the pedestal, in the north-eastern region to Indra, the supreme lord. To the east of the pedestal, to Nairṛti, lord of the Aryamans.

87. To the south of the pedestal, the goddess Durgā also called Ugrā. To the west of the pedestal, to Kāmadeva, the lord of health.

88. To the north of the pedestal, to Rudra the supreme lord. To the middle of the pedestal, to Varāha the primeval man.

89. Above the pedestal, to Lakṣmī called Śakti, the support of the universe. Above the pedestal, to Vāyu and Kūrma. Above that to Śeṣa and Kūrma.

90-91. Above that, cosmic Earth, the presiding deity of the universe. Above that, to Varuṇa, the lord of milky ocean. Above that, to Lakṣmī called Śvetadvīpā. Above that, to divine Lakṣmī called *Maṇḍapā*.

92. In the middle of *Piṭha*, to Lakṣmī called Yamī. By the side of Yamī to Devī. To the south of Yama, to Sūrya in the form of an earthen lamp.

93. To the left of God Yama, to Śrī in the form of an earthen lamp. In front of Yama, to Agni also in the form of an earthen lamp.

94. In front of the lord, he should bow to Bhūmi the presiding deity of the elements, and to Durgā, the presiding deity of tamas and the reclining couch of the lord.

95. To the east, to the Ātman in the form of steps of the pedestal. To the east, to knowledge (Jñāna) in the form of steps of the pedestal.

96. To the east, in the leaf of a lotus, to Vimalā in the form of a female and to the deities, Brahmā, etc.

97. In the lotus-leaf in the south-east corner you should bow to the excellent gods and goddesses Utkarṣā, Lakṣmī, Brahmā, Vāyu and Śeṣa.

98. In the eight-petalled lotus to the right you should worship Nārāyaṇa, Śeṣa; etc, in the form of a female.

99. In the lotus leaf in the north-east, to Īśāna, Nārāyaṇa, Virañca, Vāyu, ether, Śeṣa and Devas in the form of a female.

100-101. In the middle of the lotus, to Viṣṇu, Lakṣmī Anugrahā and to Vāyu, ether, Śeṣa and Rudra in the form of a female. To lord Ananta in the form of pedestal and to Śrīnivāsa.

102. To the left of Śrīnivāsa to Lakṣmī ; in the middle of Śrīnivāsa to Dharā.

103-104. Outside the pedestal, in the east, to Kṛpolka; in the south, to Maholka; in the west, to Vīrolka; in the north, to Ulka; in the four corners, to Sahasrolka.

105-112. In the east to Vāsudeva, in the south to Saṁkar-
ṣaṇa, in the west to Pradyumna, in the north to Aniruddha; in
the south-east to Māyā, in the south-west to Jayā, in the north-
east to Kṛtyā, in the north-east to Śānti; in the east to Keśava,
in the south-west and north-west to Nārāyaṇa and Mādhava, in
the south-east to Govinda, in the south to Viṣṇu, in the south-
west to Madhusūdana, in the west to Trivikrama, Vāmana,
Viṣṇu and Śrīdhara, in the north to Hṛṣīkeśa and Padmanābha,
in the north-east to Dāmodara.

113-119. In the fourth enclosure, in the east to Mahākūr-
ma; in the south-east to Varāha; in the south to Nṛsiṁha and
Vāmana; in the south-west to Bhārgava (Paraśurāma); in the
west to Mādhava Kṛṣṇa; in the north-west to Buddha, in the
north to Ananta in the form of Ulka and in the north-east to
Viśvarūpa; in the south-east to Vāruṇī; in the south-west to
Gāyatrī; in the north-west to Bhārati, in the north-east to
Girijā. To the left of Girijā to Sauparnī; in the east to Indra
with weapons, in the south-east to Viṣṇu with his attendants
and assemblage with the formula, *To you O Agni with weapons,*
as stated previously.

120-122. In the south to Yama, in the south-west to
Nirṛti, in the west to Varuṇa, in the north-west, to Vāyu, in the
north to Kubera, in the north-east to Śiva, in the midst of
north-east and east to Brahmā with weapons, in the middle of
north-west to Śeṣa. Thus you should pay homage again and
again.

123. Thus, I have narrated to you the prescribed way how
one should have the vision of the lord when one goes to a
shrine to pay visit.

Thus addressed, she went to the shrine together with her
companions.

124. This prescribed way of paying visit to Śrīnivāsa
which I have told you just now should not be divulged to any-
one, O bird, since it is very, very secret.

125. O lord of birds, it is very rare to keep company with
the good and noble people who can throw light on the nature of
tattvas. It is possible to have a preceptor only if one has in
store the aggregate of merits accumulated in previous existences.

126. In the company of holy pious people even unauspicious things turn into auspicious ones. In the company of lord Viṣṇu the unsteady mind leaves its steadiness, as water changes its nature in association with the sea-shell or in contact with the lotus leaf.

CHAPTER TWENTYFIVE

Glory of Venkateśa and the method of worship

1. At the gate of the temple of Śrīnivāsa she and her companions saw Svāmipuṣkariṇī saying, “O lord Hari, Śrīnivāsa”, she meditated on the lord who takes Brahmā and others across the ocean of existence.

2. There, in the pool, Viṣṇu abides, together with other gods for the preservation of people. Hence, the pool is called Svāmipuṣkariṇī. Therein, the maiden and her companions took bath.

3. O lord of birds, formerly, the gods purified themselves by taking bath and entered the temple of Śrīnivāsa to practise penance with sincere devotion. As instructed by the preceptor, the maid too acted all accordingly, O lord of birds.

4. Then, the lord in his full and beautiful form appeared before her. The maid saw the beautiful form of Śrīnivāsa and was delighted thereby.

5-7. She saw the lord wearing the gold-embroidered dress with an attractive head gear and bodice. His body was anointed with the paste of musk whereof the smell had made the quarters fragrant. The lord had lotus-like blooming eyes, neck as round as the conch, long arms, golden sacred thread and looked as the cupid incarnate. He possessed charms which could subjugate any people and who had a body pretty and tender.

8. At the sight of the lord, the maid was extremely delighted. Her body showed a thrilling hair.

9. Her heart overflowed with pleasure at the sight of the lord. Her eyes were full of tears and her body showed joyful signs

of thrilling hair. She danced in the presence of the lord. Her faults were destroyed with the feeling of devotion. In a tone full of emotion she addressed the lord thus.

10. "O blissful lord, save me from worldly affections, grant me your eternal bliss by releasing me from the shackles of Karman.

O lotus-eyed lord, save me by your sweet, charming glance full of ambrosial compassion. O lord, I am extremely distressed, save me by bestowing wisdom on me.

11. O lord, dissociate me from my bad companions—desire, wrath and greed, and destroy my strong foes, viz., the obstacles.

12. O lord of Lakṣmī, Sarasvatī, Brahmā and the universe protect me; O lord of Lakṣmī, the primeval course of the Universe, whose lotus feet are bowed to by the gods, protect me."

13. Thus paying homage with reverence she praised the primeval lord. O lord of birds, there are innumerable merits in Viṣṇu which are not known to Lakṣmī.

14. [She continued] "Unknown even to Lakṣmī, there exist several qualities in Hari. I cannot praise you adequately. Still I shall try to praise you, O lord.

15. By the favour of Brahmā, the lord of speech, by the favour of Rudra, above all by your favour, I praise you, O lord. Be kind enough to bestow peace on me.

16. O lord, if you are pleased with me, bestow devotion on me for your feet. At your very sight, O lord, good and evil—both disappear for ever.

17. The world is destroyed by illusion indicated by pride, It has turned deaf and blind by the excess of wealth.

18. I do not seek for that wealth which would make me dumb to the entreaties of the poor or the preceptor and drive me off from the service of your lotus-feet.

O lord, grant me company of the good that may help me to realize my inner self.

19-20. Please extinguish my desire for sons, etc. Grant me devotion for your lotus-feet. Take off my treasure and bestow the same among your devotees. Grant me devotion for your lotus-feet.

21. Please take off my learning, progeny, wealth and pride. Grant me devotion for your lotus-feet. Take off my jealousy and intolerance for the noble devotees of Viṣṇu. O lord of Venkaṭa grant me protection.

22. O primeval cause of the universe, grant me that mantra which may enable me to meet you again. I ask for nothing more than my contact with your lotus-feet. Please grant me this all if you are so pleased with me."

23. Thus spoken to by her, Śrīnivāsa was extremely pleased. Emitting nectar from his mouth he spoke to her.

"O maid, I give you the most secret mantra which you should keep repeating with devotion.

24-25. I tell you this mantra out of affection for you. Please listen to the mantra with devotion, as I disclose it to you; *Om Vyaṅkaṭeśāya namaḥ Om*.

26. O maid, by this mantra you will achieve the object of your desire." Having addressed the maid thus, the lord appeared before her in a symbolic form.

27. The girl bowed to the lord and stayed in the vicinity of the lake named *Svāmīśaras*. On that very day she propitiated the Brāhmaṇas and other castes with the cooked food of ingredients.

28-29. In the evening she paid homage to the idol and other symbols of the lord. She circumambulated the image and danced without reservation, proclaiming victory of the lord. During this performance, she set her eyes on the image of the lord and danced over and over again.

30. "To day, my body is purified, my eyes have borne fruit, my feet have gained purpose, since I have circumambulated you, my lord.

31. My hands have attained the fruits of their existence since they have clapped to glorify the lord." Thus she pleased the lord by these utterances which were full of praises for the lord.

32-33. The gods sounded drums, played on instruments and scattered flowers on her head. They danced around her, together with their consorts, clapped hands and paid homage.

O lord of birds, she too danced before the lord on the 'Ānanda mountain every day.

34. Immersed in bliss he returned to her hermitage together with Jaigīṣavya. O lord of birds, those who do not go on pilgrimage thus have all their pious activities come to naught, thus say the noble.

35-36. She went to the hermitage together with Jaigīṣavya and asked the preceptor about the mantra of Vyaṅkaṭeśa. O sir, tell me the meaning of mantra so that I may perform Japa for the attainment of my desire.

Jaigīṣavya said:

O blessed one, listen to the meaning of the mantra of Veṅkaṭeśa and then think upon it concentratedly.

37. The letter *v* denotes excellence, *y* denotes knowledge, *k* denotes happiness, *ṭ* expresses consciousness.

38. The word *Īśa* signifies the soul. Collectively, it is called *Vyaṅkaṭa* since it embodies supreme knowledge, undiluted pleasure and immense wealth.

39. Or *v* denotes the organs of senses which constitute the corpus of Hari. *Kaṭa* means the aggregate of the organs of senses.

40. Since he directs these organs inward he is called *Vyaṅkaṭa* or since he directs them outward he is called *Vyaṅkaṭa*.

41. Or *vya* means the released souls who have attained supreme knowledge.

42. *Vyaṅkaṭa* would mean the aggregate of 'released souls'. *Vyaṅkaṭeśa* would mean the lord of released souls. The individual soul in the subtle body is called *Vyaṅkaṭa*.

43. Or the word *Vyaṅkaṭa* means the aggregate of Daityas, so called because they are without knowledge.

44. The lord Vyaṅkaṭeśa is capable of liquidating them, he is called Vyaṅkaṭeśa.

45. Desire, rage, etc are evils that are contrary to bliss, hence they are named *Vyaṅkaṭa*. Since he destroys these he is called Vyaṅkaṭeśa. O maiden, on knowing this you should perform Japa.

46. O lord of birds, the maiden heard the glory of Vyaṅkaṭa and passed the night in that *āśrama* together with her father. She got up early in the morning, set her thought on Vyaṅkateśa and praised the lord.

47. Śrī Vyaṅkaṭeśa, Śrī Nṛsimha, Śrī Varadarāja, Varāha, the god Śrīraṅga, lord Viṣṇu with Śeṣa for his repose—may all these deities make this morning auspicious for me.

48. Lord Śrīkṛṣṇa, Balarāma, lord Viṣṇu who resides at Prayāga, Nārāyaṇa who abides in Badarī—may all these deities make this morning auspicious for me.

49. Dāmodara, the abode of three worlds, lord Pāṇḍuraṅga, lord Nṛsimha, lord Rāmadeva who resides at Amogha—may all these make this morning auspicious for me.

50. Śrī Dharmaputra, of the form of Nṛsimha, Śrī Pippastha who resides at Muhalla, Kola Nṛsimha and Śūrpa-kāra Nṛsimha—may all these deities make this morning auspicious for me.

51. Lord Brahmā, Sarasvatī, Bhāratī, Śarva, Suparṇa, Śeṣa, Umā, Mahendra, Śacī and others—may all these deities make this morning auspicious for me.

52. Dvāravatī, Kāśikā, Avantikā, Prayāga, Kāñcī, Mathurā, Māyavatī, Hastimatī—may all these cities make this morning auspicious for me.

53. Bhāgīrathī, Sarasvatī, Godāvarī, Sindhu, Kṛṣṇā, Venī, Kālindī Yamunā, Narmadā—may all these rivers make this morning auspicious for me.

54. Vitastā, Kāverī, Tuṅgabhadra, Suvaṅgarā, Bhīmarathī, Vipāśā, Tāmraparṇī, Pinākinī—may all these rivers make this morning auspicious for me.

55. Svāmī Puṣkariṇī, Suvarṇamukharī, Śrīpāṇḍavī, Taumbaru, Kapilā, the destroyer of sins.

56. Guru, Vasiṣṭha, Kratu, Aṅgiras, Manu, Pulastya, Pulaha, Gautama, Raibhya, Marīci, Cyavana, Dakṣa,—may all these sages make this morning auspicious for me.

57. Seven oceans, seven Kula-parvatas, seven dvīpas, seven pleasure gardens, seven regions such as Bhūr etc.,—may all these make this morning auspicious for me.

58. Māndhātṛ, Nahuṣa, Ambarīṣa, Sagara, Nala, Dharma-rāja, Prahlāda, Kraturāj, Vibhīṣaṇa, Gaya, Vyāsa, Hanumān,

Aśvatthāman, Kṛpa, Draupadī, Sītā, Tārakā, Mandodārī—may all these make this morning auspicious for me.

59. The forests of holy fig, holy basil, āmalaka, Nāga-keśara, Campaka, coral trees and flowers of various hues and fragrances—may all these make this morning auspicious for me.

60. Thus after meditating on Śrīnivāsa in her heart, the maiden performed the daily necessities and went to Svāmipuṣkariṇī together with Jaigīṣavya and took bath in the prescribed way. She then repeated the mantra of Vyaṅkateśa and spoke to Jaigīṣavya and the preceptor.

CHAPTER TWENTYSIX

*On the mountain Venkaṭa, Svāmi Puṣkariṇi
and the deities residing there*

The maiden said:

1. Why has Śrīnivāsa come over here, please tell me, O sage? Where was the mountain Śeṣa, the destroyer of sins situated formerly? Please tell me, why has the lake Svāmipuṣkariṇī come over here?

Jaigīṣavya said:

2. O fortunate one, O blessed one, hear how lord Vyaṅkateśa came over here. O illustrious one, our sins are destroyed by narrating and listening to the tale.¹

3-5. In olden days, there was an asura named Hiranyākṣa, the son of sage Kaśyapa and Diti. He functioned as a keeper at the second gate of the palace of Viṣṇu. But as cursed²

1. Such statements are common to all the Purāṇas. They show all-comprehensive and too liberal nature of the Purāṇic cult. They are hyperbolic and should not be taken literally.

2. The practice of cursing people at the slightest provocation was very popular in ancient India. (Vide *Durvasas*: P.E.) The weapon of curse in the hands of sages was more effective than the actual weapon itself.

by Sanaka the son of Brahmā, he became a daitya¹ and began to trouble the devotees of lord Viṣṇu.

Sañjīva, known as Vijaya was a devotee of Viṣṇu. Hiranyākṣa the daitya began to trouble the devotees. But, as influenced by Vijaya, he thought of practising penance. Thereupon his mother Diti spoke to him.

Diti said:

6-8. Dear son, do not take to penance. You are just eight years old. Do not trouble me. I cannot remain, even for a moment without you. Do not practice penance if you want me to remain alive. Though he was thus accosted by his mother, he being still under the spiritual influence of Vijaya said.

Hiranyākṣa said:

9. "Dear mother, get rid of these worldly attachments. Direct your mind to the service of lord Viṣṇu.² The very fact that you love me as your son is the cause of your pain and pleasure.

10-11. O mother, as long as you have love for me, you will remain in trouble. O mother, you regard me as your son. I regard you as your mother. I regard the venerable sire as my father, while you regard him as your husband. O mother, all

1. Jaya and Vijaya were the two watchmen who stood at the gate of lord Viṣṇu in Vaikuṇṭha. Once, the great hermit sages Sanaka and others reached Vaikuṇṭha to visit lord Viṣṇu. Jaya and Vijaya treated the hermits without request. The hermits cursed them that they would become Dānavas. They were born to sage Kaśyapa and his consort Diti. Jaya became Hiranyākṣa and Vijaya Hiranyakāśipu. Hiranyākṣa was killed by Viṣṇu who took the form of a boar whereas Hiranyakāśipu was slain by the lord assuming the form of a man-lion. P.E., p. 81.

In the second birth they made their appearance as Rāvaṇa and Kumbhakarṇa and were killed by Rāma.

In the third birth they were born as Śiśupāla and Daṇḍavakra and were slain by lord Kṛṣṇa.

2. The Purāṇas dedicated to Viṣṇu preach the cult of devotion. Total dedication to the lord implies complete detachment from the objects of senses. In this context the cult of devotion is held to be superior to the cult of penance. In fact, the paurāṇic cult is a replacement of old Vedic cult of sacrificial rites.

this is an appearance, not reality, for Viṣṇu alone is the creator as well as protector. This is a fact which cannot be controverted.

12. Hence, Viṣṇu alone is the real mother. The mother who gives birth is so only formally.

13. If motherhood accruing from giving birth were a principal factor, then you will also be the mother of a jar which you create. Or conversely, who will be the mother of Brahmā, the uncreated god? Therefore, the uncreated primeval lord Viṣṇu alone is the father, he being the real creator.

14-15. If the generating parents be the principal cause, then who is the protector and preserver of the child in womb? If the protection of the child be confined to parents then who were the protectors of Kūrma¹ and Kṛpa² in their sufferings? Tell me, O mother.

16. The primeval lord Viṣṇu alone is the son because he protects against the hell *Pum*³ which is none other than this body itself.

O mother, neither I your son nor your husband nor your parents nor brothers can ever be called your protectors. None other than Viṣṇu is the protector.

17. O mother, cut off your illusion with the weapon of knowledge and fix up your mind in Hari.⁴ O mother, the devotional remembrance of the name of Hari alone can destroy sins for ever.

18. He who out of devotion remembers Viṣṇu is purified. But in this land of activity (Bhārata) it is rare to obtain a human form and rarer is the devotion for Viṣṇu.

19. Your life is wasted in vain. O mother, you should soon begin worshipping the feet of Śrīnivāsa". Having instructed the mother thus, the pious son adopted the life of an ascetic.

1. The turtle (Kūrma) that supported the Mandara mountain at the churning. According to Kūrma Purāṇa, lord Viṣṇu pervaded the turtle at the churning when it got under the Mandara and lifted it upon his back.

2. *Kṛpa*—One of the survivals in the Kaurava-Pāṇḍava war. Although on the side of the Kauravas, he desired the victory of the Pāṇḍavas. He was the advocate of *yato dharmastato jayah*.

Or it may allude to some other person or incident not identifiable.

3. *Pum*—signifies body here identified with hell.

4. Knowledge as a means of devotion is recommended.

20. By his sincere devotion he pleased Brahmā and got the boon of immortality. Then he, the best of daityas rounded the earth in his hand and took the same to Pātāla.

21. Then Hari incarnated as boar in the country of Muṣṭas.¹ Making way through the ocean he entered Pātāla and discovered the earth.

22. Putting the earth at the tip of his teeth he lifted it up from the waters. Hiranyākṣa, when he saw the earth lifted up, came upon Viṣṇu but was struck at the ears and killed by Viṣṇu who established the earth in the previous fashion.

23. Viṣṇu, as a boar, set up the elephants in all quarters and settled in *Śrimuṣṭa*. Then Viṣṇu thought to himself. "Where shall the people propitiate me in my human form? Where shall I favour them with my blessings."

24. O good girl, thus Hari thought to himself. Then from Vaikuṇṭha he came down to the earth, riding on Garuḍa and brought the mountain Śeṣa along with him.

25. Then lord Viṣṇu established the mountain Śeṣa over the region extending from Suvarṇamukharī to Śrīkṛṣṇa Venī.

26. He settled *Śrīśaila*² at the tail of the mountain, Ahobala at the middle and Śrīnivāsa at the mouth.

27. By practising even a little of penance at Ahobala, one can fulfil one's desire. The holy rivers such as Gaṅgā and others are always present here.

28-29. Whoever abides here, full of faith and devotion obtains knowledge, wealth, progeny, kingdom, whatever be his needs.

Whatever desire he entertains he obtains the fulfilment of it. Whatever is desired to be accomplished the same is accomplished there. The mountain is therefore called Cintāmaṇi.

1. Not identifiable.

2. *Śrīśaila*—a lofty rock which overhangs the river Kṛṣṇā where the famous temple Mallikārjuna is situated (Arch. Surv. of S. India. R. Sewel. Vol I. 90; Arch. Surv. of W. India by J. Burgess, p. 223).

The Agnipurāṇa places Śrīparvata on the river Kāverī and says that it was dedicated to the goddess Śrī.

30-31. The mountain contains many lakes, hence it is called Puṣkarādri. It is golden in hue, hence it is named Kana-kādri. It has arrived from Vaikuṇṭha,¹ so it is called Vaikuṇṭha. It contains the wealth of nectar, so it is named Vyaṅkaṭādri.

32-33. The glory of Vyaṅkaṭa mountain is indeed very great. Even lord Brahmā of four faces² cannot describe it. Those who propitiate the mountain every day receive immense reward. The lame are cured of their lameness, the blind are restored to their eye-sight.

34. The dumb gain speech; the deaf are restored to hearing. The barren become fertile and are blessed with sons; the poor become rich.

35. Mere devotion for this mountain can bring about these benefits. In fact, no one can realize the true nature of this mountain-lord.

36. He who understands the true nature of this mountain is blessed with pleasure. Lord Viṣṇu who knew the glory of this mountain left Vaikuṇṭha and made his abode on this mountain on the bank of Svāmipuṣkariṇī together with his consort Lakṣmī.

37. Homage to Śrīnivāsa, lord of Vyaṅkaṭa, of charming and auspicious body and the bestower of desired objects.

38. O maid, now hear the glory of Svāmipuṣkariṇī. Lord Śrīnivāsa abides in the midst of this lake.

39. Those who take bath herein attain liberation very easily and very quickly. In this holy place of pilgrimage there abide three and a half crore of Tīrthas that constitute the entire lot of holy places in the three worlds.

40. This sacred place of pilgrimage called Śrīnivāsa is visited by all gods. This is what they declare to be the abode of Śrīnivāsa.

41. The very sight of Śrīnivāsa destroys sins. At each and every visit the devotee is associated with the good.

42. Association with the good leads to knowledge, knowledge leads to liberation. But the benefit is available only to those who are initiated in the cult of Viṣṇu.

1. *Vaikuṇṭha*—a mythical place—the abode of lord Viṣṇu.

2. *Four faces of Brahmā*, See p. 1011 fn. 1.

43. Mere ablution in the Tīrthas, without initiation into the Vaiṣṇava cult, cannot bring about liberation. Those who think otherwise are asuras, condemned to live in a wretched state.

44. O maiden, in the north-west of this holy place, there dwells Vāyu always engaged in the service of the lord.

45. This is called Vāyutīrtha measuring twelve hastas, six in the west and six in the north.

46. The Vaiṣṇavas (the devotees of Viṣṇu) and their devotees too while they take bath in this Vāyutīrtha should mutter prayers thus: "May the compassionate lord Śrīnivāsa be pleased with me while I take bath here.

47. The god Rudra and other gods take bath in this Madhva-Tīrtha. Those others who desire to take bath should do likewise early in the morning before sun-rise.

48. Those who evacuate, urinate, vomit or spit or wash their anus or penis at his holy tīrtha become asuras or rākṣasas.

49-50. Those who listen to the recitation of the Bhāgavata¹ Purāṇa attain indescribable merit. Lord Hari, Keśava who abides in this Madhvatīrtha is pleased with those who repeat the eight-syllabled Mantra², the best and the most confidential of all mantras.

51. The gods do not know the merit that accrues to those who give Śālagrāma in charity at the Vāyutīrtha. That merit is known only to Śrīnivāsa, the lord of Vyaṅkaṭa who bestows the same upon his devotees.

52. Ablution in the pool at Vāyutīrtha without any desire of fruit is highly meritorious. It is a sheer luck if a devotee happens to hear the recitation of the Bhāgavata Purāṇa.

53-54. Highly meritorious is the gift of Śālagrāma to a Brāhmaṇa and the gift of Viṣṇu's image of the colour of Jambū fruit, possessed of two faces, wielding four wheels, with the body anointed with saffron and adorned with gold-embroidered flag, good thunderbolt and the golden seeds of barley corn.

1. Among the Vaiṣṇava Purāṇas, the Bhāgavata Purāṇa holds the prominent place.

2. eight-syllabled mantra: *Śrī Vyaṅkaṭāya namaḥ*.

55. O auspicious one, the gift of the idol of a deity is excellent. More excellent or meritorious is the gift of a cow that yields abundant milk. Similarly, excellent are the gifts of precious clothes and jewels.

56. The gift of wealth in coins that are extremely precious to the donor is the best of all gifts, they say. To gift cloth etc. which are discarded by the donor do not yield any fruitful result.

57. The gift of milk-yielding cow is most excellent. The cows giving abundant milk are rare. Moreover, the donors do not generally give excellent gifts in charity.

58. O maiden, the gift of the Bhāgavata Purāṇa at the Vāyutīrtha is most excellent, though very rare. The gift of wealth in coins too is very excellent, though this too is very rare. Discourse with the learned Vaiṣṇavas who possess the essence of knowledge is indeed rare, very rare.

59. In the north of Śrīnivāsa there is Candratīrtha where the moon shines always.

60-61. The moon worships lord Śrīnivāsa at this Tīrtha. O maiden, those who take bath here are absolved of sins such as the sin of going to bed with the wife of the preceptor.

62. He who after taking bath donates Śālagrāma while sitting in the eastern direction attains knowledge that gets him release. He who makes the gift of Dadhivāmana derives immense fruit.

63-66. The idol of dadhivāmana should have the size of barley corn. It should be round, blue in hue, slender in proportion and of pleasant aspect. It should wield a pair of wheels, five *gopuras*, bow and arrow. It should be straight and round and adorned with a garland of wild flowers. It should contain a thousand heads, a silvery dot on the right side of the forehead and an auspicious semicircular mark on the left and the full moon in the middle. Such auspicious gifts are attended by good fortune to the donor. They are very rare in the Kali age. O maiden, know that this idol is equal in merit to the idol of Lakṣmī Nārāyaṇa.

67. The gift of this idol is very rare, listening to the narrative of this idol is also rare. Listening to the real nature

of the lord, that too from the mouth of a devotee of lord Viṣṇu, is rarer still.

68. Taking bath thereat and listening to the true nature of Vāmana co-relate in equal merit.

69. Taking bath in this auspicious pool is highly meritorious. Lucky indeed is the person who takes bath at noon in this pool.

70. Greatly meritorious is the gift of an idol of Viṣṇu who had formerly assumed the form of a pig. The idol should measure in size as the Jambu fruit or should be circular as the egg of a hen.

71-72. The idol should have the size of chick-pea and a pleasant aspect too. It should have two wheels one on each side, with the middle left blank. In the middle of the forehead it should have a golden dot.

73. He should worship the idol of Bhūvarāha, give the idol to a Brāhmaṇa in charity, listen to the merits of his narrative and have a full view of the idol of Śrīvarāha and thus achieve the aim of his life.

74. By taking bath at the pool, listening to the auspicious narrative about the idol of Bhūvarāha, he shall attain worldly prosperity and then final beatitude.

75. In the north-east of Śrīnivāsa, O maiden, there is the most sacred Tīrtha of Rudra. Being stationed there, god Rudra worships Śrīnivāsa.

76-78. This Tīrtha is spread over an area of eight hastas. The devotee of lord Viṣṇu must take bath here. After taking bath concentratedly and attentively he should listen to the divine tale of lord Viṣṇu. O maiden, while staying there he should perform all activities—bathing, eating, drinking and donating gifts—for the propitiation of goddess Lakṣmī and lord Nṛsiṃha every day.

79. The idol of Lakṣmī Nṛsiṃha is of the size of a berry fruit. It is round, marked with dot, adorned with a pair of wheel on the left side. It bears two streaks of gold and some marks of fluid of blood. It is yellow, of amiable disposition and marked with the lines of the lotus, etc. You should know that it

gives prosperity to the devotee in this world and salvation hereafter.

80. O lord of birds, the gift of such an idol made of Gaṇḍikā stone is highly commendable, though it is very rare. (If unable to gift the idol) the devotee should take bath of purification, listen to the tale of Nṛsiṃha, the lord of Lakṣmī.

81. O maiden, by giving the idol of Śrīnṛsiṃha, the devotee achieves the fulfilment of his wishes.

82-83. In the midst of the north-eastern and eastern directions, there is Brahma-Tīrtha. A bath therein is highly meritorious. It accomplishes all undertakings. As the gift of Śālagrāma is highly meritorious, so is the gift of Lakṣmī Nārāyaṇa.

84-88. This idol is of the size of Udumbara. In complexion it is as white as the cow. It bears four wheels, marks of *gokhura* and *suvarṇakīṇa*. Adorned with the garlands of wild flowers and vajrapuṅkha, such an idol of Lakṣmī-Nārāyaṇa is rare to obtain, specially in the Kali age. The gift of such an idol is highly meritorious.

89-90. A devotee should take ablution at the Brahma-tīrtha and listen to the tale of Lakṣmī Nārāyaṇa. He who understands the merit of Śālagrāma stone and of the idol of Lakṣmī Nārāyaṇa obtains the fruit of that knowledge equal to that of merit.

91. Indra-Tīrtha is situated to the east of Śrīnivāsa. Indra, the lord of Śacī, is stationed there to worship Śrīnivāsa.

92. One should donate the holy stone of Śālagrāma to a Brahmin well versed in the Vedas. The gift of Śālagrāma destroys all sins, even those accruing from the slaughter of a Brahmin.

93. O maiden, he who donates, at this Tīrtha, the idol of Śālagrāma to a worthy Brahmin attains a status equal to the status of the lord.

94-95. The idol of Sītārāma is twofold: The one carrying five wheels and the other possessed of six wheels. There too, the one possessed of six wheels is superior to the other. The one that carries five wheels yields double fruit.

96-97. The idol of Sītārāma is of the size of a hen's egg.

It is smooth, of blue complexion, possessed of three faces, six wheels, adorned with the pollen of lotus, streaks of gold, flag, diamond, etc.

98. The auspicious idol of Sītārāma, capable of bestowing freedom upon the devotee is indeed very rare in this Kali age.

99. O maiden, at this Indra-Tīrtha, there is a holy stone called Sītārāma. Donating gifts thereat is highly meritorious. But that is possible only to a person who has performed a great penance.

100. If a devotee is unable to donate anything in charity, he should at least hear the glorious narrative of the lord. Thereby, he can derive as much fruit as is available by the gift of Śālagrāma.

101. O maid, to the south-east of Śrīnivāsa there is a holy Tīrtha called Vahni. The god Vahni is always stationed there to offer worship to Śrīnivāsa.

102. He who takes bath at Vahni-tīrtha and remembers lord Viṣṇu with devotion attains supreme knowledge that confers final release. A bath at this Tīrtha is highly meritorious.

103. As the bath at this place is highly meritorious, so is devotion highly meritorious. Similarly meritorious is the gift of Śālagrāma or Vāsudeva stone.

104. The idol of Vāsudeva is short, round, blue, auspicious, of pleasant aspect and possessed of Veṇu. The gift thereof is highly meritorious in the Kali age, O maid.

105. If a devotee is unable to gift the idol, he should at least take bath at this Tīrtha and listen to the glory of Vāsudeva Śilā. The wise declare the merit of the one at par with the merit of the other.

106. To the south of Śrīnivāsa, there is Yama Tīrtha. Lord Yama is stationed there to offer worship to the supreme lord Viṣṇu.

107. Taking bath and giving gift thereat is attended by indestructible award. The gift of Śālagrāma Śilā is what they recommend highly at this Tīrtha.

108. The gift of Paṭṭābhirāma Śilā is also meritorious. As big as the mango fruit, it has three faces.

109. It bears no wheel on the head, though otherwise it bears seven wheels. It is blue in hue, bears golden streaks, gopura, etc.

110. The idol of Paṭṭavardhana Rāma is highly meritorious and blissful. He who donates Paṭṭavardhana attains sovereignty. No doubt should be entertained on this point.

111. In the *Nairṛta Koṇa*, there is a Nairṛta tīrtha. God Nirṛti is stationed to worship lord Śrīnivāsa.

112. A devotee should take bath thereat—an act which absolves him from rebirth.

113. He who donates the idol of Puruṣottama in the form of Śālagrāma stone attains the supreme position.

114. The idol of Puruṣottama is of the size of Audumbara fruit auspicious and pleasant in appearance. It carries a pair of wheel beside the head-wheel. It has a golden dot, a diamond and a goad.

115. The gift of the idol is highly meritorious and pleasing to Śrīnivāsa. If it is not possible to make gift of that idol, O maid, he should listen to its traits. (One is on par in merit with the other).

116. In the midst of southern and south-west corner is situated Śeṣa-tīrtha. If a devotee takes bath here and donates the idol of Śeṣa to a Brahmin he goes to the highest regions whence there is no return to this earth.

117-118. The idol of Śeṣa is of the Udumbara fruit, circular as the ear-ornament, with the face resembling that of the serpent chief Śeṣa, carrying a pair of wheels with a fruit in one of the wheels. The idol has a faint colour though the form is quite distinct.

119. The idol of Śeṣa is twofold: awakened and asleep.

120. The awakened form is the one with rising hoods which number seven lacs. The sleeping form is rare to behold. It is one that bestows fortune in this world and liberation hereafter.

121-122. If the idol carries nine to twenty wheels it is called Ananta. It confers endless fruits to the worshipper. If it carries more than twenty wheels it is called *Viṣvambhara*.

123. The gift of an idol of Śeṣa with saffron, wheels, and other traits is highly meritorious, though the idol with such traits is very rare in the Kali age.

124. If he is unable to gift the idol, he should take bath in the Śeṣatīrtha and listen to the traits of the lord with a clear mind. He too attains the highest position.

125. O lucky one, beyond the Śeṣatīrtha, there lies a Varuṇa Tīrtha. The god Varuṇa is stationed there to worship the lord.

126. He should take bath at this Tīrtha and donate the gift of Śiśumāra, Matsya or Trivikrama, if he desires prosperity.

127-128. The idol of Matsya is of the form of Jambū fruit. It is slender in tail, adorned with dot, with three wheels on the face and a single wheel on the tail. It bears the mark of Śrīvatsa and a garland of flowers. The idol of Śiśumāra has the symbol of wheel below the tail.

129. The idol of Trivikrama bears a wheel on the face. (If he is unable to gift these idols) he should listen to their traits and the fruit of gifting them at the excellent Varuṇa Tīrtha. He goes to Viṣṇu's region where he rejoices in the company of the gods.

130. At the place where the above idols are stationed, Gaṅgā, the best of the sacred rivers, is indeed present there.

131. A bath at the Svāmī Puṣkariṇī is highly meritorious and a bath at the sacred pools in the area of Svāmī Puṣkariṇī is still more highly meritorious.

132. The donation of Śālagrāma stone on the bank of the lake Svāmī Puṣkariṇī is highly meritorious. The gift of one's daughter (in marriage to a bride-groom) is still more meritorious.

133. Meritorious is the gift of a Kapilā cow; meritorious is the gift of eatables.

134. O maid, you should take bath in the prescribed way in the Svāmī Puṣkariṇī lake and other sacred pools and donate a bed to a worthy Brahmin.

135. Thus addressed by the sage Jaigīṣavya, the maid took bath in the Svāmī Puṣkariṇī lake and observed fast. She took

bath at other holy places too. She offered gifts to the Brāhmaṇas and halted there for twentyone days.

136. He who hears the glory of Svāmī Puṣkariṇī becomes highly devoted to lord Śrīnivāsa who is identical with the universe.

CHAPTER TWENTYSEVEN

Visit to places of pilgrimage

Lord Kṛṣṇa said:

1. Desirous of taking bath the maid went to the Nandā river¹ that wards off sins. She asked the Brāhmaṇa preceptor there.

2-3. Revered preceptor, what is the name of this river. What rite shall I perform here. Thus addressed, Jaigīṣavya, the Brāhmaṇa preceptor, spoke to her in reply.

Jaigīṣavya said:

O good one, listen. I shall tell you the glory of this river—the glory which destroys sins altogether.

4. O fortunate one, this river is the destroyer of sins. Multitudes of sins, including the Brahmin-slaughter¹ are destroyed by taking bath in this river. Those who take bath here can perceive its glory directly.

5. The sinners, when they plunge into the river perceive the waters as dark. They should continue taking bath so long as the waters do not look bright to them.

6. Until the waters become bright, the sins are not wiped off. When the waters become bright, one should know for certain that their sins are wiped off.

1. This river is separate from Nandā or Aparanandā of the North. The maid was visiting the sacred places in the south. The identification of Nandā in the text with Nandā or Aparanandā of the North does not suit the context.

7. O wide-eyed one, such-like glory of this river is perceptible on this earth even in this Kali age.

One should take bath in this river and bestow valuable gifts on the deserving. One attains knowledge thereby and goes to the world of Viṣṇu.

8-9. By taking bath in this river, the moon¹ was released from the sin of copulating with his preceptor's wife, Indra² was released from the sin of incest with Ahalya, Śukra from the sin of drinking wine, Bali from the sin of stealing gold, Rudra from the sin of Brāhmaṇa-slaughter,³ Nāga from the sin of taking back what was given in charity, Balarāma from the sin of slaying Sūta.⁴

10. There has not been nor shall ever be a place of pilgrimage equal to it in merit. O blessed one, by taking bath herein make your life fruitful.

11-18. Together with the sage Jaigīṣavya and her father, the maid took bath in the river in the prescribed manner and emerged out of waters. She repeated the sacred mantra⁵ of Vyākṛteśa and the Puruṣa hymn⁶ as long as she remained

1. Tārā was the wife of Bṛhaspati. She doted on Candramas (the moon) with whom she eloped secretly. Budha was born to Candra by Tārā. After some time Devas intervened and Tārā was restored to Bṛhaspati.

2. Once Indra entered the Āśrama of Sage Gautama in the guise of the sage when the latter was out for bathing. Indra took bed with Ahalyā, the wife of Gautama. But before he could get out Gautama came to the Āśrama. Enraged at what he saw he cursed them both. Ahalyā was turned into stone and Indra lost his testicles.

3. *Brahma-hatyā* is one of the five major sins which entail severe penance for expiation (See Manu). There cannot be an easier way for the atonement of this sin than what is advocated here.

4. Sūta was beheaded at Kurukṣetra by Balabhadra when he was reciting the Purāṇas to the sages in the Naimiṣa forest.

"At the forest of Naimiṣa, Balabhadra saw Sūta telling Purāṇic stories to the sages assembled there before him. Sūta did not rise up when he saw Balarāma and the latter moved to anger very soon cut off the head of the Sūta. Later, to remedy the sin of killing Sūta Balarāma visited all the sacred places in Bhārata". P.E. p. 774

5. *Mantra of Vyākṛteśa:*

Om Vyākṛteśāya namaḥ

Salutations to the lord of Vyākṛta

6. *RV. X. 90.*

in the waters. She propitiated the Brahmins, with gifts of cloth, money and ornaments. Then she proceeded to Kumārī¹ Tīrtha¹ and took bath. She dressed up herself and stepped on forward journey. She came across the Virajā river² and asked the preceptor Jaigīṣavya. O best of brahmins, what is the name of this sacred river. What rite shall I perform here.

Thus asked, Jaigīṣavya, who felt compassion for her said: “O maid, this river, called Gaṅgā, flows under the earth. Hence, the sages declare her as *antaragaṅgā*. O maid, the water of this river is pleasing to Śrīnivāsa. One who takes bath here attains the highest place”. On hearing the glory of the sacred river the girl took bath in the most purifying waters.

19-20. She offered gifts to the Brāhmaṇas and repeated the sacred mantra. She returned to Śrīnivāsa the lord of Venkaṭa and circumambulated him with devotion. She propitiated the Brāhmaṇas with fragrance, ornaments and cloth.

21. Next morning, she went to Svāmipuṣkariṇī and took bath there. She then went to the river Tumburu³ and asked the preceptor again. “Sir, please tell me what is the name of this river.”

Jaigīṣavya said:

22-23. This charming river is called Tumburu. Once upon a time, the sages Nārada⁴ and Tumburu⁵ practised penance here, when lord Viṣṇu appeared and showered blessings on them.

24. He who takes bath in this river attains the highest place. But it is not open to all to have a bath here.

1. *Kumārī tīrtha*—a place of pilgrimage. Mbh (Bhīṣma Parva, Ch. 9. V. 36) speaks of Kumārī river in ancient India.

2. *Virajā* (a river)—not identifiable

3. Tumburu (here a river, not identifiable, not the sage).

4. *Nārada*, a sage expert in music. Purāṇas record accounts of his various births. For details, see *P.E.*, pp. 526 ff.

5. *Tumburu*—son of Kaśyapa and Pradhā he was the best musician among the Gandharvas. Of the sons of Kaśyapa, the four Gandharva sons—Tumburu, Bāhu, Hāhā and Hūhu were noted for their sweet and pleasant conversation.

25-27. A few privileged persons who have performed hard penance can have a plunge into this holy river. She took bath, drank waters, offered gifts and returned to Śrīnivāsa. She worshipped the god, propitiated the Brāhmaṇas and lighted the earthen lamps on the banks of the Svāmī lake. She placed the earthen lamps in a row on the steps of the lake. Thus, she propitiated the great lord Śrīnivāsa, the preceptor of the universe.

28. Next day she reached the holy place of pilgrimage, sacred to Indra on the peak of the mountain Kapila.¹

29. She took bath in the pool and bathed the holy idol of lord Śrīnivāsa with the sacred waters of the lake Viṣvaksena which is purifying and which destroys all sins.

30. She mounted the summit and saw the holy places of pañcāyudhas and bathed there.

31-33. There, at the place, difficult to ascend she saw a fire-pit. High upon a place, she saw Brahma-tīrtha which releases one from the sin of *Brahma-hatyā* (slaughter of a Brāhmaṇa). Higher still, she reached the holy place of seven sages. These sacred places impart ten per cent additional gain in merit in their serial order. Who can describe the glory of these sacred places?

34-36. The maid practised penance at these holy places. She continued the practice till I descended on earth. She gave up her body by way of yoga and was born in the house of Jāmbavat.² She was called Jāmbavatī. Her father Jāmbavat gave her in marriage to me. I married her and gave her a rank next to Rukmiṇī. Who else than myself can describe the glory of Mount Veṅkaṭa.

37. Lakṣmī offers Naivedya to the lord of Veṅkaṭa. Brahmā performs worship regularly every day. This is what Śāstras have declared.

38. One should not mock at the people who are given to the eating of Naivedya. For one's own welfare, one shall partake of Naivedya. One shall not hesitate in accepting Naivedya. Otherwise one falls in hell.

1. *Kapila* (a mountain)—not identifiable

2. *Jāmbavat*—a forest king gave his daughter Jāmbavatī in marriage to Śrīkṛṣṇa. As a result of their union their first son Sāmba was born.

39. There has been no god higher than Śrīnivāsa nor there shall ever be. One should cook one's food in ghṛ̥e, offer a portion to Śrīnivāsa and partake of the rest himself.

40. This secret of secrets I have declared to you, O lord of birds. This should not be divulged to any, since it is very confidential. O lord, now I shall tell you the rest of the story in continuation.

CHAPTER TWENTYEIGHT

Anecdotes of the glory of Viṣṇu

1. Pārvatī, in her previous birth, was the daughter of Dakṣa. (known as Satī) she was married to Rudra (lord Śiva). But she gave up her life by throwing herself in the sacrifice of Dakṣa. She was born of Menakā and Himavat, the lord of the mountains.

2. Pārvatī became the consort of Rudra. That Vāruṇī, the wife of Śeṣa, became the wife of Balabhadra in her second birth as Revatī.¹

3. Her second form was pervaded by Śrī (Lakṣmī) as a cloud is pervaded by water.

4. Then Vāruṇī, the wife of Śeṣa, practised penance in order to please Lakṣmī. Lakṣmī being pleased spoke to Vāruṇī, the consort of Śeṣa.

5-6. "When Rāma (Balarāma) constituted of a part of Viṣṇu will be born as the son of Rohiṇī², pervaded by me

1. *Revatī*—wife of Balabhadra. Revata, the son of Ānarta, the grandson of King Śaryāti was ruling over the island Kuśasthali. Hundred sons beginning with Kukudman were born to him. As the youngest of all, a daughter named Revatī was born. At the instruction of Brahmā, Revatī was given in marriage to Balabhadra.

2. *Rohiṇī*—Vasudeva had two wives Devakī and Rohiṇī. Śrīkṛṣṇa was born of Devakī and Balabhadra of Rohiṇī. In her former birth she was Surasā, the wife of Prajāpati Kāśyapa, while the latter was born as Vasudeva.

you will be born as Śrī to be united with Balabhadra. Do not be worried over this. So saying Lakṣmī went to the region of Viṣṇu. Being a part of Lakṣmī she obtained the name Lakṣmī.

7. When Śeṣa, the lord of serpents, lifts up the earth on his hoods, the lord Viṣṇu is pleased to have copulation with her.

8. Revatī, the daughter of Raivata became the wife of Balabhadra along with Vāruṇī and Sauparnā. The three out of the six are twice inferior to the wives of Viṣṇu and ten times inferior to Rudra, Śeṣa and others.

Garuḍa said:

9. Vāruṇī was born as the daughter of Revata who became the wife of Balabhadra, (the brother of lord Kṛṣṇa). Vāruṇī, the wife of Śeṣa has three forms.

10. Pārvatī, the wife of Rudra has two forms: Nīlā and Jāmbavatī are at par with Śeṣa. This is what I hear.

11. Please tell me the reason thereof, O lord. You have also said that Rudra is superior to Umā in several qualities. Please let me know your conclusive opinion on this point.

12-13. (I have also heard that) Revatī is pervaded by Śrī. She is Vāruṇī, the wife of Śeṣa. The three—Revatī, Suparnā and Pārvatī are superior to Śeṣa. O slayer of Madhu, this too I have heard in some quarters. O lord of good vows, tell me the reason thereof. I am your disciple.

Lord Kṛṣṇa said:

14-15. O lord of birds, to express the mutual superiority, inferiority or equality of Jāmbavatī and others, I have used the term 'hundred per cent superior, hundred per cent inferior.'

16. O lord of birds, as I tell you, you should know it accordingly. O the noblest son of Kaśyapa, now I shall tell you the lineage of Indra.

17-18. Among the fourteen Indras, the seventh was called

Purandara. The body of Vṛtra¹ and those of his associates were called Pura. Because he cleft their bodies with Vajra, Indra was called Purandara. Among the fourteen Indras Mantradyumna is the sixth.

19. Because he explained the eight Vedic mantras and shed light on their meaning he was called Mantradyumna.

20-21. Arjuna, the son of Kuntī was the incarnation of Mantradyumna (Indra), Viṣṇu, and Ananta. Among the four, Vāyu was prominent in Arjuna.

22-23. The monkey lord Bāli is also called Purandara. King Gādhi of the lunar race was also the incarnation of Mantradyumna. He was the father of Viśvāmitra.

24. The Vedic mantras are called gāḥ. Since he understood them by his sharp intellect he was called Gādhi. He incarnated on earth for preserving the Vedas.

25. Vikukṣi, the son of Ikṣvāku was the incarnation of Indra. He incarnated on earth for propitiating Hari. Hari was known as Vikukṣi, for he realized Hari in his heart.

26-27. Kuśa,² the son of Rāma Dāśarathi was also Indra. Since he was created by sage Vālmiki by means of Kuśa grass he was named Kuśa, the son of Sītā.

28. Indradyumna, Purandara, Gādhi, Bāli, Arjuna, Vikukṣi and Kuśa—these seven are Indras.

29. Pradyumna, the son of Kṛṣṇa was the incarnation of Kāma (the cupid). He was called Pradyumna because he possessed excellent brilliance.

30. Bharata, the younger brother of Rāma was also the incarnation of cupid. He was called Bharata because he travelled on the footprints of king Bharata.

1. *Vṛtra*—an asura. According to one version he was created by Kaśyapa from fire to slay Indra. According to another version it was Prajāpati Tvaṣṭṛ who created him to kill Indra. But he was killed by Indra with deception.

2. *Kuśa*. According to Uttaraśrāmāyana and Kathāsaritsāgara (*Alaṅkāraṇī Lambaka Taraṅga* I) a son called Lava was born to Sītā while she was living in the Āśrama of Vālmiki. One day Sītā took Lava to the stream to bathe him. Vālmiki who did not know about this was upset not to see the child in the Āśrama. He feared that he might have been eaten up by some animal and fearing that Sītā might die when she missed the child he created a child with Kuśa grass and laid it where Lava was lying before.

31-33. Kāma, the presiding deity of the disc, was born as Sudarśana. He was the son of Kṛṣṇa and Jāmbavatī. Sāmba the son of lord Kṛṣṇa was also the incarnation of Kāma. Skanda, the son of Rudra was also Kāma. Since he overcame the enemies he is called Skanda. Sanatkumāra, the son of Brahmā, O lord of birds, is the incarnation of Kāma.

34. Sudarśana, Pradyumna, Bharata, Sāmba, Sanatkumāra, and Skanda these six are the incarnations of Kāma (cupid).

35. Indra and Kāma are inferior to Umā, etc., by ten per cent. Between the two Kāma is inferior to Indra.

36. Prāṇa (vital airs) is called ahaṁkāra; it is a part of Garutmat. It is inferior to Kāma and Indra by ten per cent.

37. I shall now tell you about the successors of Kāma, O lord of birds, hear attentively; the knowledge thereof leads to liberation from sins and effects the final release.

38. Aniruddha, the son of Pradyumna the Kāma incarnate, was born to attend upon lord Kṛṣṇa. The younger brother of Rāma was called Śatrughna. He was so-called because he smote his enemies.

39-40. Aniruddha was born of Pradyumna the son of Śrīkṛṣṇa. Aniruddha was pervaded by the two, out of the three forms of Saṅkarṣaṇa.

41. Rati,¹ the wife of Kāma consists of two forms. Rukmavati, the daughter of Rukma was the wife of Kāma.

42. By virtue of excessive brilliance she was called Rukmavati. Lakṣaṇā, the daughter of Duryodhana was Rati incarnate.

43. Kāṣṭhā, the wife of Sāmba, was called Lakṣaṇā, for though born of wicked parents she possessed good qualities. Rati, the wife of Kāma had two forms: one as the wife of Kāma and the other as the wife of Sāmba.

44. Svāyambhuva Manu, at par with Bṛhaspati the preceptor of Devas, was the first son of the creator. He was born to propitiate lord Viṣṇu. He formulated laws of the state.

45. Bṛhaspati, the preceptor of gods had three forms. O

1. *Rati*, daughter of Dakṣa Prajāpati who gave her to Kāma to be his wife.

lord of birds. When Rāma incarnated on earth he was born as Bharata. As such he was pervaded by Brahmā.

46. He took monkeys, the incarnations of Devas, across the ocean of life and death. He narrated the mighty exploits of lord Rāma. He was known as Nāra who incarnated to become absorbed in Rāma.

47. When lord Kṛṣṇa incarnated on earth, Bṛhaspati, the preceptor of gods, incarnated as Droṇa. He was pervaded by the creator. As Bṛhaspati was born of Droṇa¹ he was called Droṇa.

48. Bṛhaspati incarnated as Uddhava. He was pervaded by wind god in order to help the lord to relieve the earth of its burden and mankind of their suffering.

49. As lord Hari is excellent among all, he obtained the name Budha. He became the friend of lord Kṛṣṇa. The wise one was worshipped by all people.

50. From the right thumb of Brahmā was born Dakṣa.² To him was born Lakṣmī who became the wife of lord Viṣṇu. Since he, the Patriarch, gave birth to sons he was called Dakṣa.

51. Know that Śacī is the wife of Indra. Listen to her incarnations. When Rāma descended on earth she was born as Tārā. She became the wife of Bāli and was called Śacī.

52-54. When Rāma killed Bāli, she became the wife of Sugrīva. Thus she was a sinner. Hence, she could not go to heaven.

She continued moving in the ether till when the lord incarnated as Kṛṣṇa on earth. She was born as Tārā and became the wife of Vijaya. She was known as Piśaṅgadā. She wedded Pāṇḍava Arjuna to whom she bore a son Babhrūvāhana when Arjuna left her company. Tārā and Citrāṅgadā are the incarnations of Śacī.

1. Droṇa, son of Bharadvāja and Ghṛtācī—a celestial maid. Once Bhāradvāja saw the bright and beautiful face of Ghṛtācī. He had seminal discharge. The discharged semen was deposited in a Droṇa (trough). A child was born from that and he was named Droṇa and brought up in the hermitage.

2. Vide p. 999. fn. 2.

55. Pulomajā was the wife of Mantradyumna. Kāśikā was the wife of Gādhirāja. Sumatī was the wife of Vikukṣi. Kāntimatī was the wife of Kuśa. These seven are inferior to Śacī.

56. Śacī, Rati, Aniruddha, Manu, Dakṣa, Brhaspati—these six are equal to each other. These are inferior to ahamkāra by ten per cent.

57. Pravaha (wind) is the son of principal Vāyu. He, the strong one, is the strongest among Vāyus. He is the lord of all directions.

58. This Vāyu breathes through nostrils. It is material and uniform in nature. It is also called Ativāha as it is resorted to by those who desire liberation. It is inferior to Dakṣa and others by five per cent.

Garuḍa said:

59. O lord, please tell me how he obtained the epithet Pravaha. What is the significance of the name.

60. Thus addressed by Garuḍa, lord Kṛṣṇa, the son of Devakī—was highly pleased. He appreciated Garuḍa and spoke in reply.

Lord Kṛṣṇa said:

61. O best of birds, as he ever takes the devotees of Hari across the ocean of existence, he is called Pravaha.

62-63. Viṣṇu is the best of all gods. Brahmā and the rest are dependent on him. Whatever I state is the truth.

I take hold of an infuriated serpent. If all what I have stated proves to be untrue then let the lord of snakes sting me¹.

So saying, he caught hold of an infuriated serpent but the serpent did not sting him.

64-65. Because he held the serpent by hand, O lord of birds, the son of Vāyu got the designation 'Pravaha'.

Those who do not worship the idol of Viṣṇu but worship

1. This and the following statements reveal the sectarian character of this Purāṇa. They are indeed very peculiar in content.

the idols of inferior gods or goddesses—Reṇukā¹, etc., of the form of Daityas, purposeless is their worship of Viṣṇu as well as of the manes. This is true, very true, I say. If all what I have said is proved to be false and untrue, then let the lord of serpents sting me mortally.

66. He who performs śrāddhas to the manes without offering gifts to Viṣṇu, that sinner goes to hell. What I say is indeed true.

67. Neither Lakṣmī is sovereign nor Brahmā nor Vāyu nor Śiva nor Pārvatī nor Śacī the daughter of Puloman and the wife of Indra.

68. The primeval being Viṣṇu alone is real. I declare this truth by my uplifted arms. If all this proves to be false then let the lord of snakes sting me.

69-70. The supreme soul is real, so is the personal soul. The difference between the two is real, so also between the animate and the inanimate, similarly between the inanimate and the lord. The difference between one soul and the other is also real. If all this is proved to be false then let the lord of snakes sting me mortally.

71. So saying, he caught hold of the infuriated snake but the snake did not sting him at all. By catching hold of the infuriated snake, this son of Vāyu obtained the designation Pravaha.

72. Accepting dual nature of the lord, you should accept the two as real. He who disregards this maxim, remains a sinner throughout life. Though he may be taking plunge in the holy rivers daily without fail, he does not obtain release.

73. By accepting duality as a matter of fact, one feels quite happy. If all this is proved to be false then let the lord of serpents sting me mortally.

Garuḍa said:

74. O supreme god, please tell me what duality is, of what nature? What is the source of this concept? How shall a person forsake duality. What bliss is derivable from renunciation

1. *Reṇukā*—a goddess of low status. She is not identifiable with Reṇukā, the wife of Jamadagni father of Paraśurāma.

Lord Kṛṣṇa said:

75. In this body two organs are the strongest of all. They are two ears and two eyes. The two are inter-related. O lord of birds, I shall tell you the real nature of the two.

76. Ears are prone to hearing gossips and enjoying them with pleasure. They are naturally averse to hearing the ambrosial tale of lord Viṣṇu. They have twofold nature: dullness and control.

77. Eyes are prone to gaze at men and women. Excessive doting takes away sleep. They are averse to seeing the devotees and their worship of the lord.

78. Even the stupid person is aware of their dual nature. He rather accepts indulgence as a matter of course. In his stupidity he takes delight in entering his penis in the vagina of any female.

79. Neither men and women nor ascetics have any dread or shame in this respect. Men can copulate even with their sisters, that too at day time, just as the priests do with the women at the soma sacrifice.

80-82. This is the nature of the tongue that it eats what is not to be eaten, that it eats without offering it to the lord. This is the nature of the tongue to eat, lick or drink all that is not worthy to be eaten, licked or drunk, whether received as a gift or otherwise. The stupid person does not understand the true nature of the sense-organs, accepts the one and forsakes the other. If he acts otherwise his bath at the sacred place of pilgrimage (*tirthas*) becomes fruit-less. O lord of birds, be pleased to know what is the essence of my statement.

83-84. A person who bathes at the holy places should note the differing nature of the two. If without understanding the true nature of the two mistresses, the ignorant fool accepts the one and abandons the other his ablution, etc. are rendered fruitless. He attains neither prosperity here nor liberation hereafter. If all what I have said is proved to be false then let that lord of snakes sting me.

85. Intellect is the wife of Puruṣa. She has twofold nature O lord of birds. One is wicked; the other is pious. Of the two the younger one is wicked, the elder one is pious.

86. Through the younger one, the soul succumbs^o to destruction. Through the elder one he attains position. I shall now tell you about the nature of the younger. Listen and after listening try to abandon her.

87. The younger one encourages the soul (her husband) to indulge in activities for the fulfilment of worldly desires. She disregards the sanctity of the Brāhmaṇas, of lord Viṣṇu and his narratives, of sacrifices, cows, the holy fig tree, of bath and purity. She misdirects to worship their stupid husbands and goddess Reṇukā and waive lights to Māyādevī.

88-91. She encourages the stupid and ignorant husband to worship Bhairava and others and to put on yellow marks of turmeric powder on the forehead, to worship goddess Jyeṣṭhā on the eighth day of Jyeṣṭha, to put on sacred thread round the neck with devotion, to worship god Marigandhī on the Marigandhi aṣṭamī, to raise a column of earthen lamps on the auspicious day before Mahālakṣmī (Supreme Nature) and Ādyālakṣmī (Primordial Nature) to put on Lakṣmī thread on the neck with a temptation that thereby he will attain riches.

92-93. On the day when they change old girdles for the new ones she encourages them to give up girdles and put on chains. She encourages them to propitiate the women of fashion, to worship gods and goddesses with scents, flowers and incense and to waive lights from the vessels of brass, spread leaves of Neem on the ground, pay homage and seek forgiveness for their past misdeeds.

94. She encourages men to worship goddess Mahādevī and forbids them feed the pious devotees of lord Viṣṇu. She warns her husband (the soul) against feeding the Vaiṣnavas and threatens him with the dire consequences of total destruction and addresses him thus.

95. O husband, now put a vessel of bamboo wood on the left hand and an earthen lamp on the right and move about for begging food at the five neighbouring houses, casting your sense of shame aside.

96-97. At first, prepare food of six varieties, eat the same without letting the people know. Distribute the residue among your womanfolk, asking them to put their hand on the sacred

book and proclaim, 'O save us'. O husband, worship a good sword together with the devotees.

98. Make a barking sound together with them. Keep always in your possession the powder of orpiment. Worship Bhīmasena with five ambrosial articles.

99. Make a present of silver-girdle to lord Bhīmadeva and make a row of earthen lamps in front of the idol of the lord, feed the best of his devotees with devotion and make a thundering sound 'Bhīma, Bhīma' at the top of your voice.

100. Propitiate the best of the devotees of Bhīma with garments, wine and meat. Worship Mahādeva in a proper way with the mantras of Mahārudra and Atirudra.

101. Worship even those devotees of lord Śiva who though expert in the knowledge of Śaiva scriptures belong to the Śūdra class.

102. Prepare vegetable dishes of different variety and propitiate the goddess Śākambharī with devotion and interest. Decorate her idol and praise her traits. Fix up your mind on the creator Brahmā and eyes full of devotion at his idol and offer worship.

103. Worship the best of his devotees, pay homage at his feet, and bow your head to him. On the fifth day of each fortnight of the month, make an earthen idol of lord Śeṣa and worship him with milk, fried rice grains and such-like other articles used in worship.

104. Wear a nāga-pāśa around your neck; eat whatever is left of the food that has been offered to the deity. Make an offering of foodstuff on each fourth day of the two fortnights of every month.

105. By these instructions, O lord of birds, the wicked intellect vitiates her husband, the soul. As he associates with her he, the husband in the form of the soul, is stung by her.

106. Therefore, do not associate with her. Resorting to sacrifice make your life a complete success.

The second wife, the noble intellect, encourages the husband in the following way:

107. O my lord, do not propitiate any god or goddess except lord Viṣṇu. Let not that (deceitful) Reṇukā attend on

you. If lord Hari, of unmanifest form is unable to protect you who else can do the same.

108. If you propitiate her who is deceitful and an a-vedic deity, always inimical to you (though outwardly pleasing), you will by that very act contract diseases such as leprosy, fistula, etc., and you will go to hell. This, your bad wife, will not help you at all. Hence, O lord, do not follow upon the bad advice of that wretched lady.

109. O lord, propitiate the brāhmaṇas, the devotees of Viṣṇu, who alone can help you to cross the ocean of suffering in this world. Therefore give up the worship of gods or goddesses (other than Viṣṇu). Is there any gain in propitiating illusion.

110. O my lord, if on the eighth day of each fortnight of the month of Jyeṣṭha, you worship Alakṣmī taking her for Lakṣmī and wear the sacred thread round your neck as an insignia of devotion you will suffer an immense lot of trouble.

111. When the emissaries of Yama tie you up with nooses and whip you severely, then Alakṣmī (whom you propitiated during your life-time) will not be present there to help you. Hence, O lord, abandon your contact with Alakṣmī and seek shelter at the feet of lord Hari.

112-113. O ignorant lord, do always resort to Vāyutattva and not to Skanda-tattva. Eat fresh butter and not the one that has been left as refuge after god Skanda has partaken of his share. Wearing the thread of protection around your neck, do not suffer any more in this world.

114. When the emissaries of Yama tie you with their nooses and beat you with whips, lord Skanda will not be present there to help you. O lord, give him up and seek the shelter of Lord Hari's feet.

115-116. O husband, you raised a pillar of earthen lamps for propitiating the lord and wore a holy thread around your neck for your protection. But when the emissaries of Yama tie you with their noose and whip you severely, the pillar of light and the holy thread will not be there to render help. Take resort at the feet of Viṣṇu, therefore.

117-119. On the day of your marriage, you wore a fresh girdle, waived lights put in the vessel of brass. You made a peculiar sound to propitiate your family god Śiva. Chewing betel in the mouth you danced before the lord. But when after death, the emissaries of Yama tie you with their noose, your family god will not be there to help you. Where has he run away, tell me, O lord.

120-121. You propitiated your family goddess, by gifting your ear ornaments or in the absence of ornaments with the hair of your body. But when the fierce emissaries of Yama beat you with iron pestles or mace, your family goddess will not be there to help you. Riding on a donkey she would have fled away long before.

122-123. You held a vessel of bambo wood by your left hand and an earthen lamp by your right and begged O stupid person from door to door when you had a facility of a settled life at home. When after death, the emissaries of Yama beat you severely and put you on the fire of thousands of earthen lamps that snub-nosed Reṇukā will not be there to offer protection. Where would she have fled away, tell me, O lord.

124. That lifeless object, the sword you worshipped with devotion as a devotee would worship the idol. You barked like a dog. You discarded home when you had the facility of a settled life.

125. When after death, the emissaries of Yama beat you up and you cried, then where did your family deity run away leaving you, the best of his devotees, all alone.

126. You worshipped the idol of Bhīmasena adorned with five jewels. You offered sweet dishes, loin cloth, etc., to the devotees. O silly one, you wandered when you had the facility of a settled life at home.

127. When the emissaries of Yama beat you on the way to Yama's region, where did the deity Bhīma run away leaving you all alone? O ignorant one, take shelter at the feet of lord Viṣṇu, O ignorant one.

128. You offered worship to lord Śiva, repeating the name *Hara* which means the remover of all suffering. When you had the facility of a settled life at home, you wandered. When

your house was on fire, where did your lord Hara fly away (tell me, O lord).

129. At the festival of goddess Śākambharī, you worshipped Śākambharī. Where did Śākambharī fly away, when the emissaries of Yama beat you severely.

130. With concentrated devotion you worshipped Brahmā and wearing a piece of cloth received in gift when you had the facility of a settled life at home. When after death the emissaries of Yama beat you with axes of sharp edge where did that Kulāladeva of bright teeth and shining eyes fly away leaving you, a true devotee, in wretched plight. Kulāladeva cannot be traced by any.

131. On the fifth day of each fortnight you worshipped the earthen idol of Śeṣa with devotion. You wandered when you had the facility of a settled life at home. When after death, the emissaries of Yama tied you with a serpent noose, then where did Nāgarāja run away leaving you, the best of his devotees, all alone. Tell me, that.

132-33. You worshipped Vināyaka with the tiny shoots of Dūrvā grass or with the fivefold variety of dishes. But when after death you were beaten up with the heated rods of iron by the emissaries of Yama, where did lord Vināyaka fly away leaving his single tusk behind. Tell me, O lord.

134. You worshipped Viṣṭādevī (the goddess of faeces) with devotion on the occasion of marriage. You wandered when you had the facility of a settled life at home. When after death the emissaries of Yama tied you with a noose and beat you on the way to Yama's region where did the goddess of faeces fly away leaving you, a sincere devotee, all alone.

135. At the wedding ceremony you went to a washerman's house, begged for the auspicious thread which you put on the earthen jar and worshipped.

136. When after death the emissaries of Yama put the holy thread in your very mouth and beat you up, then where did the goddess Stambha-sūtrā run away. Tell me, O lord.

137. At the wedding ceremony you worshipped Goddess Caūlā who fulfils the wishes of his devotees. You carried her in the winnowing basket to the bank of a river and propitiated her

together with the devotees. You wandered when you had the facility of a settled life at home.

138. When after death the emissaries of Yama tied you with the noose and beat you on the way to Yama, where did goddess Caūlā fly away. O stupid one, take shelter at the feet of lord Viṣṇu.

139. When your son was suffering from fever you worshipped Brahmadeva at home with incense, earthen lamps, flowers and tasty dishes. You accepted Brahmadeva as your family deity.

140. And when after death the emissaries of Yama tied you with a noose and beat you with the cane, where did Brahmadeva run away. O silly one, take shelter at the feet of lord Viṣṇu.

141. You worshipped Bṛhatī for obtaining offspring and kept the fruit of Bṛhatī hanging around your neck. You wandered when you had the facility of a settled life at home.

142. When after death, the emissaries of Yama tied you with the noose and pricked you with the thorns of Bṛhatī, O ignorant one, then where did Bṛhatī run away. Tell me that.

143. O ignorant one, take shelter at the feet of supreme lord Nārāyaṇa, one who takes you across all sufferings. Do not worship the minor deities and do not hear their wasteful tales.

144. Put all minor deities together in a tiny basket and throw them off at a distant place. Put aside those customs of your family that are likely to occasion your fall into terrible hells.

145. O ignorant one, purge your soul by reciting the eight mantras (of purification) at this holy sight. Cast off all emblems of stupidity that have entered your heart and adorn your self with the emblems of lord Viṣṇu.

146. You are ignorant from the very beginning (and have remained as such to this very day). Listen to the tale of Viṣṇu. You have wasted your life being led by vicious ideas. You should know that the association with the pious devotees of lord Viṣṇu is difficult to achieve. Rarer is the knowledge of Reality—straight and simple.

147. Think of Viṣṇu as your preceptor and the support of your existence. O ignorant one, throw off your wicked ideas. Resort to me, for I generate noble ideas in you.

148. "Having obtained me as your noble preceptor, evolve feelings of detachment from your kith and kin. Know that knowledge of Reality leads to liberation. The grace of Viṣṇu and her consort Lakṣmī can alone take you across the ocean of life."

149. With this thought in mind I addressed the best of my devotees thus. Hence I got the designation *Pravaha*, O lord of birds. Now hear what is relevant to the context.

CHAPTER TWENTYNINE

On unfolding the mystery and secret of Reality

1. O best and noblest of birds, I shall now tell you the narrative as sequel to *Pravaha*, hear attentively. At the beginning of creation Dharma was born of the body of Brahmā.

2. He came to be known as Dharma because he sustained the noble by gentle treatment. He became the son of the solar deity and attained the designation of Yama.¹

Since he admonished the sinners the learned call him Yama.

Lord Kṛṣṇa said :

3-4. After Prahlāda came Gaṅgā who became the wife of Varuṇa. She was inferior to Prahlāda. She was superior to Varuṇa in glory, though in form she was inferior to him.

1. As a god, Yama is assigned the duty of ruling over the Dead. He is called the father of the Dead. He admonishes the sinners and appreciates the virtuous. Since he administers Justice according to traditional law he is known as Dharmarāja.

When the life span of a living being is at an end, he sends his agents who bring the departed souls to the city of Yama. From there he sends the holy souls to heaven and the sinful souls to hell.

To Viṣṇu who bestows supreme knowledge on men Yama is friendly.

5. Gaṅgā¹ is so called because she purifies the world by her waters. The devotees call her Viṣṇupadī out of devotion for her.

6. Formerly, she forced her way out of the nails of the left feet of Viṣṇu whose symbol is sacrifice. In the beginning she broke through the upper part of the cosmic egg.

7. She rushed into the belly of the lord the destroyer of the sins of the people and purified herself by contact with the filament of his lotus-feet. She destroys impurities by her very sight, touch, bath and creates devotion for the feet of Viṣṇu. She is as white in complexion as the rays of the moon. Her eyes resemble those of the fish. She is worthy of worship. Whosoever remembers her as rising from the feet of Hari attains liberation.

8. Indra too, who drank in the heap of breath pressed, with hands, by the wind-god was not able to bear her upon his head.

Knowing that Gaṅgā had emerged from the feet of lord Hari, Śiva, the chief among the devotees of Viṣṇu moved by devotion at heart, took her up with reverence upon his head which though inauspicious became auspicious by her touch.

9. O lord of birds, Gaṅgā had four forms. As the wife of chief physician Janendra she was called Abhiṣecanī.

10. In her second form she became the wife of Śantanu. As the wife of Suśeṇa, a monkey-chief, she was called Suśeṇā.

11. Being the wife of Maṇḍūka she was called Maṇḍūkinī.

12. Parjanya was born to Gaṅgā from Āditya. He is called Parjanya (a cloud) since the rains (release of water) are symbols of detachment.

13. The word parjanya is derivable from Pañcājanya meaning a conch by omitting the word pañca and retaining Janya. It is symbolical of the idea that one should expel the six

1. This information on the holy river of North India is peculiar to this Purāṇa. The spirited enthusiasm displayed in the description and the narrative of this river indicates that the writer of this section might have lived on its bank.

aberrations Kāma, Krodha etc. from his interior and meditate upon ātman with detachment not impaired by affection or hatred.

14. One should never nourish his own sexual organ but should ever devote oneself to the phallic emblem of Śiva. One should not attach oneself to the vagina of a woman. If he gives up his thought on vagina he becomes detached and attains liberation.

15. Parjanya is always detached. O best of birds, Parjanya is, therefore, Yama. In this way sage Śarabha too is called antaka. He too is Yama.

16. O lord of birds, Śarabha is one on whose body the hair glisten brightly. Śarabha is a cloud. The wife of Yama is Śyāmalā. She is also the wife of Kali.

17-18. She who with an awareness makes up her mind is called Śyāmalā.

I shall now tell you about obstacles to one's devotion for Viṣṇu. One should keep them aside, throw them away just as one puts excretion in an iron vessel and throws it away or just as one throws off cloth burnt by fire or abandons battle which has no aim or the treatment of a physician which occasions pain to the patient.

19. The devotees of Hari should dissociate from those who are devoid of devotion for Viṣṇu and as such are considered to be inferior in society. He should avoid their company.

20-21. The following are not dear to the bow-wielding lord Kṛṣṇa but they are dear to the mistress of Kali, those who are averse to the reciters of the Purāṇas, a delapidated pond, a worn-out garment, an old girdle, an old blanket, an old sacred thread, a house of which the inmates are always engaged in quarrel, or a house which contains a woollen canopy or a house which is full of woods and grass and is therefore shabby in appearance. All these are not dear to the bow-wielding lord but they are dear to the consort of Kali.

Grains of corn—Yavanāla cooked in a vessel of bell-metal, husks of corn, oil-cake, gourd, wood-apple, a great quantity of butter-milk devoid of taste, pungent and hot—all these are dear to the consort of Kali.

22-23. Bad face, censure of the noble, disrespect for the good, torture of children, stealing of rice, cloth, etc at the house of one's husband, or wearing loose hair on the head or addiction to gambling and quarrels—all this is endearing to the consort of Kali.

24-25. Since she avoided all these, she was called Śyāmalā. She became the consort of Vasudeva known as Devakī. The consort of the moon was called Rohiṇī who was superior to Aśvinī and others.

26. Holding rope in her hand, she could ascend a place, she was called Rohiṇī. Saṁjñā was the consort of Āditya. She was of the very nature of Nārāyaṇa.

27. Because she knowing made up her mind she was called Saṁjñā, the consort of the solar deity. Virāṭ is the presiding deity of the universe, therefore, he is called Virāṭ.

28. The six rivers Gaṅgā, etc., are equal in merit to one another, each one of the group being neither superior nor inferior to the other. They purify the principal Agni. The river Gaṅgā is always auspicious.

29. Even by the knowledge of the sanctity of these purifying streams a devotee attains merit. Lord Keśava is extremely pleased thereby. Svāhā, the consort of Agni is inferior to Gaṅgā but superior to Saṁjñā.

30. Svāhā is identical with Svāhākāra, the presiding deity of the mantras.

31. Budha, the son of the lunar deity was more intelligent than Svāhā, the consort of Agni. He became the presiding deity of the Vedas. Since he established Kingdom with great intelligence he was called Budha.

The noble Abhimanyu was born of Arjuna and Subhadrā. He contains the amśas of Kṛṣṇa, moon, Yama, Aśvins and Hara.

32. Budha, the son of the moon is inferior to Svāhā. He is devoted to the lotus feet of Viṣṇu.

33. Nāmā, the wife of Aśvins, is also called Uṣā. She is inferior to Budha and to Svāhā (the wife of Agni) by ten per cent virtues.

34. The wife of Nakula was the daughter of the king of Magadha and the wife of Sahadeva was the daughter of Śalya—the two together with Uṣā, the wife of Aśvins wait upon Viṣṇu possessed of sixfold virtue. O lord of birds, hence, also she is called Uṣā. O noble bird, now I shall tell you about those which come after.

35. A spiritual power (energy) in the form of earth moves slowly but ceaselessly. That power is called Śanaiścara. It is inferior to Uṣā by ten per cent virtues.

36. Puṣkala or Puṣkara¹ of the form of activity is the twin brother of Śani. He presides over law and order. He is comparatively gentle and inferior to Śanaiścara by ten per cent virtues.

37. Since he delights Viṣṇu by his devotion and sports in the Puṣkara lake¹ he is known as Puṣkala among the people.

38. O lord of birds, now I shall tell you about those activities which are delightful to the lord. A person should rise early in the morning and remember lord Hari Nārāyaṇa.

39. He should bow to Tulasī and remember Viṣṇu and his consort Lakṣmī. At the call of nature, while evacuating bowels he should remember Keśava of the form of *apāna*.

40. At the time of purification he should remember Trivikrama, sipping waters of the Ganges. At the time of cleansing the teeth, he should remember Hari pervading the moon.

41. At the washing of the mouth he should remember Mādhava. At the itching of cows he should remember Govardhana.

42. At the milking of cows, or when the fruits of meritorious actions accomplished in the several previous births are ripened or at the touch of cows he should remember Gopālavallabha (the beloved of cowherds—lord Śrī Kṛṣṇa.)

1. *Puṣkara* or *Puṣkala*—a holy place of pilgrimage in Ajmer. The present text refers to *Puṣkara lake* which was sacred to Brahmā who performed penance here. The *Garuḍa Purāṇa* refers to Puṣkala, the twin-brother of Śanaiścara who abides in the pool and propitiates Viṣṇu by his wondrous sports.

43-44. In the house where there is no cow or the holy Basil plant in the courtyard where the inmates do not celebrate any festival for the Gods, where there is no recitation of the narrative of Viṣṇu, one should never stay even for a moment, for association with the inmates of that house will lead to misery.

45. He who does not keep a cow at home, is unaware of the art of milking it or is averse to nourishing it, passes his life in vain.

46. He who does not give mouthful of food to the cow or does not tend it properly, can never pass a good, comfortable life. He is like an outcaste in the village.

47. When the calf is sucking the breast he should remember the boy Kṛṣṇa; when the milk is being churned he should remember Hari sucking.

48. When he bathes in waters mixed with the particles of earth from the sacred places of pilgrimage he should also remember Hari. When he puts sect marks on the forehead he should remember the twelve names of lord Viṣṇu beginning with Keśava.

49. In practising certain positions (*mudrās*) of his fingers he should remember lord Viṣṇu adorned with conch, disc, mace, lotus, meteor, etc.

50. In the evening when he performs Sandhyā he should remember Rāma. While performing a Śrāddha he should remember Acyuta, Ananta and Govinda.

51. In the performance of five sacrifices Prāṇa, etc., he should remember Aniruddha. When he offers oblations to the fire he should remember Vāsudeva.

52. When he goes on fast he should remember Hari pervading Vāyu. When he wears dress he should remember Upendra.

53. When he puts on new sacred thread he should remember Vāmana Nārāyaṇa. When he waves lights before an idol he should remember Paraśurāma.

54. When he goes on fast or at the time of Vaiśvadeva or other sacrifices or at the time of besmearing body with the

holy ashes he should remember Nārāyaṇa, Paraśurāma and Jāmadagnya.

55. When he thrice utters the name of sacred places of pilgrimage he should remember Kṛṣṇa, Rāma and Vyāsa respectively. When he pours water out of the conch he should remember Mukunda.

56. When he offers undiluted food to Govinda, at each mouthful of food he should remember Govinda. When he partakes of food, at each core of the eatable he should remember Acyuta concentratedly.

57. When he partakes of Vegetables he should remember Dhanvantari. When he eats food offered by another he should remember Pāṇḍuraṅga.

58. When he eats butter he should remember the dancing Kṛṣṇa. When he eats curd he should remember the premeval lord.

59. When he drinks milk he should remember Gopāla Kṛṣṇa, lord Śrīnivāsa, Viṣṇu. When he eats food fried in the oil or ghee he should remember Vyaṅkaṭeśa.

60. When he partakes of grapes, pomegranates, banana, mango, orange, cocoanut or other fruits he should remember Bālakṛṣṇa. When he drinks a good drink he should remember Nṛsiṃha.

61. When he drinks the ambrosial waters of the Ganges he should remember Viṣṇu, the source of Gaṅgā.

62. When he is on the verge of death he should remember the attributeless and the omnipresent Nārāyaṇa and his Vehicle Garuḍa. When he kisses his son and other boys he should remember Kṛṣṇa holding Veṇu in his hands.

63. When indulging in intercourse with his consort he should remember Viṣṇu playing with the Gopīs' pair of breasts.

64. When he is going to sleep he should remember Hari as the incarnation of Vyāsa.

65. When he sings devotional songs he should remember Hari playing upon Veṇu. He should always utter the name Hari.

66. When he plucks the leaves of Tulasī he should utter 'Rāma, Rāma'. When he cuts off a leaf he should remember

Kapila, an incarnation of Hari. When he circumambulates Hari pervading Garuḍa he should remember Hari with concentration.

67. When he bows to Viṣṇu, the lord of lords, he should remember Viṣṇu pervading Śeṣa. When he is in council with his ministers he should remember Narasimha Nārāyaṇa.

68-69. When an undertaking is accomplished he should remember lord Vāsudeva Hari. When he has accomplished activities as are endearing to lord Puṣkara, he secures the affection of Hari.

70. Therefore, O lord of birds, he who hears with faith this incomparable narrative of Puṣkara, in all its details, is attracted to Dharma which creates devotion for the lord.

GLOSSARY

- Abhaya-Mudrā—a gesture of hand promising protection.
- Ābhūta-Samplava—till the final deluge (*mahāpralaya*) when the universe is dissolved.
- Ādhāna (garbhādhāna)—conception-laying ceremony.
- Aghamarṣaṇa—a prayer (RV.X. 190) repeated by Brāhmaṇas for destroying sins.
- Āghāra—sprinkling clarified butter upon the fire at certain sacrifices.
- Ahimsā—non-violence as the virtue of refraining from inflicting injury upon living beings by action, thought and speech.
- Āhitāgni—a person regularly maintaining sacred fires.
- Alarka—A king of Kāśī and Karuṣa States. A pious and religious man, he practised yoga and thereby brought his senses under control.
- Amarakaṇṭaka or Āmrakūṭa—a part of the Mekala hills, near Nagpur.
- Amṛta-srāva—that which pours out nectar.
- Amṛta-yoga-s—certain conjunctions of stars which destroy evil and bring prosperity.
- Aṅga-nyāsa—touching limbs of the body with the hand accompanied by appropriate mantras.
- Antyeṣṭi—funeral rite.
- Aṣṭakā—The eighth day of three months on which the manes are to be propitiated.
- Aṣṭakās—7th, 8th, 9th days of Pauṣa, Māgha and Phālguna.
- Aṣṭākṣarī pūjā—worship of the lord with the eight-syllabled mantra. *Śrī Kṛṣṇaḥ Śaraṇam mama or Śrīvyaṅkaṭeśāya namaḥ or Om namo Vāsudevāya.*
- Asthi-saṅcayana, collection of bones, usually done on the fourth day after cremation.
- Ativāha—(1) the deceased person whose body is being carried to the cremation ground (2) the son of the creator Brahmā, also named Pravāha.
- Aurdhvadehika—funeral rites.

Bhairava—a dreadful form of Śiva.

Bhāva—devotional attitude of mind.

Bhūta-tattva—the subtle constituents of the body known as *tanmātrās* which function as the activitizing forces for the gross body.

Bija-mantra—a mystic syllable like *hrim*, *hrum*, etc. which comprises the essence of a full mantra.

Brahmasūtra—Sacred thread worn by the student before he is initiated to the Vedic study.

Cakradhara—Śrī Kṛṣṇa, the wielder of the discus-shaped weapon named Sudarśana. The God of Fire had given this discus weapon to Śrī Kṛṣṇa and Gāṇḍīva to Arjuna. This Cakra was in existence even before the incarnation of Śrī Kṛṣṇa. Viśvakarmā had made it for Mahā-Viṣṇu who used to destroy the Asuras by this weapon.

Cāmuṇḍā—According to Mārkaṇḍeya Purāṇa a form of Goddess Durgā was so called for slaying the demons—Caṇḍa and Muṇḍa.

Caturvarga—the four ends of human life—Dharma, Artha, Kāma and Mokṣa taken collectively, also known as *puruṣārtha*.

Caturvyūha—worship of Viṣṇu in four-fold forms of Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha.

Cūḍāmaṇi—a process for discriminating between good and bad omens.

Dāha-bali—an offering of piṇḍa to the deceased at the time of cremation.

Darbha-puttalaka—an effigy made of holy grass.

Daśā—duration of the period of special influence of a planet.

Daśāvatāra—ten incarnations of Mahā-Viṣṇu, viz., fish, tortoise, boar, Man-lion, Dwarf, Paraśurāma, Rāma, Kṛṣṇa, Buddha and Kalki.

Dattātreyā or Datta—He was the preceptor of King Kārttavīryārjuna known as Sahasrabāhu. He was born of Anasūyā, the wife of sage Atri. He is considered to be the incarnation of Mahāviṣṇu. He is famous for his knowledge of yoga and practice of penance.

Dehāntarapraveśa—the soul entering another body.

Deluge—destruction of the universe at the end of a Kalpa.

- Dharma**—a personification of Religion, Righteousness or Virtue.
This is also a name of Yama, the god of death.
- Dharmāpāya**, a break in carrying out a religious act.
- Dīpastambha**—a pillar-like row of light.
- Dvādaśātman**—Twelve forms of Viṣṇu to be worshipped in each month of the year, viz. Keśava, Nārāyaṇa, Mādhava, Vāsudeva, Trivikrama, Vāmana, Śrīdhara, Pradyumna, Hṛṣikeśa, Padmanābha, Dāmodara and Aniruddha.
- Ekāntin**—a devotee who is single-minded in Lord's devotion.
- Ekoddiṣṭa**—a rite performed for one definite individual deceased not including other ancestors.
- Fires** : Gārhapatya, Dakṣiṇa, Āhavanīya represented by Brahmā, Rudra and Viṣṇu.
- Gāyatrī**—a verse composed in the Vedic metre called Gāyatrī which is of 24 syllables, usually a triplet of 8 syllables each.
- Ghaṭasphoṭa**—breaking of an earthen jar. This rite is performed by relatives on the half-way when the corpse is being taken to the cemetery.
- Gokarṇa**—south of Goa, in the North Kanara District : It is a famous place of pilgrimage—having the temple of Mahābaleśvara, said to have been established by Rāvaṇa.
- Gotra**—family or clan.
- Govinda**—Lord Viṣṇu lit., He who can be known through the Vedas.
- Guṇa-sāmya**—equilibrium of three guṇas—sattva, rajas and tamas.
- Guṇa-vaiṣāmya**, disequilibrium of three guṇas.
- Hayagrīva**—An epithet of Viṣṇu who lost his head by the curse of Brahmā and got the head of a horse fixed to his trunk which was replaced by his former head through the blessings of lord Śiva.
- Hiraṇyagarbha**—the individual soul which is ascertainable only by its action :
- Ichhāśakti**—the power of fulfilling a desire.
- Indra**—lord of gods in heaven. But this lordship is temporary. Names of seven Indras are known to this Purāṇa. They are : Indradyumna, Purendra, Gādhi, Bali, Arjuna, Vikukṣi and Kuśa.

Indrajāla—magic, illusion, said of creation which is mere appearance, not a reality.

Iṣṭāpūrta—performing sacrifices, and digging wells and doing other acts of charity.

Jñātidharma—norms current among the castes.

Kālarātri—the night sacred to Śiva. It falls on the fourteenth day of the dark half of Māgha on which a rigorous fast is observed in honour of Śiva.

Kalpa-Vṛkṣa—a wish-fulfilling tree in the pleasure-garden of Indra.

Kāmadhenu—a cow that grants all desires.

Karmavipāka—ripening of actions.

Kārttikeya = Skanda = Kumāra = Subrahmaṇya. He is called by various other names. Most of these names are derivative : He was born from the semen of Śiva which fell into Agni (√skand to fall), so he got the name Skanda. Since he was breast-fed by the six divine Kṛttikās he was called Kārttikeya.

Kaustubha—a brilliant precious stone which floated up at the time of churning the sea of milk. This jewel which originated from the sea was worn on the breast by Viṣṇu.

Kavaca—a mystical formula or a mystical syllable considered as a preservative like armour.

Kṣetrapāla—a tutelary deity consecrated on the South East corner of a temple for protecting villages and cities. This is a large image with three eyes, two or four or eight hands.

Kula-parvatas (Seven)—Mahendra, Mālava, Sahya, Śuktimān, Rkṣa, Vindhya, Pāriyātra.

Madhyāntastha—all-pervading.

Mahādvīpas (Seven)—Jambū, Plakṣa, Śālmala, Kuśa, Krauñca, Śaka and Puṣkara.

Mahānadi—these are two such rivers : one rising near Kāntāra passes through Orissa and falls into the Bay of Bengal, the other a tributary of Śoṇa is placed in the Deccan.

Mahāpātakas—five heinous crimes : slaughter of a Brahmin, drinking liquor, committing theft, indulging in incest with the preceptor's wife, associating with the above sinners.

Mahāyajñas—five great sacrifices, viz., Brahma, manuṣya, Deva, Bhūta, Pitr.

Maṇḍala (mystic diagram)—prepared in a consecrated temple on the ground.

Mātṛgaṇas—divine mothers, said to attend on Śiva but usually on Skanda. They are normally said to be eight : Brāhmī, Māheśvarī, Caṇḍī, Vārāhī, Vaiṣṇavī, Kaumārī, Cāmuṇḍā, Carcikā, or according to some, only seven : Brāhmī, Māheśvarī, Vārāhī, Vaiṣṇavī, Kaumārī, Māhendrī, and Cāmuṇḍā. According to some, they are sixteen : Gaurī, Padmā, Śacī, Medhā, Sāvitṛī, Vijayā, Jayā, Devasenā, Svadhā, Svāhā, Ṛddhi, Puṣṭi, Dhṛti, Tuṣṭi, Kuladevatā, Ātma-devatā.

Maurkhya mudrā—mark of stupidity.

Māyā—nescience or ignorance, identical with ajñāna or avidyā which creates illusion by virtue of which one considers the unreal universe to be really existent and distinct from the supreme spirit.

Māyā—Prakṛti—Avidyā (In Ved.) Illusion by virtue of which one considers the unreal universe to be really existent and as distinct from the supreme spirit. (In Sāṅkhya) the material substance that constitutes the universe. (In Upaniṣads) ignorance that regards the unreal to be real.

Mudgala-Mughal—The context indicates that the conversion of Hindus to Islam had begun by the time this portion of the Purāṇa was written.

Mudrās—gestures of hands. They are añjali, Vandinī, Ūrdhvā, Vārāhī, etc.

Naiṣṭhika—a student who after studying the Vedas remains a Brahmacārin.

Nāndī—the bull of Śiva which he rides, the name of the chief of Śiva's gaṇas who guards the door.

Nārāyaṇa—Lord Viṣṇu whose abode is in the water or who is the resort of nāras—good qualities.

Nārāyaṇa-bali, offering made to Lord Viṣṇu. A particular rite, lasting for several hours, to propitiate Viṣṇu in favour of the deceased, if an earthen lamp is not gifted at the time of death.

Nava-dvīpa—nine islands—Bhārata, Indradvīpa, Kaśerumān, Tāmravarṇa, Gabhastimān, Nāgadvīpa, Kaṭāha, Śirṇhala, Vāruṇa.

Nava-vyūha—worship of Viṣṇu in nine forms, viz., Vāsudeva, Balarāma, Kāma, Aniruddha, Nārā, Yama, Brahmā, Viṣṇu, Nṛsimha and Varāha.

Nidhi—a treasure conducive to the flourishing of qualities, sattva, rajas and tamas. It is eight-fold, viz. Padma, Mahāpadma, Makara, Kacchapa, Mukunda, Nanda, Nīla, and Śaṅkha.

Nīseka—discharge of semen at the time of intercourse.

Niṣkāma-buddhi—a person whose mind is free from any wish or desire.

Nityānanda—eternal bliss, one of the three natures of Brahman, the other two being eternal existence and supreme consciousness.

Niyoga—a practice which permitted a childless widow to have intercourse with the brother or any near kinsman of her deceased husband to raise up issue to him, the son so born being called kṣetrāja.

Pāda-śodhana—washing the feet of the guest. This is the first of the acts a host has to perform when he receives the guest.

Pañcagavya—the five products of the cow taken collectively, i.e. milk, curds, clarified butter or ghee, urine and cowdung.

Pañcaka—five nakṣatras if a person dies in any one of these, it is considered to be very inauspicious. A rite is performed to avert the evil effect.

Pañcapravahāṇa—five boats (to cross the ocean of existence) viz., Tulasī (holy basil), Brāhmaṇas, cows, Viṣṇu and ekādaśī the eleventh day in each of the two fortnights of a month.

Parivedana—the marriage of a younger brother before the elder.

Pārvaṇa—the rite of offering oblations to the manes at a Parvan.

Pāśinairṛta—western and south-western direction.

Paṭṭavardhanarāma—a sacred stone the gift of which brings fortune to the donor.

Pavitra—a ring of Kuśa grass worn on the fourth finger on the occasion of śrāddha to the manes. It is also tied around a vessel on such occasions.

Piṇḍa—rice-ball offered to the manes.

Piṇyāka—oil cake.

Prāṇāyāma, restraining or suspending the breath during the mental recitation of the names or attributes of a deity.

Prāyaścitta—a religious act to atone for sins.

Pūrṇāhuti—the final ghee-offering poured in the sacrificial fire indicates a successful completion of a sacrifice.

Puryaṣṭaka—the soul of which the eight petals are : sound, touch, taste, colour, smell and the three guṇas—sattva, rajas and tamas.

Rāśi—a sign of Zodiac.

Ṣaḍaṅgas—six organs of the body—2 thighs, 2 arms, head and heart.

Saṁskāras—purificatory or ceremonial acts performed by the person concerned or by his relatives in his favour. They have a wide range beginning with conception and ending with death.

Samudra—a legendary sage, the originator of Samudra-Śāstra (Physiognomy), auspicious and inauspicious marks of a person.

Saṁyaminī—Yama's capital on the mountain Mahāmeru, on the southern side of Manovatī, the capital city of Brahmā in the centre surrounded by eight cities in the eight quarters.

Saṅkara—mixed castes. The union of bride and bridegroom belonging to different castes gives birth to children who can be categorised and designated differently. The children so born are mentioned in the Purāṇas as (1) Ambaṣṭha, (2) Niṣāda, (3) Mahiṣya, (4) Mleccha, (5) Karaṇa, (6) Sūta, (7) Vaidehaka, (8) Cāṇḍāla, (9) Māgadha, (10) Kṣatr, (11) Āyogava, (12) Rathakāra.

Sapiṇḍikaraṇa—a rite, usually performed at the end of one full year after the death of a person, now usually performed on the 12th day after death as part of the funeral obsequies. This rite connects the deceased to the manes.

- Sapta-dhānya—seven varieties of grain.
- Sapta-sindhus—seven oceans : those of salt, sugarcane juice, wine, ghee, curd, milk and water.
- Ṣaṭkauśika—Six constituents of the body, viz, marrow, bones, semen, flesh, hair and blood.
- Siddha-yoga-s—auspicious conjunctions of stars conducive to the fulfilment of tasks undertaken by the sādḥaka.
- Skandha-vāha—persons who carry the corpse to the cemetery.
- Smṛti—tradition as recorded in the Dharmaśāstras.
- Snānam—Obligatory (Nitya) bath is taken thrice a day in the morning, at noon and at sunset at the beginning of Sandhyā prayers. Naimittika bath is taken to wipe off impurity accruing from certain causes.
- Śoṇanada—It rises near the source of the Narmadā river and flows into the Ganges above Patna. It was called Hiraṇya-bāhu or Hiraṇya-vāha, equivalent to the Greek Erannaboas.
- Śrāddha—The offering given to Pitṛs. According to the Purāṇas the ceremony is very important. Here the word pitṛs does not mean 'the souls of the dead'. Pitṛs belong to a special class.
- Śrīvatsa—Once the sage Bhṛgu kicked Viṣṇu on the chest, for the latter had not shown respect due to a sage. Viṣṇu carries Bhṛgu's footprint permanently on his chest as a mark of repentance and this footprint is known by the name Śrīvatsa.
- Śruti—tradition as recorded in the Vedas.
- Sthaṇḍila—a piece of ground levelled, squared and prepared for a sacrifice.
- Sūnya-liṅga—a phallic image of lord Śiva at a solitary place.
- Sūtaka—impurity to relatives accruing from the birth of a child in the family or the death of a related person. The number of days varies according to the caste.
- Suvarṇa-nāga—a golden image of a serpent to be gifted to a Brahmin.
- Svadhākāra—the oblation of food offered to the manes by exclaiming the word svadhā.
- Śvāna-śabda—barking of a dog, In fact, the devotees of Śiva imitate the voice of the goat and not that of the dog.

Because when Dakṣa whose head was cut off and replaced by a goat's head spoke in the voice of a goat it pleased Śiva who was insulted by him. Likewise, the devotee imitates the voice of a goat just to please lord Śiva.

Tailodvartana—anointing the dead body with the oil.

Tarpaṇa—water offerings made in propitiation of Manes, Deities, Brahminical sages, etc.

Triṣavaṇa-snāna—plunging into the water for three times.

Tritattva = guṇa-tattva, the qualities of sattva, rajas and tamas represented by Viṣṇu, Brahmā and Rudra.

Uccāṭana—eradication.

Udakumbha—a water-jar, a rite of offering libations of water to the manes.

Upakurvāṇa—a student who after studying the Vedas becomes a house-holder.

Utkrānti-śrāddha—a rite to be performed immediately after death.

Uttama-śloka—of excellent fame, an epithet of lord Viṣṇu or of his incarnation Śrī-kṛṣṇa.

Vaikuṇṭha—the transcendental realm of Viṣṇu, so called because it is free from the limitations (kuṇṭhā) of sorrow, delusion and fear. It is free from the pale of Prakṛti (the matrix of the physical universe), time (an accessory of Prakṛti) and Māyā (the source of all phenomenality).

Vaitaraṇī—a river on the way to Yamaloka, or a cow the gift of which helps the departed soul to cross it.

Vāsanā (Karma-janyā)—impressions unconsciously left on the mind of a person by his past good or bad actions which produce pleasure or pain.

Vāstu—the site of a house. Vāstu-yāga, a sacrifice performed on the occasion of laying the foundation of a house.

Visarjaniya mantras—a set of mantras to be recited at the end of a sacred performance when the deities invoked are to leave for the regions.

Viśeṣa—a peculiar attribute, the eternal distinguishing nature of each of the nine dravyas.

Viṣa-yogas—poisonous conjunctions of stars which are inauspicious for the performance of any religious rite.

Vrata—a religious act of devotion or austerity. The Purāṇas prescribe several Vratas for the accomplishment of different purposes. Their number cannot be fixed since new ones like the Satya Nārāyaṇa are being added every day.

Vrātya—a man of first three classes who has lost caste owing to the non-performance of principal saṁskāras or purificatory rites, especially investiture with the sacred thread.

Vṛṣa-dhvaja—an epithet of bull-bannered lord Śiva.

Yoga-kṣema—acquisition and preservation, *alabdha-lābho yogaḥ syāt ksema labdhasya pālanam*—*Mitākṣarā* on *Y. S. I.* 100.

Yoga-pīṭha—the holy seat for performing religious activities.

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